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EURIPIDES,

WITH AN ENGLISH COMMENTARY,

BY

F. A. PALEY, M.A.

VOL. III.

Second Edition, revised.

LONDON:

WHITTAKER & CO., AVE MARIA LANE;
GEORGE BELL AND SONS, YORK STREET, COVENT GARDEN.
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CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON.

IN THREE VOLUMES.

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P R E F A C E.

It will be expected, perhaps, that in the third volume of EURIPIDES something should be said of the existing MSS. of Euripides.¹ To enumerate the whole of these,—the great majority of them being late transcripts of only three plays, the *Hecuba*, *Orestes*, and *Phoenissae*,—would be of little use or interest to the general reader, who may find them duly catalogued in Matthiae's edition, or as an introduction to W. Dindorf's critical notes on this author. The main fact to be remembered is this; that as of Aeschylus and Sophocles only seven, so of Euripides only nine plays were in common use in the schools of the grammarians of the middle ages.² To the *Hecuba*, the *Phoenissae*, the *Orestes*, the *Medea*, the *Hippolytus*, the *Alcestis*, and the *Andromache*, we have scholia remaining more or less complete. To the *Rhesus* and the *Troades* some rather brief and imperfect, though valuable, scholia have been recovered, and published by W. Dindorf and others from the Vatican MS. 909. Of most of these plays (the two last only forming to some degree an exception), a pretty large number of good MSS. have been collated, none of them however reaching a greater antiquity than the twelfth century. The remaining

¹ This brief account, compiled chiefly from Kirchhoff's *Praefatio* (1855), is reprinted without change from the former edition of this work. I have no longer the time or opportunities that I formerly had for examining the MSS. themselves, or making facsimiles of the writing.

² The later grammarians, as has been already stated in the case of Euripides, reduced this number to *three of each*, which, from this circumstance, rather than from any superior merit, are still most frequently placed in the hands of young students. See the note on p. lv of Vol. i.

ten are known to us only by the fortunate preservation of two MSS. and a few apographs or transcripts from one of them, viz. the Palatine MS., in the Vatican (No. 287), which has thirteen plays of Euripides, and the Florentine (Flor. 2), which contains all the plays except the *Troades*, and from which the transcripts alluded to were made.³ Both these MSS. are reputed to be of the fourteenth century, so that in point of antiquity as well as number of codices, comparatively little critical aid is to be obtained for more than half the extant plays of Euripides. The absence of scholia on these plays is an additional reason for supposing that they were very little read, and for that reason very sparingly transcribed in the middle ages. It is the opinion of Kirchhoff, who has the high merit of having first classified and set the true value on the various MSS. and early editions of Euripides, that the nine plays first enumerated (viz. those with scholia) have been all perpetuated by a copy made about A.D. 1100 from an archetypus containing the recension of some grammarian of unknown date, but probably of the ninth or tenth century. Of these nine plays, or of several of them, he enumerates five authentic apographs now known to exist, all of which he has made use of in his edition of 1855. In still later times (viz. about the fourteenth century) a further selection was made from the nine plays by the grammarians of Byzantium. They took the *Hecuba*, the *Orestes*, and the *Phoenissae*, as the favourite plays for their schools; they augmented with worthless interpolations the ancient scholia,⁴ and what was

³ Viz. Par. E, Par. G, Flor. 1, and perhaps two others, for which see the note in p. x of Kirchhoff's Preface. Elmsley (Praef. ad Bacch. p. 6) had remarked that Flor. 1 is a mere transcript of Flor. 2, of the latest period, and by an ignorant scribe. There is something singular in the history of this *Troades*. Of none of the nine more commonly read plays are there so few MSS. existing as of this. It is the only one of the nineteen plays not contained in Flor. 2; it is found however in one of the very best MSS. (Vat. 909), in the late Harleian MS., in the *codex Havniensis* (also late), and in a paper MS. of the fourteenth century preserved in the Museum at Naples (ii. F. 9), which has (in this play) the same origin with Vat. 909, and like it contains the ancient scholia on the *Troades*, which are found in no other copy. Another singular fact is, that the *Troades* seems to have been hardly known to Stobaeus, who quotes so frequently from the rest of the plays.

⁴ So the *Prometheus*, *Seven against Thebes*, and *Persians* of Aeschylus, and the

much worse, they deteriorated the text by numerous conjectures made on grounds either metrical or grammatical. Of these three plays, or of some one or two of them, the existing MSS. are very numerous. But for obvious reasons their critical value is but small; and it is clear that one single copy of a period anterior to this critical mal-treatment is worth the whole of the later copies taken together. The reason why Porson selected these three plays is now apparent; there were plenty of MSS. of them, though of the inferior character of most of these he was not, perhaps, fully aware; they stood first, for the same reason, in most of the early editions;⁵ and their traditional reputation (though in fact they are in some respects inferior as plays) had secured to them a certain scholastic popularity.

It has been stated already, that of the remaining ten plays (without scholia) we have not only much fewer, but decidedly inferior MSS., and that the Palatine MS. and Flor. 2 are in fact the sole resources remaining to us. These were derived from the recension of some grammarian who considered that interpolation and conjecture in metrical and syntactic difficulties were fair, or at least necessary means in producing readable texts. Consequently, the present state of the text in these plays is not only far less satisfactory, but the absence of scholia leaves us no other hope of restoring the many corrupt passages, than the vague and uncertain resources of critical ingenuity.

Kirchhoff further contends⁶ that not only the select nine, but *all* the extant plays of Euripides, including such scholia as we have, came from a MS. of the ninth or tenth century, which he

Ajax, *Electra*, and *Oedipus Rex* of Sophocles, were selected by the Byzantines from the seven. Hence of these plays alone numerous, but inferior, MSS. exist, and in most of them the ancient scholia are largely augmented and interpolated with comparatively futile comments.

⁵ Probably for no other reason than that it followed next, he selected the *Medea*, and also because it was one of the four plays in the *editio princeps* of Janus Lascaris. Of the *Medea* very few first-class MSS. now exist; but it is contained in at least two of the best. One of these (Vat. 909) was carefully collated by Elmsley, the other (Par. A, No. 2712) very carelessly by Musgrave and Brunck (Kirchhoff, Praef. p. v). Of neither had Porson any knowledge, beyond what he obtained from the two last-mentioned critics.

⁶ In his elaborate Preface to the *Medea*, published singly in 1852.

supposes to have contained seven of Aeschylus, seven of Sophocles, and about twenty of Euripides.⁷ These plays were not simply copied from an earlier MS., but were the new recension of some anonymous grammarian. Kirchhoff, at least, infers this (though his inference does not seem a very valid one), from the circumstance that to the end of the scholia in two of the plays, the *Orestes* and the *Medea*, is appended a note, that they were collated with various copies *πρὸς διάφορα ἀντίγραφα*;⁸ and also that the scholia of the grammarian Dionysius were given entire with extracts from Didymus and others. The Byzantines of the subsequent ages used this sylloge alone, and seem to have known no other play and no other recension of any of the tragic writers.

From this revised archetypus then two kinds of MSS. were transcribed; one class containing the select plays, the other the whole of them. Of the nine select plays a copy was transcribed about A.D. 1100; and from that again two families were propagated, which may be recognized among the now existing MSS.

I. Of this family there are five, all of which are to be regarded as of primary authority, viz. :—

(1.) A MS. in the library of St. Mark, Venice,⁹ of the twelfth century, a quarto on parchment, marked 471, and containing the *Hecuba*, the *Orestes*, the *Phoenissae*, the *Andromache*, the *Hippolytus* as far as v. 1234, with marginal scholia and interlined glosses.

(2.) The “codex Vaticanus,” No. 909, also of the twelfth

⁷ Up to that period, perhaps, which was not very long subsequent to the destruction of the great Alexandrine library, other plays were extant, and more or less known, of the great dramatic writers.

⁸ It was probably a common custom of transcribers either to have more than one copy open before them, or to collate their transcript, when finished, with some other. Hence we may explain the marginal readings often given by the original hand, and showing that the scribe was in doubt which to take. Sometimes, no doubt, these variants were simply taken from the margin of the MS. before him.

⁹ Kirchhoff calls this “Codex Marcianus,” and refers to it under the letter A in his critical notes. He pronounces it “omnium facile praestantissimum,” and collated the whole of it himself at Venice. Hermann marks it Ven. a.

century,¹ on glossy paper (*bombycinus*), contains (with the loss of some leaves at the beginning and the end) the *Hecuba*, the *Orestes*, the *Phoenissae*, the *Medea*, the *Hippolytus*, the *Alceste*, the *Andromache*, the *Troades*, the *Rhesus*. This MS. also has scholia and interlined glosses, and it has been carefully collated for W. Dindorf and Kirchhoff.

(3.) "Codex Havniensis,"² a somewhat late paper MS., but a transcript from a valuable copy of the same class as Vat. 909, though interpolated with worthless conjectures. It contains the same nine plays as the last. Kirchhoff considers that in the *Hecuba*, *Orestes*, and *Phoenissae*, the transcriber used another and very inferior copy.

(4.) "Codex Parisinus" (No. 2712), on parchment, of the thirteenth century, containing seven plays, viz. the same as the preceding, the *Troades* and the *Rhesus* being omitted. It has interlined glosses and a very few marginal scholia. Kirchhoff complains that no adequate collation of the whole of this MS. has yet been made. He considers it generally of high authority, though a little deteriorated by the alterations of grammarians.

(5.) Another "codex Marcianus" is preserved at Venice (No. 468), written on glossy paper (*bombycinus*) in the thirteenth century. It contains only the *Hecuba*, the *Orestes*, the *Phoenissae*, and a fragment of the *Medea* (v. 1—42), besides some plays of Aeschylus and Sophocles. This MS. has interlined glosses and scholia of the later class. Kirchhoff, who collated it at Venice, pronounces it "correcturis jam infectior."

II. The second family of the MSS. of the nine plays or several of them contains another and distinct recension of a Byzantine grammarian of the thirteenth century. Here we find arbitrary interpolations, transpositions, and pedantic me-

¹ Marked Rom. A by Elmsley. There is a late transcript of this in the Vatican (Pal. 98, or Rom. B), collated by Elmsley on the *Medea*, and of no particular value except in the concluding verses of the *Rhesus*, which are lost in Rom. A.

² Called, we believe, from *Hafniae*, or Copenhagen. Elmsley (Praef. ad Bacch.) thinks this is identical with a MS. supposed to be lost, known as "codex Vossianus," or Flor. A, which Kirchhoff enumerates among his MSS. of the second class.

trical arrangements. Of course, the authority of this family of MSS. is quite secondary. Kirchhoff enumerates only four which he considered worth collating. These are,

(1.) A Paris MS. of the thirteenth century, No. 2713,³ on parchment, now much mutilated. It contains the *Hecuba*, the *Phoenissae*, the *Hippolytus*, the *Medea*, the *Alcestis*, the *Andromache*. Except on the last-named play, for which it was used by Lenting, it does not appear that this MS. has yet been sufficiently examined.

(2.) "Codex Florentinus," said to have been collated by Isaac Voss, and to be now missing. Whatever be its fate or its identity, Kirchhoff holds it in no estimation. It contained all the nine plays except the *Orestes*.

(3.) Another Florence MS. (Flor. 10) of the fourteenth century, is a large quarto on paper. It contains the whole of the nine plays except the *Troades*, the *Rhesus* however being mutilated in the latter part. The critical value of this MS. is thought not to surpass the last.

(4.) A third Florence MS. (Flor. 15) of the fourteenth century, on paper, a folio now in a very damaged state, has the *Hippolytus*, the *Medea*, the *Alcestis*, the *Andromache*, with marginal scholia. This and the last-named MS. were carelessly collated for Matthiae by Francisco De Furia. There are several other existing MSS. of the same class in the Vatican and Venice (St. Mark's) libraries, which have been inspected by Elmsley, Kirchhoff, and others, but are neither ancient (except perhaps Marcianus 470, on parchment) nor critically valuable.

It has been said that from a revised archetypus of about the ninth century one class of copies was transcribed, which contained all or nearly all the nineteen plays. Of this class, which appears to have met with very little notice in the middle ages, only two⁴ MSS. now are known, viz. the Palatine and the

³ Commonly known as Par. B, as distinguished from Par. A, No. 2712.

⁴ Or *three*, if we include with Kirchhoff the late paper MS. Harl. 5743, which has only the *Rhesus*, *Troades*, and part of the *Alcestis*. The only grounds for referring this MS. to this family, appear to be a certain deterioration in the text of the *Rhesus* and *Troades*, part of the latter representing Pal. 287.

second Florentine, already briefly alluded to, and now more fully to be described. These copies, both of the fourteenth century, are thought to have come from an intermediate recension of perhaps the twelfth century, by which process the text was seriously tampered with; added to which, the indifference with which this class of MSS. was regarded led to a more careless transcription.⁵

The Palatine MS. in the Vatican library (No. 287, called by others Rom. C, by Kirchhoff *B*, and to be distinguished from Pal. 98, or Rom. B, a copy of Vat. 909) is a folio on parchment, written in double columns. It contains, besides some plays of Aeschylus and Sophocles, thirteen of Euripides,⁶ viz. the *Andromache*, the *Medea*, the *Supplices*, the *Rhesus*, the *Ion*, the two *Iphigenias*, the *Hippolytus*, the *Alceste*, the *Troades*, the *Bacchae*, the *Cyclops*, the *Heracleidae*. Elmsley collated this MS. on the *Medea* and the *Bacchae*, and W. Dindorf on the *Ion*. The rest of the plays were collated by Freyburger at the request of Kirchhoff.

The Laurentian MS. C of Elmsley, better known as Flor. 2, is on paper, and contains (beside other plays and Hesiod) eighteen of Euripides,—being all but the *Troades*. The *Bacchae* is entitled the *Pentheus*, the *Hippolytus* the *Phaedra*, and the *Orestes* the *Electra*.⁷ This is on the whole a good MS., though manifestly less authentic than the best copies of the nine plays, in

⁵ Kirchhoff, Praef. p. viii, "Hujus generis libri incuriosius fere habiti sunt a librariis et descripti negligentius."

⁶ It is remarkable that this MS. omits the three plays of which by far the greater number of later copies exist, the *Hecuba*, *Orestes*, and *Phoenissae*; while Flor. 2 contains these the *last* in the list, as if superadded by an after-thought to the transcript of those less frequently found. The primary object of the transcribers of both seems to have been the preservation of the plays which were then becoming rare. That the Palatine MS. belonged to the editor of the Aldine edition has been already stated. It is not quite certain, as Kirchhoff assumes, that it was his when the Aldine was published in 1503, though he has left his name at the end with the date 1511.

⁷ This variation of the titles seems to indicate a distinct recension. In some of the later copies, the *Orestes* is called the *Electra*; and possibly those copies would prove to belong to the same recension, and not to the triad of the latest Byzantine school.

which therefore its text is not rashly to be followed. The inference is, that in those plays which this MS. *alone* contains, viz. the *Helena*, the *Hercules Furens*, and the *Electra*, its authority is not more implicitly to be trusted. It is however greatly to be regretted that it has never yet been minutely and accurately collated throughout. Kirchhoff trusts rather to the Paris transcripts from it than to De Furia's collation made for Matthiae, "negligentissime," as he complains.

The writing of this MS. is by several hands; two at least are recognized in the plays of Euripides,⁸ viz. the *Rhesus*, *Ion*, and two *Iphigenias* are different from the rest. The *Bacchae* extends only to v. 754, and ends with οὐ δεσμῶν ὕπο. Elmsley is of opinion that in this, the first part of that play, the readings of Flor. 2 are superior to those of the Palatine. This seems a questionable judgment. He admits that these supposed superior readings are *corrections*, but then he thinks they *may* have come from the collation of a better MS. It is difficult to say; but the probability is, they are only the conjectures of some learned grammarian. Kirchhoff uniformly attributes to the Palatine a greater authority than to Flor. 2.

The two MSS. agree so closely, even in minutiae, in most of the plays, that they must have come from one common source, while their discrepancies are sufficient to prove that the one was not copied directly from the other. There are considerable varieties of reading as compared with the best MSS. of the nine plays, but not greater than is to be accounted for on the supposition of a subsequent grammatical recension.

The *codex Neapolitanus*, already mentioned as containing an excellent text, with the genuine scholia, of the *Troades*, has also the *Hecuba*, the *Orestes*, and the *Phoenissae*, written in the fourteenth century. These three plays however have the later Byzantine scholia, and were probably derived from a copy of inferior value, as was the case in the *codex Havniensis*.

H. Stephens makes frequent mention of certain MSS. which

⁸ See Elmsley, Praef. ad Bacch. p. i.

he consulted in his journey in Italy. Of these nothing is now known, and it is generally believed that he feigned them, as a pretext for many of his own conjectural emendations. Some suppose that he really did consult one or two MSS. at Florence, probably Flor. 1 and 2, if not Flor. 10 or 15.

It has been said, that none of our present MSS. are earlier than the twelfth century, and that they probably all came from a transcript made about A.D. 1100. Assuming this to be true, a high critical importance attaches to a discovery made by the Rev. H. A. Coxe, of the Bodleian library, during his tour of research in the East. At the convent of Mar Saba in the Levant he found a palimpsest MS. of the *Orestes* and *Phoenissae*, of the beginning of the eleventh century, and therefore unique as pertaining to a text anterior to the assumed transcript of 1100. This MS. was overwritten with a comment on the Greater Prophets; but the earlier writing was generally easily to be made out. What is equally important, it contained copious scholia. Mr. Coxe was promised that this very interesting codex should be sent to him for more accurate inspection at Jerusalem, and was even led to entertain the hope that it might be purchased; but both these expectations were unfortunately disappointed.

In another respect this MS. has a peculiar value. It seems to show that the *Orestes* and the *Phoenissae* were select popular plays not only in the later Byzantine schools, but at an early period of the middle ages. Perhaps the partiality is to be accounted for from these being the latest efforts of the poet's pen, full of incident, brilliant in the epic or narrative department, and with a pathos and naturalness which is well sustained throughout their great and unusual length.

To recapitulate briefly the foregoing account of the principal MSS. :—

- (1) Codex 1. Marcianus (saec. xii.).
- (2) ——— Vaticanus (saec. xii.).
- (3) ——— Havniensis (saec. xv.?).
- (4) ——— 1. Parisinus (saec. xiii.).
- (5) ——— 2. Marcianus (saec. xiii.).

- (6) Codex Harleianus (saec. xvi.).
- (7) ——— 2. Parisinus (saec. xiii.).
- (8) ——— 1. Florentinus (Flor. 10) (saec. xiv.).
- (9) ——— 2. Florentinus (Flor. 15) (saec. xiv.).
- (10) ——— Palatinus (saec. xiv.).
- (11) ——— 3. Florentinus (Flor. 2) (saec. xiv.).
- (12) ——— Neapolitanus (saec. xiv.).

And the general result of the critical resources on the several plays will be seen by the following table :—

VOL. I.

Rhesus, 2, 3, 6, 8, 10, 11.
 Medea, 2, 3, 4, 5 (to v. 42), 7, 8, 9, 10, 11.
 Hippolytus, 1, 2, 3, 4, 7, 8, 9, 10, 11.
 Alcestis, 2, 3, 4, 6 (from v. 1029), 8, 9, 10, 11.
 Heraclidae, 10, 11.
 Supplices, 10, 11.
 Troades, 2, 3, 6, 10, 12.

VOL. II.

Ion, 10, 11.
 Helena, 11.
 Andromache, 1, 2, 3, 4, 7, 8, 9, 10, 11.
 Electra, 11.
 Bacchae, 10, 11.
 Hecuba, 1, 2, 3, 4, 5, 8, 11, 12.

VOL. III.

Hercules Furens, 11.
 Phoenissae, 1, 2, 3, 4, 5, 8, 11, 12.
 Orestes, 1, 2, 3, 4, 5, 8, 11, 12.
 Iphigenia in Tauris, 10, 11.
 Iphigenia in Aulide, 10, 11.
 Cyclops, 10, 11.

Manuscripts of Euripides appear to be common in all the great libraries of Europe; but the great majority of them are limited to the *Hecuba*, the *Phoenissae*, and the *Orestes*; and probably⁹ nearly all of them are after the latest Byzantine recension, and so of little or no critical value. In this country alone above twenty exist; but very few indeed of these contain any other of the plays. Probably not nearly the whole of them have ever been carefully collated.¹ Those of which a brief account now follows have been actually inspected by the present editor; but beyond occasionally reading over a speech, or comparing the readings of a given passage with those of the better copies enumerated above, he has not attempted the Herculean task,—probably one that would have proved disappointing in its results,—of a complete collation.

The Bodleian Library contains the following MSS. of Euripides;—

Misc. 248. (Auct. T. 4. 10.)

—— 249. (Auct. T. 4. 11.)

—— 99. (Auct. F. 3. 25.)

—— 100. (Auct. F. 4. 1.)

Barocc. 120.

—— 37. (3.)

—— 34. (144.)

Laud. 54. (1.)

Canon. 86. (5.)

D' Or. x. 1. 3. 13, 14.

All these are on paper,² and none of them seem older than the

⁹ Not certainly all, since it has been shown that a preference for these plays existed in times long before the latest Byzantine school; and it is quite possible that some of these MSS. of the triad may represent early and good copies.

¹ Porson on the *Phoenissae* now and then refers to the testimony of “Bodleiani omnes, teste Burtono.”

² The kind of paper called *bombycinus* is of a fine thick glossy texture, like our better kinds of hot-pressed paper, and somewhat tough and fibrous. It was manufactured from the cotton-plant, and was very commonly employed in the thirteenth and fourteenth centuries. Earlier than this, parchment (*membrana*) was more frequently used, and later than this true paper (*charta*), resembling that of our times, but, like that employed in the early editions, of a very fine and durable material made probably entirely of linen.

end of the fourteenth century. The first (Auct. T. 4. 10) is a small quarto, very neatly written, apparently of saec. xv., if not later. It contains the *Hippolytus*, with a few marginal scholia, but without interlined glosses. The characters are written in a faint red ink. This play appears to have been carefully copied from a good MS. Next follows the *Hecuba*, by a different hand, and in a coarser style of writing, but of about the same age. This play has interlinear glosses and very scanty scholia, often by different hands. It seems a fairly good MS., and is not hard to read, though a good many contractions are introduced. The *Orestes* comes next, and is much interlined, but only here and there a marginal scholium is added. The *Phoenissae* concludes the volume, but extends only to οὐ μεμπτός ἡμῖν ὁ γάμος ἐς τόδ' ἡμέρας (v. 425).

Auct. T. 4. 11, is a small quarto containing only the *Hecuba* and the *Orestes*. There are neither scholia nor glosses. The *Orestes* is by a different and rather inferior hand. This seems a late MS. of little critical value.

Auct. F. 3. 25, is a moderately thick quarto, written on fine glazed paper (*bombycinus*), in clear black ink, probably at the end of saec. xiv. This MS. comprises the *Ajax*, *Electra*, and *Oedipus Rex*, with scholia. Then follow the Life of Euripides, the *Hecuba*, *Orestes*, and *Phoenissae*, all written with a lighter ink. The writing is clear and easy to read. There are some marginal scholia, and here and there interlined glosses of a word or two by the same hand. The characters are prefixed in red ink. A collation of the messenger's speech (Orest. 886—956) gave promise of this proving a very good MS.

Next come the first eight Idylls of Theocritus, ending with καὶ νύμφαν ἄκρηβος ἐὼν ἔτι ναῖδα γάμεν, and accompanied with scholia. Then we have the *Ἔργα* of Hesiod, also with scholia, and written in the same clear hand and black ink as the Sophocles. Lastly, Pindar's *Olympia*, with scholia, by a different, but not very dissimilar hand.

Auct. F. 4. 1, is on paper, much stained, probably of saec. xv. The form is large octavo. This contains the Life of Euripides,

the *Hecuba*, *Orestes*, and *Phoenissae*. Here and there only are marginal scholia. There are interlinear glosses in red ink as far as fol. 169, after which they are written in black. The writing is not good, but it is not difficult to read. In the *Orestes* two leaves are lost, so that (ἀμ-)φὶ μέλαθρον πελᾶ (sic) σὸν ἀγρότας ἀνὴρ (v. 1270) follows καὶ δὴ πέλας νιν δωμάτων εἶναι δοκῶ (v. 1214). The *Phoenissae* ends with σεμέλας θίασον ἱερὸν (sic) ὄρεσιν ἀνεχόρευσα (v. 1756).

Barocc. 120 is a quarto on paper, of saec. xiv. or xv. It contains the Life of Euripides, followed by the *Hecuba*. The first part of this play is written in a brown (faded) ink, with interlined glosses in later black ink. At v. 330, θαύμαζε δ' ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ (sic), a blacker ink is used, while the interlined glosses are fainter. There are a few marginal scholia, which are difficult to read. The characters are written in red ink. The play seems to have been copied at intervals, by the same hand. Next comes the *Orestes*, which is here entitled *Electra*. It is written by the same (or a very similar) hand, with interlined glosses and a few scholia. Next is the *Phoenissae*, generally in a lighter ink, also with glosses and occasional scholia. This play appears to be by a different hand. Here only the *dramatis personae*, and not the persons of the dialogue, are written in red ink. The pages are much stained, but the writing generally is very legible.

Barocc. 37. 3, is a small quarto, containing the *Electra* and *Oedipus Rex* of Sophocles, and the *Phoenissae*. It is a recent paper MS., neatly written, but probably of no critical value. There are no scholia nor glosses. Within the cover at the beginning is written, "A vile recent MS., T. K." Also "To the *Phoenissae* of Euripides collated by J. H." (or J. J. S.)

Barocc. 34 contains the *Phoenissae*, without notes or glosses, as far as σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε (v. 457). It is a small quarto on paper, of a late date. It also contains the *Plutus*, with a few scholia and interlinear glosses.

Laud. 54 is a folio on paper of saec. xv. The contents of this volume are miscellaneous. First is the *Hecuba* up to καὶ γὰρ

ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι (v. 284). Next comes the *Orestes* from φόνου ὁ λοξίας ἐμᾶς ματέρος (v. 165), to the end. Then follows the *Phoenissae*, then the *Ajax*, *Electra*, and *Oedipus Rex* of Sophocles. Next we have the *Ἔργα* of Hesiod, with numerous scholia. Then come the first eight Idylls of Theocritus (ending with *Ναῖδα γάμεν*), also with scholia. After these we have Pindar's *Olympia*, and finally the first book of the *Iliad*, with the second as far as ἀρχοὺς αὖ νηῶν ἐρέω νῆας τε προπάσας (v. 493). To the Homer ample scholia are added. All the pages (except in the Homer) have interlined glosses in red ink, and occasional scholia.

Canon. 86 is a folio containing the *Hecuba*, with interlinear glosses in red ink, and here and there a scholium in the same colour. The *Orestes* follows in similar writing, and then the *Ajax*.

D' Or. x. 1. 3. 13 (Auct.) contains the *Hecuba* and the *Orestes*, neatly and legibly written on paper.

D' Or. x. 1. 3. 14, has the same plays, with the scholia of Thomas Magister. This is probably a good MS., and seems of the close of saec. xiv.

These two last are doubtless the MSS. mentioned by Porson in his list prefixed to the *Orestes*, "Codices Dorvilliani duo, nuper inter Bodleianos repositi." But it is clear that he only consulted them here and there, and never collated them.

In the British Museum there are several MSS. of plays of Euripides; but none of them appear to be of a high class, either for antiquity or for critical value.

MS. Harl. 6300 is a small quarto, on paper, probably of the commencement of saec. xv. It contains the *Hecuba* and the *Orestes*, in rather coarse and poor handwriting, but by no means difficult to read. The characters are marked in black ink. There are interlined glosses, but no scholia. In fol. 72 a few verses of the *Orestes* (829—844) seem copied by a different hand, though perhaps a change of pen will account for the variance. The iota is pretty regularly subscribed. At fol. 89 commences a different hand to the end of the play, οἱ ἐγὼ τίνας

ὁ φασὶ πρῶτον δαυαόν·
 μετὰ τὸν θάνατον τῶν
 ἡρώων· ἡ δὲ ἑστὸς ὁ αὐτὸς
 γυῖος τιμωροῦσθαι
 τῶν αὐτῶν· ἐὼς μεθυσθῶν
 μετὰ ἀρτέριον ἄρμα
 ἦλθεν.

ἀρχαίον ἰσκαθηλόν· ἐπὶ τῆς ἀκροῦ,
 ὁρῶ δὲ χλόν σφραγίδα καὶ θάνατον τῶν κρησίων,
 ὅπ· κατὰ τὸν ἴσον / ἡ δὲ ἀδελφὴ
 οὐ φασὶ πρῶτον δαυαόν ἀγέτωρ δίκας
 ὡς κοινὴν ἐστὶ
 διδόντ' ἀθροῖσαι λαὸν εἰς κρινὰς ἐδρας·
 πολλῶν τινὰ ἠρώων
 ὡς τῶν δὲ δή τιν' ἠρώων ἀθροῖς σμῖδων·
 τινέων ἐπὶ τῶν ἡρώων· ἡ δὲ πῖ τῶν
 τί καὶ τὸν ὄρει· μόντ' ἰσκαμίων πῶρα —

Harl. M. S. 5725. fol. 260.

τὸ ἐτεοκλέους μὲν οὖν καὶ κλέους ἀφ' ὧν
 ἀντίπαλον τῶν θελοῖσιν
 χρηματὶς ἐπέσχεον· οὐδὲ πᾶσι χρητὶς ἀφ' ὧν
 δὲ τῶν θελοῖσιν
 λέγει· νοσῶν γὰρ ἡδετὶ πάλαι κρεόν
 χέοντος πᾶσι πῶρ ἐνέει
 ἐξ οὗ τῶν κληθῶν πάλαι σβία θεῶν.
 τὸ δὲ τῶν ὄρων ἐπὶ μέλεον οἰδ' ἵππων.

Harl. M. S. 6300. fol. 131.

δαίμων χαρῆς καὶ πίστης ἐν βροτοῖς
 ἐοδῶν γενέσθαι. καὶ ἡμῶν ἐνέχεται
 τῆς ἐξουσίας τοῦ νομοῦ τοῖς ἀξίοις.
 καὶ ὡς μὲν ἂν παρούσῃς. ἀλλὰ παλαιῶ
 λυτῇ πρόσουσιν. ἀλλ' ἐδὲ τῷ πληρώσει
 χάριν γενέσθαι καὶ διὰ τοῦτον φανερὸν
 ἡμᾶς οὐδὲν ἐν τῷ δευτέρῳ κεφάλαιον.

Harl. M S. 5724 fol. 10

ὥς ἀπὸ δακρύων σπὶς παλαιῆς πεπληγμένης,
 ῥοδίων τ' ὀδύρμα· μούσα δ' ἠ' ὑπὸς ἑ
 ἂν αὐτὴν μήτηρ ἀνδρῶν, οἳ τοὺς ἀργύρων
 πλῆθους δινώλεον, ἐκτορὸς ἀδελφοῦ,
 ἔσ' ὅσῳ τὰ πῶν θεῶν. πᾶν μὲν πύρρουν ἄν
 τὰ μηδὲν ὄντα. πᾶν δὲ δακρυόεντα πᾶν ἔλεον.
 ἂν ἔρμεθα λήθασι τέκνα πόλ' ὥστενες
 ὅς δούλον ἢ μετὰ βλάσιν πᾶσι ἔχον.

Harl. M.S. 5743. fol 99.

[illegible]

Harl. M.S. 5743. fol 71.

τοῖσδ' εἰσορῶ; *Ορε. σιγᾶν χρεών.* (v. 1347.) Here there are no glosses. Next comes the *Phoenissae*, in a different hand, and written on a more glazy paper. This play also is interlined with glosses. In the first part only there is occasionally a marginal scholium. The *ι* is seldom subscribed to *α*. The readings of this MS. do not seem of a high character, e. g. *Phoen.* 822,

ἁρμονίας δέ ποτ' εἰς
ὕμεναιουσ ἤλθον οὐνῖδαι· φόρμυγί τε τύχρα θήβας
τὰς ἀμφιονίας τε λῦρας ὑπο, πύργος ἀνέστα.

Harl. 5725. This is a small thick quarto, containing the *Plutus*, (commencing with v. 266, ῥυπῶντα· κωφὸν ἄθλιον· ῥῦσσὸν μαδόντα,) followed by the *Nubes*, both written in a good hand on fine glazed paper with interlined glosses and scholia. Then the *Hecuba* and the *Orestes* (here called *Electra*) follow, apparently by the same hand, but written in darker ink. There are numerous glosses and scholia. The characters and the glosses are all in red ink. The *iota* is sometimes subscribed, sometimes omitted. The text contains some obviously false readings; but the MS. may be worthy of attention, as it appears to be as early as saec. xiv. Porson consulted it, but calls it "recens" (*Praef.* p. ii).

Harl. 5724 is an octavo on paper, of saec. xv. It contains no play but the *Hecuba*, which is without either scholia or glosses. The characters are written in red ink. The *iota* is not subscribed. After the *Hecuba* comes Hesiod's "Shield of Hercules," followed by Plato's "Apology," and some prose grammatical treatises.

Harl. 4952 is a paper MS. probably of saec. xv. It contains the *Hecuba* and the *Orestes* on paper, in a large and rather tremulous hand. There are no scholia nor glosses. The characters are in red ink. The *iota* is neither subscribed nor ascribed. This appears to be a fair MS., but occasional readings indicate that the scribe was a mere mechanical copyist, e. g. *Orest.* 928,

εἰ τ' ἄνδρον οἰκουρήματα οἱ λελειμένοι
φθειρουσιν ἀνδρῶν εὐνιάδας λωβώμενοι

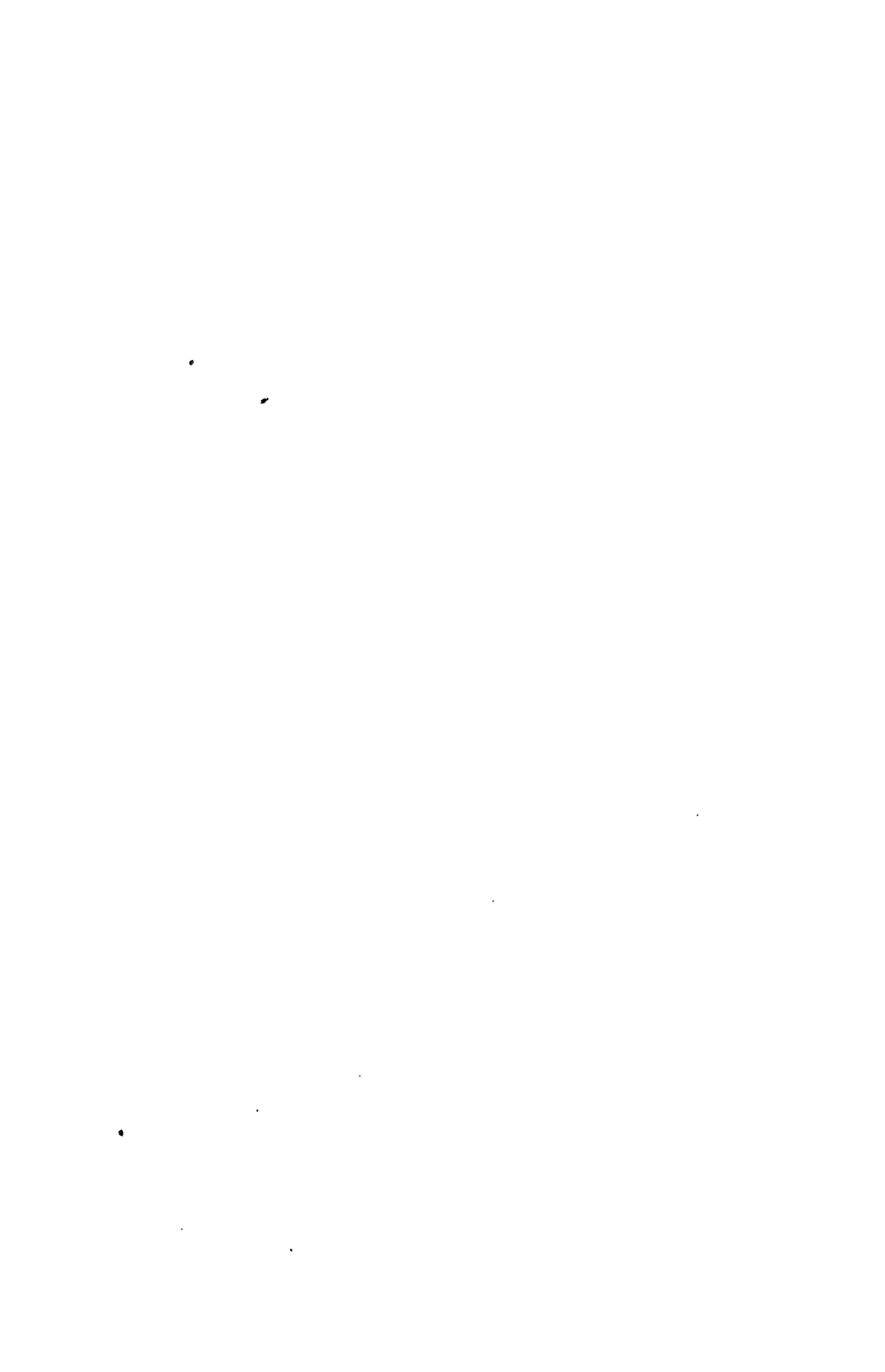
καὶ τοῖς γε χρῆστοις εὖ λέγειν ἐφαίνετο
 κοῦδεις ἔτ' εἶπε (ἐπῆπε gr. m.) σὺς δ' ἐπῆρθε συγγονος
 ἔλεξε δ' ὦ γῆν ἰνάχου κεκτημένοι κτλ.

The accentuation generally is careless, and the words are scarcely divided. At the end is the *Phoenissae*, on a different paper and in a lighter ink. This play is written in a more cursive hand. There are no glosses nor scholia. The characters are in red ink. Here also the iota subscript is omitted.

Sloane 1774. A late MS. on paper, written in a bold and round hand, almost reminding one of a schoolboy's copy-book. It contains the *Hippolytus* entire. There are brief occasional *Latin* notes in the margin. Here and there, but rarely, there is a Greek gloss by a different hand, and a various reading by the original hand. The iota is regularly subscribed. It is accurately written, and seems to be a good MS. The form is small square octavo. This MS. does not appear to have been known to Bp. Monk, for his edition of that play.

Harl. 5743. This somewhat famed MS. is a small thin quarto, containing the *Trachiniae* and *Philoctetes* of Sophocles in a neat and legible hand on fine glossy paper. There are a very few marginal scholia, only in four or five places to the *Philoctetes*. Next follows the concluding part of the *Alcestis*, beginning λαβών τὰ μὲν κοῦφα τοῖσι νικῶσιν ἦν ἵππους ἄγεσθαι (v. 1029). This fragment is by a different hand and on different paper. There are no scholia. Then comes the *Rhesus* with ὑπόθεσις. It appears to be from the same hand as the *Alcestis*, and like it, has the characters marked in faded red ink. It is very neatly written, but by a very late hand. The *Rhesus* has here and there a gloss and a various reading recorded. Next follows the *Troades*. After ὦ μητὲρ ἀνδρὸς ὅς ποτ' ἀργείων (*sic*), viz. after v. 606, the transcription commences in a lighter ink, and has been commonly supposed to have been taken up by another hand, and copied from a different MS.³

³ See Kirchhoff, Praef. ad Vol. i. p. viii, who says the latter half of the play is not only by a different hand, but also on different paper. This latter circumstance did not strike the present editor, who after a careful consideration came to the following conclusion :—That the play was written by the *same* copyist, after being

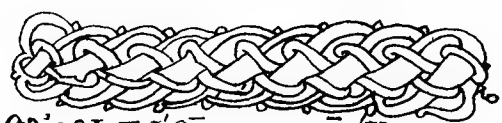
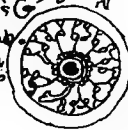


ὠγαυὰ καὶ τῆς γόξί φ' ὅλοις τοῖς φοβόρον
 ὅς δ' ἐκὼν τροίαν σῶσθ' ἡρώς παῖς φῦξιν ἄν' ἑφ' ἄβροσ.
 μακρὰν ἔχ' ἐξί φ' πλησίον ἐν δ' ἄκυντο
 φῦξ ἀπέχεραίσονον· πέλαισ' ἀρ' ὀνόν' ἀνταίφρονον·
 λίθος ἵνα φαῖη καθεὶ θέσσαι μῦθ'
 ὅς μὴ πέτρος ἔν' ἡδ' ὀδοι καὶ σ' ἔτ' ἐφ' ὀνόν' ὀσιδαν·
 ἵνα λίσσομαι γῆν' ἡδ' ὀδοι καὶ σ' ὀνόν' ὀσιδαν
 φῦξ μὴ μιν ὠνευε κρῶς· τὸ γὰρ ὄν' ὀδὸν καὶ τοὶ δὲ λ' ἄκρ' ὀνόν'
 ὅς δ' ὀνόν' ἄν' ὀβ' ἡ τὸν ἄκρ' ὀνόν' ὀσιδαν
 φῦξ παῖς ὀνόν' καὶ δ' ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὅς δ' ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν

ὅς ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν

M. S. Cant. Nn. 3. 13

ὅς δ' ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν



ΕΥΡΙΠΙΔΟΥ ΗΛΕΚΤΡΑ

ὅς δ' ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν
 ὀνόν' ὀσιδαν, λ' ἔτ' ὀνόν' ὀσιδαν

The MS. which Porson used under the mark *Ayscough* No. 4952, was not inspected when the above notes were made in the Museum. He describes it on *Orest.* v. 659, as “tres primas continens fabulas, recentissimus quidem, sed ex alio non malo descriptus : scriba literas et syllabas festinando saepe transiit ; aliquando etiam exemplaris sui literarum ductus parum intellexisse videtur.”

In the University Library at Cambridge the following MSS. of Euripides are preserved :—

Nn. 3. 13 is a small quarto containing the Life of Euripides, (by two distinct hands,) the *Hecuba*, and *Orestes*, followed (with an interval of several blank pages) by βιβλίον πρῶτον τοῦ Κάτωνος, to βιβλίον τέταρτον (foll. 6), after which, written by the same hand, comes a repetition of the *Hecuba* from v. 715, οὐχ ὅσι' οὐδ' ἀνεκτά' ποῦ δίκαια ξένων ; This is a somewhat late but clean and very beautiful MS. on fine glossy paper. The greater part of it is interlined with glosses in red ink ; but sometimes these are wholly omitted for many pages, and then resumed. The whole is written by one hand, as are the marginal scholia and probably also the glosses. The date is probably of the early part of the fifteenth century.

Nn. 3. 14 is a small quarto, on glossy paper, of the fourteenth century. This is a good and beautifully written MS., with marginal scholia and interlined glosses in red ink. It contains the Life of Euripides, the *Hecuba*, the *Orestes*, (here called the *Electra*, as will be seen in the facsimile,) the *Phoenissae*, (entitled Εὐριπίδου Οἰδίπους,) with somewhat fewer but still tolerably copious scholia. All these plays are written by the same hand, in a lustrous black ink. The characters are prefixed to the speeches in red ink. The scholia are by the same hand ; the

laid aside for an interval. A facsimile of the part where the colour of the ink changes (which change is not represented in the facsimile) will enable the reader to judge of the identity or diversity of the two hands. Both the value and the antiquity of this MS. seem to have been much overrated by Mr. Burges and others. It was collated throughout for Kirchhoff by Reinhold, who seems to be right in pronouncing it “codex recentissimus saec. xvi.” Kirchhoff thinks the latter part of the *Troades* was taken from a very good MS. of the same class as *codex Havniensis*, the former part agreeing as nearly as possible with Pal. 287.

interlined glosses, in red ink, may perhaps be by a different one, though the colour or tint of the ink agrees with that of the characters. The iota is neither subscribed nor ascribed. One page of the *Hecuba* has been lost, and is replaced by a later hand (apparently saec. xvi.) on paper, beginning *λαοὶ δ' ἐπερ-
ρόθησαν ἀγαμέμνων τ' ἄναξ*, down to *γενναῖος, οὐκοῦν δεινὸν, εἰ γῆ
μὲν κακῇ* (v. 592).

At the end of the volume the *Hecuba* and the *Orestes* are repeated. The writing of these is on paper, in a large and coarse hand of much later date, probably the end of the fifteenth century. There are a few scholia and occasional glosses, both in black ink, as are the characters to the dialogues. The iota is generally subscribed, sometimes omitted. A collation of the messenger's speech in the *Orestes* gives *ἐς σκηναῖς ἔδρας* v. 873, (perhaps from a gloss on *ἔδρας*,) *ἐπεὶ δὲ πλήρης ἀργείων γένητ'
ὄχλος* v. 884, *οὔτε σ' οὔτε σὸν σύγγονον* v. 899, *αὐτοὺς* for *ἀστοὺς* v. 906, *νόμος ἀνέϊται* *κοῦ φθάνη θνήσκων τις ἂν* v. 941, *σύγγονόν
τε σέ τε κτανεῖν* v. 945. Otherwise it seems a tolerably good copy and carefully written.

Mm. 1. 11 is a thin octavo volume written on slightly glossy paper (whether *bombycinus* or *chartaceus* is not very evident⁴). It contains the *Hecuba*, *Orestes*, and *Phoenissae*, all with marginal scholia, and interlined glosses, the latter being in red ink to the *Hecuba*, but in black ink to the other plays. This MS. seems to have been written by at least two different hands, that of the *Hecuba* being much neater and more regular. The second hand commences with *Orest.* v. 134, *τόνδ' ἡσυχάζοντα.
ὄμμα δ' ἐκτῆξουσ' ἐμόν*, but foll. 40, 53, 60 of the same play seem a return to the former hand, though written on paper; and here, as before, the characters and persons are in red ink. The writing of the later hand is not easy to read, and the MS. is in many parts much injured by damp and ill-usage. It seems however a tolerably careful transcript. The iota of the datives is omitted. Probably the date is early in the fifteenth century.

MS. Corp. Christ. Cant. No. cccci. is a rather large octavo on

⁴ Some of the leaves appear to be of the one texture, some of the other.

paper, containing the *Hecuba*, the *Orestes* (called *Electra*), and the *Phoenissae*. This MS. was used by Porson for his edition of the *Hecuba*, though on the *Orestes* he speaks of it merely as collated by Barnes and King. It is an elegantly written MS., with marginal scholia and interlined glosses. The first part, as far as Orest. v. 490, ὁργὴ γὰρ ἄμα σου καὶ τὸ γῆρας οὐ σοφὸν, is in a blacker ink and a different hand. The remainder is by the same hand which added the scholia and glosses throughout. The characters alone are written in red ink. The date of this MS., which seems very carefully written, is probably the beginning of the fifteenth century. A facsimile of a few lines from the *Hecuba* will give a correct idea of the writing.

It may be pretty confidently asserted, that the whole of these MSS. of the three plays, enumerated above and briefly described from actual inspection, have never been really accurately collated. Though not of first-rate value, there is a fair probability that some of them at least would prove worth the labour of a minute collation. An edition of the simple text of the three plays, with the various readings of all the MSS. preserved in the English libraries, would be no unworthy contribution to classical scholarship. It is evident from the very meagre notices of them in the German editions, that our neighbours on the continent only know of them by hearsay. It is also evident that Porson did not really collate throughout even the eight (out of the twenty here described) which he refers to. For instance, so rarely does he mention the very respectable MS. Mm. 1. 11, in the public library at Cambridge, that W. Dindorf makes this remark on it in his catalogue of MSS., "*Orestem et Phoenissas continere videtur; certe ad Phoenissas nonnunquam Cant. memorat Porsonus.*" Of Burton's alleged collation of six Bodleian MSS. no certain judgment could be formed except by comparing his *excerpta* with the originals. But in his time it was the custom to use MSS. merely for extracting the more remarkable readings; to *inspect* them rather than minutely to *collate* them. Till Elmsley's time indeed it may be questioned if *minute* collation had ever been much attended to. Here then a useful field for literary labour is pointed out to those who, enjoying the emolu-

ments and the leisure of a beneficed residence in either University, may be anxious to show some equivalent for it in a return made to the cause of Scholarship.

On the facsimiles⁵ presented to the reader in this volume, a few words remain to be said. In the first place, it is difficult to make them with *perfect* accuracy, even as to the mere tracing over the letters; secondly, there is a firmness and a *decision* in the old handwriting which no facsimile (unless perhaps laboriously made by a professional artist) can successfully represent. The *exact* thinness or thickness of strokes, the tint of paper, and the colour of the ink, faded or otherwise; the use of red or black to distinguish text from comment, and above all, the general *look* of antiquity,—all these points are necessarily sacrificed in a mere series of tracings. Still, as the editor has made them all most carefully with his own hand, he can guarantee their close resemblance as to the style and form of the writing. That there should be so little difference in this respect in so many MSS. of dates varying from each other at least by two centuries, is not a little remarkable. There is the same appendage of scholia and glosses in nearly all. Readers not conversant with the subject will now clearly comprehend the difference between the one kind of comment and the other, and also how readily the genuine word may have been expelled from the text by the accidental or intentional substitution of the word written immediately over it.

The Editor, in completing a rather extensive revision of the first edition of this work, has been able, by incorporating the results of many years' further study of the poet, and also by availing himself of the more recent criticisms, to effect a great improvement in the commentary throughout. The notes, in fact, in the present volume have been largely re-written, no pains having been spared to bring the beautiful Tragedies which it contains within the comprehension of ordinary students both at Schools and at the Universities.

⁵ They were made and are published by the kind permission of the authorities of our three great national libraries, to whom the Editor's best thanks are due for much courtesy received.

The late Mr. Long, who revised with the most conscientious care every page of the original edition, was not spared to lend his valuable aid in the reading of this. His sober and well-matured judgment was naturally averse from merely tentative and unnecessary alterations of the text; and, in conformity with his view,⁶ not many further changes in the readings have now been introduced, though the conjectures of Professors Madvig and Cobet have in all cases been duly recorded.

⁶ [The object of the *Bibliotheca Classica* was to furnish students with a good text of some of the Greek and Latin authors, and a sufficient explanation of it. The ancient texts have often been corrupted by the alterations of critics and grammarians, and by the errors of transcribers. These variations from the original, from what the author wrote, have introduced both corrupt forms of words and corrupt forms of expression. The text may be corrupted and yet the sense may remain or may be discovered, as in cases where the expression has been altered with no change in the meaning, or only a slight change. The corruption may be such as to pervert the author's meaning or to destroy it completely. The purpose of the critical art is to restore what the author wrote, which may sometimes be done with certainty, sometimes with a high degree of probability; but what amounts to a high degree of probability cannot be determined by any rule. This is a matter of critical judgment and tact, which come from a natural capacity improved by practice. All corrections of texts are worthless, unless they restore the original with certainty or great probability. If the corrections are only what the author might have written, they ought not for that reason to stand in the midst of that which the author certainly did write: and if they are something which he could not have written, (and there are such corrections,) they only put one corruption in the place of another. Old texts and old pictures should be handled delicately. We may rub the dirt off them, but we must take care to rub off nothing else; and as to patching, the common sense of mankind is offended by it.

My business and that of my late colleague was to form the *plan* of the *Bibliotheca*; to agree with the editors of the several works, to make such remarks or suggestions on the proofs as would occur to any careful reader, but to leave the editors the final revision and of course the power of rejecting our suggestions. There is no other way in which editorial direction can be exercised, when the relative position of directors and editors is such as it is between the directors and editors of the volumes in this collection. G. L.]

LONDON, 1880.

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ΕΥΡΙΠΙΔΟΥ
ΗΡΑΚΛΗΣ ΜΑΙΝΟΜΕΝΟΣ.

ΤΠΟΘΕΣΙΣ.

Ἡρακλῆς γήμας Μεγάρων τὴν Κρέοντος παῖδας ἐξ αὐτῆς ἐγέννησε· καταλιπὼν δὲ τούτους ἐν ταῖς Θήβαις αὐτὸς εἰς Ἄργος ἦλθεν Εὐρύσθει τοὺς ἄθλους ἐκπονήσων. πάντων δὲ περιγεγόμενος ἐπὶ πᾶσιν εἰς Ἄιδου κατῆλθε· καὶ πολλὸν ἐκεῖ διατρίψας χρόνον δόξαν ἀπέλιπε παρὰ τοῖς ζῶσιν ὥς εἴη τεθνηκώς· στασιάσαντες δὲ οἱ Θηβαῖοι πρὸς τὸν δυνάστην Κρέοντα Λύκον ἐκ τῆς Εὐβοίας κατήγαγον.

HERCULES FURENS.

IN several respects the *Mad Hercules* is a remarkable play. It differs materially in the style and treatment from the other dramas of Euripides. He seems to have aimed not only at the grandiloquent and Aeschylean style of diction more than was his wont, but also at the Aeschylean *ἐκπληξίς*, or terror, in addition to that *πάθος*, or feeling, of which he is in a peculiar sense the great tragic master. It may be added, that he borrowed the idea of Lyssa, the goddess of madness, from the *Ξάντριάς* of Aeschylus.¹ Though highly interesting, if only from its many allusions to the topography and legendary history of Athens and Thebes, this play seems to have been by no means one of the most popular. It is but rarely referred to by writers of antiquity; it is extant in very few MSS.;² and, considering the many difficulties and corruptions in it, can hardly be said as yet to have obtained the editorial care that it deserves. We have separate editions by Hermann, Bothe, and Pflugk, the last named of which was just completed at the editor's death, and was issued with a preface of some merit by Dr. R. Klotz, the Leipzig Professor. To the ample and careful *apparatus criticus* supplied by the recent edition of Euripides by Adolph Kirchhoff, great obligations are due, so far as the recension of the text is concerned.

When we consider the nature of the plot, the rather frequent use of uncommon words in the dialogues, the introduction of more than one supernatural character (Lyssa and Iris), the harrowing scenes and the magnificent stage-effects in this play, we shall be disposed, while we attach some value to it as a tragic experiment, not perhaps altogether congenial to the author's mind, to doubt whether, for that very reason, the success was commensurate with the effort. It is

¹ Photius in v. δ' *ἀκτάπον* : — 'Εν δὲ ταῖς Αἰσχύλου Ξαντριάς ἡ Λύσσα ἐπιθειάζουσα ταῖς Βάκχαις φησὶν κτλ. [see frag. Aesch. 155.]

² Like the *Helena* and the *Electra*, the MS. Flor. 2 is the sole authority for the text of this play, the Paris MSS. and Flor. 1 being mere transcripts from it.

quite clear that it found comparatively little favour in those ages when, although Tragedy was lying dormant as an art, the merits and beauties of the old drama were still fully appreciated. To what period of the poet's career as a tragic writer,—to what precise point in the development of his mind and style,—this play is to be referred, it is not very easy to decide; and the more so, because the diction³ and metres, which usually supply a tolerably safe criterion, seem here to be somewhat influenced by the desire of imitation. Without being of the latest, it is probably one of his later writings. The ode on old age (v. 637 seqq.), which reminds us of the similar one in the *Oedipus at Colonus* (v. 1211), can hardly be interpreted otherwise than as the complaint of the poet at his own increasing infirmities. K. O. Müller (Hist. Gr. Lit. p. 372), while he acknowledges the evidence furnished by this ode, still places the play as early as B.C. 422, which was sixteen years before the poet died at the age of seventy-five. The simple truth is, that no evidence exists, either internal or external, respecting the date; and for the reason given above, the style and metre, though partaking more of his earlier than his later works, are not in themselves conclusive proofs on either side. From the sentiment in 757—9, so resembling the conservative theology of the *Bacchae*, it has been inferred that the present play was one of the very latest.

Of the merits of the play Müller does not give a very high estimate; in the opinion of the present editor, not nearly high enough. He says, "It is altogether wanting in the real satisfaction which nothing but a unity of ideas pervading the drama could produce."⁴ It is hardly possible to conceive that the poet should have combined in one piece two actions so totally different as the deliverance of the children of Hercules from the persecutions of the blood-thirsty Lycus, and their murder by the hands of their frantic father, merely because he wished to surprise the audience by a sudden and unexpected change to the precise contrary of what had gone before."

³ The use, for instance, of rhetorical rather than poetical terms, was frequent in the latest plays.

⁴ This, it may be remarked, is a favourite German theory, which has led to much unjust depreciation of several of the plays of Euripides, who did not consider himself fettered by such laws of criticism as modern critics would impose. See the introductory notes to the *Hecuba* and the *Andromache*. It is a well-known rule in painting, not to take in too much, or to introduce upon the canvas more than forms one consistent group, or subject which the eye can take in at once. But many of the greatest artists have bid defiance to any such limitations.

Certainly, Euripides ought to have had some better motive than that. Perhaps a brief analysis of the plot will help us to discover it.

Amphitryon, having slain, accidentally or in revenge, Electryon, the father of his wife Alcmena, had fled from Argos to Thebes. Here he distinguished himself in a war with certain piratical tribes, the enemies of the Thebans, called the *Taphii*. Long after this, when his son Hercules, (who was reputed to be in truth the offspring of Alcmena by Zeus,) had proved himself a benefactor to the Thebans by liberating them from the tribute imposed by their neighbours of Orchomenos, he was rewarded with the hand of Megara, the daughter of the Theban King Creon. Now Lycus, a settler in Euboea, though the son or descendant of a former Lycus who had reigned over Thebes, had raised a faction in his favour at Thebes, and had slain Creon. As one crime leads to another, so he had resolved to put Hercules and Megara to death, together with their three sons, lest vengeance should some day overtake him from their hands. Hercules, anxious to obtain from Eurystheus, King of Argos, a reversion of the sentence of banishment, had undertaken, and had now nearly performed, a series of more than human labours for the benefit of mankind, imposed by Eurystheus as a condition of his return. He is now absent on the last and greatest of these labours, the bringing up of the dog Cerberus from Hades. Lycus seizes the opportunity presented by his absence to demand for immediate death Megara and the sons of Hercules, three in number, who have taken refuge at the altar of Zeus Soter. All the favour they can obtain from the merciless Lycus is the permission to dress themselves in fitting attire to meet their fate becomingly. While they have retired for this purpose within the palace, Hercules suddenly reappears from Hades. His family are delivered from instant danger, and Lycus is slain.

But, while engaged in a purificatory sacrifice after this bloody deed of justice, Hercules is seized with a sudden phrenzy at the instigation of his relentless persecutor, the goddess Hera, and by the agency of *Lyssa*, the demon or impersonation of madness. Here a grand and terrific part of the tragedy ensues. One by one his three children are shot down or beaten to death with his club; and his wife Megara shares their fate, after vainly retreating within the inner apartment, the doors of which are battered down by the infuriated hero, who imagines that he is demolishing the walls of Mycenae, and has now got Eurystheus in his power. Stunned by the blow of a stone (1004), he is at length lulled by Pallas into an unconscious sleep, and secured by ropes to a pillar. On awaking, he is informed

by Amphitryon of what he has done. A sudden despair and remorse seize him, and he resolves to end his life by suicide. Theseus however, whom he has but just liberated from Hades, whither he had descended to bring back his friend Pirithöus, now appears; who consoles, dissuades, and by many promises of heroic honours induces him to retire to Athens. Hercules is melted by the generous gratitude and the fearless self-devotion of Theseus, relinquishes his idea of suicide as wicked and unwise, and agrees to accompany his friend to Athens, after giving Amphitryon due instructions respecting the burial of his children. It was flattering to the vanity of the Athenians to bring prominently forward the mythological union of the early king of Attica with the Achæan hero who was the personification of prowess, chivalry, and bodily strength. And the offer of purification (1324) and an asylum and joint-worship at Athens was a ready way for making all smooth, and satisfying the religious obligations of those who had been guilty of homicide.

Of the concluding part of the play Pflugk justly remarks, "Hic est exitus fabulae Euripideae, quo mea quidem sententia gravior splendidiorque ne cogitari quidem potest." The object of it, which K. O. Müller professes not to see, is so obviously the eulogy of Theseus, with whose exploits, in the popular legends, those of Hercules were inseparably connected,⁵ that one may well wonder at the obtuseness of German critics, who forsooth prefer "unity of ideas" in a drama to the exciting and chivalrous and profoundly moving incidents presented by a penitent homicide being adopted as a friend and a brother by the greatest of Athenian kings. The first part of the play has moreover this direct relation to the last, that it represents the hero not only as a self-sacrificing benefactor of mankind, but as the greatest deliverer of the Theban people, who, at the very moment of their joy and gratitude to the family of Hercules, are deprived of them by a crime which renders it legally impossible to retain Hercules in their city. Thus excluded from both Argos and Thebes, he has Athens only left as an asylum. The play therefore as a whole may be defined to be "the history of the connexion of Hercules with the Athenian people." Why Hercules was affected with madness at that particular time of his career rather than at any other, it avails little to inquire. The *περίπτεται*, in the development

⁵ See the note on v. 1325. Theseus appears in the same chivalrous character, as the protector of the unfortunate, in the *Suppliant Women* and the *Oedipus at Colonus*.

of the plot, was obviously the more powerful, in proportion as the changes from happiness to misery were the more sudden and startling.

This play requires three actors at once on the stage, and this is one of the evidences that it belongs at least to the dramas of intermediate date. The *protagonistes* acted Hercules and Lycus, the *deuteragonistes* Amphitryon, Theseus, and Iris, the *tritagonistes* Megara, Lyssa, and perhaps the messenger.⁶ The chorus, who in more than one instance give proof that their number was fifteen, consist of aged Thebans, who eulogize the deeds of Hercules and exult in the just death of the tyrant Lycus.

Seneca composed a tragedy, which is extant, on the same theme and with the same title, both derived from Euripides, but bearing no close resemblance to it.

That the subject of the play, like all the legends of Hercules, was in its origin a Solar Myth, cannot reasonably be questioned, if we look to its origin, and not to the unconscious poetic treatment. The twelve labours, like the δωδέκατος ἄπορος foretold as the period of return, in Soph. Trach. 648, 825, are the months of the year, and the hostility of Hera, the personification of the air, merely describes the storm-clouds which seem to obstruct the path of the sun. Similarly the eulogy of the bow (188 seqq.), the characteristic armature of the sun-god, is a defence of the hero's traditional attribute. As Theseus was not less a solar hero than Hercules, the friendship of the two may be supposed to typify the union of two ancient forms of sun-worship introduced into Attica from different (Aryan and Semitic) sources.⁷

⁶ Hutchinson and Gray, in "Pitt Press Series," Introd. p. x.

⁷ On the relations of Hercules to Theseus, see "Aryan Mythology," ii. p. 61 seqq.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΜΦΙΤΡΥΩΝ.

ΜΕΓΑΡΑ.

ΛΥΚΟΣ.

ΙΡΙΣ.

ΛΥΣΣΑ.

ΑΓΓΕΛΟΣ.

ΗΡΑΚΛΗΣ.

ΘΗΣΕΥΣ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

Προλογίζει δὲ ὁ Ἀμφιτρύων.

ΕΤΡΙΠΙΔΟΥ ΗΡΑΚΛΗΣ ΜΑΙΝΟΜΕΝΟΣ.

ΑΜΦΙΤΡΥΩΝ.

Τίς τὸν Διὸς σύλλεκτρον οὐκ οἶδεν βροτῶν,
'Αργεῖον 'Αμφιτρυῶν', ὃν 'Αλκαῖός ποτε
ἔτιχθ' ὁ Περσέως, πατέρα τόνδ' 'Ηρακλέους ;
ὃς τάσδε Θήβας ἔσχεν, ἔνθ' ὁ γηγενὴς
σπαρτῶν στάχυσ ἔβλασεν, ὦν γένους 'Αρης 5

1—59. Amphitryon, the reputed father of Hercules, and sharer in the bed of Alcmena together with the real parent Zeus, describes in the prologue the state of affairs at Thebes during the long absence of that Hero on his descent into Hades by command of Eurystheus. Having himself retired from Mycenae to Thebes, in consequence of killing Electryon, the father of Alcmena and brother of Alcaeus, he had married his son Hercules to Megara, a daughter of the reigning sovereign of Thebes, Creon, who was descended from the Σπαρτοί, the earth-born race that sprung from the dragon's teeth. Now Hercules had gone to Mycenae with the intention of inducing Eurystheus to allow his own and his father's return ; and by way of a recompense for this favour, he had consented to undertake his twelve labours, on the last and greatest of which he is now absent. Meanwhile Lycus, who claimed an ancestral right over the throne of Thebes, arrives from Euboea, kills Creon, and assumes the empire. The relationship of Hercules' family to Creon has induced Lycus to extirpate the whole race, lest at some future time they should exact vengeance for Creon's

death. To avoid their impending fate, Amphitryon with Megara and her children have taken refuge at the altar of Zeus Soter.

2. 'Αλκαῖος. From the name of his grandfather, implying both valour and personal strength, Hercules is so often called *Alcides* by the Roman poets. So *ἔθς παῖς 'Αλκαῖοιο*, Hes. Scut. 26, *σεμνὸν θάλος 'Αλκαῖδαν*, Pind. Ol. vi. 68.—*τίκτειν* is here used of the male, who is more correctly said *τίκτεσθαι*, 'to have a child born,' just as *γενῆσθαι* is used of the female who 'has a child begotten,' though *γενῆναι* is occasionally applied to both sexes. See on v. 1182. *Inf.* 1367, *ὁ φύσας χά τεκῶν ὑμᾶς πατήρ*. Phoen. 1610, *παῖδας τ' ἀδελφὸς ἔτεκεν*, sc. *Οἰδίπους*.

3. Here and in v. 47 Hermann gave 'Ηρακλέους for —έος. The latter form occurs in a choral verse, *inf.* 806.

4. *ὃς — ἔσχεν*. The same Amphitryon who formerly made Thebes here his home, on being banished from Mycenae, *inf.* v. 16. Compare *ὁ κατωκίσθη*, v. 13. The combination of relatives in this sentence (4—7) is remarkable.

5. *στάχυσ*. The final syllable is made long as in *ισχὺς*, Ion 1004, Heracl. 157,

ἔσωσ' ἀριθμὸν ὀλίγον, οἱ Κάδμου πόλιν
 τεκνοῦσι παίδων παισίν. ἔνθεν ἐξέφω
 Κρέων, Μεναικίῳ παῖς, ἄναξ τῇσδε χθονός.
 Κρέων δὲ Μεγάρας τῇσδε γίγνεται πατὴρ,
 ἣν πάντες ὑμεναίοισι Καδμείοι ποτε 10
 λωτῷ συνηλάλαξαν, ἥνικ' εἰς ἔμους
 δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο.
 λιπὼν δὲ Θήβας, οὐ κατωκίσθη ἐγὼ,
 Μεγάραν τε τήνδε πενθεροῦς τε παῖς ἔμους
 Ἀργεῖα τείχη καὶ Κυκλωπίαν πόλιν 15
 ὠρέξατ' οἰκεῖν, ἣν ἐγὼ φεύγω κτανὼν
 Ἥλεκτρύωνα· συμφορὰς δὲ τὰς ἐμὰς
 ἐξευμαρίζων καὶ πάτραν οἰκεῖν θέλων
 καθόδου δίδωσι μισθὸν Εὐρυσθεῖ μέγαν,

Ἀχλὺς Hes. Scut. 264. Barnes wrongly interpolates γε.

6. ἀριθμὸν ὀλίγον. Aesch. Theb. 407, Σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἀρης ἐφείσατο, ῥίζωμ' ἀνείτται. According to the common legend, only five survived the combat which arose between the earth-born heroes. Phoen. 672, Apollodor. iii. 4, 1.

7. τεκνοῦσι. Here τεκνοῦν is used in the uncommon sense, acknowledged however by Hesychius, of εὐτεκνον ποιεῖν, urbem liberis instruere. On this principle a man himself is said τεκνοῦσθαι, 'to become a parent,' Suppl. 1087. Phoen. 868, where ἐτεκνώθη is explained by Hesych. τέκνον ἔσχευ. Similarly in Med. 4, the Argo is said ἐρετμῶσαι χέρας ἀνδρῶν ἀριστέων. Compare Λῆμνον παῖσιν ἐπανδρῶσαι, Ap. Rhod. i. 873. A man might therefore be said τεκνοῦν πόλιν, if his direct descendants were destined to form its population. The addition of the dative implies the method by which the end was effected, viz. by the succession of children's children.—τῇσδε κτλ. Perhaps, χθονὸς δὲ τῇσδ' ἄναξ.

10. ἣν. W. Dindorf admits the bad alteration of Reiske, ἥς. For ἀλαλάζειν easily takes an active sense, as is clear not only from the analogy of many similar words, like χορεύειν τινα, &c., but from the passive use in Bacch. 593, Βρόμιος δὲ ἀλαλάζεται στέγης ἔσω. The double dative presents no difficulty,

'with marriage songs on the flute,' i. e. accompanied by it.

14. πενθεροῦς. Creon, his wife's father, including, perhaps, the members of the royal family in general.

15. Κυκλωπίαν for —πείαν W. Dindorf from the two Florence MSS. This was the common epithet for Mycenae; see Tro. 1088. *inf.* 998. Iph. Aul. 152. 1501. The form in —είος is required by the dochmiac verse in El. 1158.—ἣν ἐγὼ φεύγω, 'which I am compelled to leave' (though he is not), &c. Amphitryon had slain Electryon by accident; see Apollodor. ii. 4, 6, and on that pretext had been driven from Mycenae and Tiryns by Sthenelus. It is for this reason, that it was ἄκων φόνος, that the mild word συμφορὰς is used, as Pfugk thinks, (Praef. p. 4.)

18. ἐξευμαρίζων, κουφίζων, by way of lightening and relieving. Nauck proposed ἐξευμαρίζειν. *Inf.* v. 81, in the middle voice, for εὐτρεπίζειν, to get ready to one's hand.

19. μέγαν μισθόν, a price greater than the favour deserved; but he consented to it from filial affection and an eager desire to regain his country.—ἐξημερώσαι is properly, 'to make a clearing in a woodland by cutting a road through it.' So Aesch. Eum. 13, χθόνα ἀνημερον τιθέντες ἡμερωμένην. *Inf.* 851, ἔβατόν τε χώραν καὶ θάλασσαν ἀγρίαν ἐξημερώσας, where the civilizing effect of road-making

ἐξημερῶσαι γαῖαν, εἴθ' Ἥρας ὕπο 20
 κέντροις δαμασθεῖς εἵτε τοῦ χρεῶν μέτα.
 καὶ τοὺς μὲν ἄλλους ἐξεμόχθησεν πόνους,
 τὸ λοισθήιον δὲ Ταινάρου διὰ στόμα
 βέβηκ' ἐς Ἄιδου τὸν τρισώματον κύνα
 ἐς φῶς ἀνάξων, ἔνθεν οὐχ ἤκει πάλιν. 25
 γέρων δὲ δὴ τις ἔστι Καδμείων λόγος
 ὡς ἦν πάρος Δίρκης τις εὐνήτωρ Λύκος,
 τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν,
 τῷ λευκοπάλῳ πρὶν τυραννῆσαι χθονὸς
 Ἀμφίον' ἡδὲ Ζῆθον, ἐκγόνῳ Διός. 30
 οὗ ταυτὸν ὄνομα παῖς πατρὸς κεκλημένος,
 Καδμείος οὐκ ὦν, ἀλλ' ἀπ' Εὐβοίας μολών,
 κτείνει Κρέοντα, καὶ κτανὼν ἄρχει χθονὸς,
 στάσει νοσοῦσαν τήνδ' ἐπεισπεσὼν πόλιν.
 ἡμῖν δὲ κῆδος ἐς Κρέοντ' ἀνημμένον 35
 κακὸν μέγιστον, ὡς ἔοικε, γίγνεται·
 τοῦμοῦ γὰρ ὄντος παιδὸς ἐν μυχοῖς χθονὸς,
 ὁ κλεινὸς οὗτος τῆσδε γῆς ἄρχων Λύκος

is alluded to; cf. Soph. Trach. 1011, πολλὰ μὲν ἐν πόντῳ κατὰ τε δρία πάντα καθαίρων. Herod. i. 126, ἐξημερῶσαι τόπον ἀκανθώδη. The infinitive is in apposition to μισθόν. The sense is, ὑπισχνεῖται γαῖαν ἐξημερῶσαι, μισθὸν καθόδου. This expression, which here means to make the known world habitable for man, includes the whole of the twelve labours which Hercules was impelled to perform either by the enmity of Hera or by inevitable destiny.

23. Ταινάρου. A cavern at the southern point of Laconia was regarded as the descent to Hades. *Taenarias etiam fauces, alta ostia Ditis, Ingressus.* Virg. Georg. iv. 467.

31. παῖς πατρός. Not, perhaps, that the present Lycus was the son of the old Lycus, but that the name had descended from father to son through several generations. For the legend of Lycus and Dirce, in connexion with Amphion and Zethus, by whom he and his wife were slain, see the beautiful elegy of Propertius, iv. 15. For the epithet λευκοπάλῳ see Phoen. 606.

35. Hermann retains the old reading ἀνημμένον, which was corrected by a friend of Musgrave's. But ἀνάπτειν better suits the context than ἀνάγειν, and the change is very trifling. Cf. Troad. 844, Τροίαν ἐπύργωσας θεοῖσιν κῆδος ἀναψάμενος. Inf. 478, ὡς ἀνημμένοι κάλῳς πρυνησίοισι βίον ἔχουσ' εὐδαίμονα. Phoen. 569, ἀμαθεῖς Ἀδραστος χάριτας ἐς σ' ἀνέψατο. 'To have an alliance firmly tied to a person' is to contract it with his family.—ὡς ἔοικε is added, because the probability at first was, that an alliance with the royal house would be serviceable rather than injurious.

38. Though it appears sufficiently obvious that ὁ κλεινὸς οὗτος is said ironically, the idea does not seem to have occurred to the commentators, Bothe excepted. Elmsley, both here and in v. 541, reads καινὸς, in which he is followed by W. Dindorf, who gravely adds, "Nihil attinebat de dignitate regia dici, ubi multo aptius erat mutatum per novum regem rerum statum significari." See also v. 767.—ἐξελεῖν,

τοὺς Ἡρακλείους παῖδας ἐξελεῖν θέλει
 κτανῶν δάμαρτά θ', ὡς φόνῳ σβέσῃ φόνον, 40
 καῖμ', εἴ τι δὴ χρὴ καῖμ' ἐν ἀνδράσιν λέγειν
 γέροντ' ἀχρεῖον, μή ποθ' οἶδ' ἠνδρωμένοι
 μήτρωσιν ἐκπράξωσιν αἵματος δίκην.
 ἐγὼ δέ, λείπει γάρ με τοῖσδ' ἐν δώμασι
 τροφὸν τέκνων οἰκουρὸν, ἡνίκα χθονὸς 45
 μέλαιναν ὄρφνην εἰσέβαινε παῖς ἐμὸς,
 σὺν μητρὶ, τέκνα μὴ θάνωσ' Ἡρακλέους,
 βωμὸν καθίζω τόνδε σωτήρος Διὸς,
 ὃν καλλινίκου δορὸς ἄγαλμ' ἰδρύσατο
 Μινύας κρατήσας οὐμὸς εὐγενὴς τόκος. 50
 πάντων δὲ χρεῖοι τάσδ' ἔδρας φυλάσσομεν,
 σίτων, ποτῶν, ἐσθῆτος, ἀστρώτῳ πέδῳ
 πλευρὰς τιθέντες· ἐκ γὰρ ἐσφραγισμένοι
 δόμων καθήμεθ' ἀπορία σωτηρίας.
 φίλων δὲ τοὺς μὲν οὐ σαφεῖς ὁρῶ φίλους, 55

'to extirpate.' Hippol. 18, *κυσὶν τα-
 χείαις θήρας ἐξαιρεῖ χθονός*. Ion 1041,
καὶ συμφόνευσεν καὶ συνεξαίρει δόμων. *inf.*
 v. 60. 154. The Aldine reading *ἐξελεῖν*
 was corrected by Brodaeus, and *ἐξελεῖν*
 is now found in the MSS.

40. δάμαρτά θ' Barnes for δάμαρθ'.

43. μήτρωσιν, the plural for the sin-
 gular, their grandfather by the mother's
 side, viz. Creon the father of Megara.
 Properly, μήτρω is the uncle, the mo-
 ther's brother. Here it is for μητρο-
 πάτωρ, κατὰ μητέρα πάππος, Photius.
 Matthiae remarks that Asius, the brother
 of Hecuba, is called the μήτρω of
 Hector, in Il. xvi. 717. Barnes here
 gives μήτρω, which the poet probably
 avoided on account of the double geni-
 tive. This was the usual policy of the
 Greeks, to kill off the surviving family
 of an enemy. See on Heracl. 1005.
Inf. 168. With *μή* supply φοβούμενος.

47. σὺν μητρὶ. To be construed with
 βωμὸν καθίζω, not with the foregoing
 clause. On *μή* for *ἵνα* see Hec. 344.
Inf. v. 86. The idea in the speaker's
 mind was, *δεμαίνων μή &c.*

49. ἰδρύσατο. Peculiar and special
 protection was expected from the asylum
 of a family altar. Hence Andromache

takes her seat at the shrine of Thetis
 which had been founded by Pelcus,
 Androm. 45.—*δν* refers perhaps to Διὸς,
sc. Διὸς βρέτας. See Phoen. 1473.

50. Μινύας. The story is told by
 Apollodorus, ii. 4, 11. (See below, v.
 220.) The Thebans had been tributaries
 to the Minyae, who occupied the neigh-
 bouring Orchomenos; but they had been
 made independent by the victory of
 Hercules.—*χρεῖοι* Heath for *χρειοί*, which
 appears to be from a misprint in the
 Aldine. Aesch. Suppl. 198, *χρεῖος εἰ
 ξένη φυγάς*. *Infra*, v. 1337.

53. The sense is, that they are as it
 were locked out of their own homes, to
 which they would gladly repair to pro-
 cure the necessaries of life, but cannot
 do so, through fear of leaving the
 sanctuary even for a moment. Compare
inf. 330. Madvig, *Adv. Crit.* i. p. 245,
 conjectures *ἐσφαιρισμένοι*, "quasi pilae
 lusu eieci."

55. σαφεῖς, πιστοὺς, ἀληθεῖς, sure, true
 friends. Cf. *inf.* v. 62. It was a fa-
 vourite and a true saying, *οὐδεὶς δυστυ-
 χούντι σοὶ φίλος*, El. 605. *Inf.* v. 561.
ἄφιλον, ἴν' ἀδὴς σοὶ λέγω, τὸ δυστυχές.
—οἱ ὄντες κτλ. refers to the chorus of
 aged Cadmeans.

οἱ δ' ὄντες ὀρθῶς ἀδύνατοι προσωφελεῖν.
τοιούτον ἀνθρώποισιν ἢ δυσπραξία,
ἣς μήποθ', ὅστις καὶ μέσως εὖνους ἐμοὶ,
τύχοι, φίλων ἔλεγχον ἀψευδέστατον.

ΜΕΤΑΡΑ.

ὦ πρέσβυ, Ταφίων ὅς ποτ' ἐξείλες πόλιν 60
στρατηλατήσας κλεινὰ Καδμείων δορὸς,
ὡς οὐδὲν ἀνθρώποισι τῶν θεῶν σαφές.
ἐγὼ γὰρ οὐτ' ἐς πατέρ' ἀπηλάθην τύχης,
ὅς οὐνεκ' ὄλβου μέγας ἐκομπάσθη ποτέ,
ἔχων τυραννίδ', ἣς μακραὶ λόγχαι πέρι 65
πηδῶσ' ἔρωτι σώματ' εἰς εὐδαίμονα,
ἔχων δὲ τέκνα· καὶ ἔδωκε παιδί σφῷ,
ἐπίσημον εὐνὴν Ἑρακλεῖ συνοικίσας.

59. ἔλεγχον. The accusative in apposition to the sentence is common, and the accident of a genitive immediately preceding does not interfere with it. See on Bacch. 1100. Hel. 77. Here τὸ τυχεῖν is really the contrasted contingency, and not the relative ἣς. It may be doubted therefore if Hermann is right: "Mutata est constructio, quod in mente habebat ἦν μήποτε λάχοι."

60. Ταφίων. This people is mentioned in Iph. A. 284, and the island Τάφος in Apollodor. ii. 4, 7, where the conquest of the inhabitants by Amphitryon is narrated. They occupied a group of small islands off the coast of Acarnania, whence their principal settlement is said to be περίκλυστον ἄστυ, *inf.* v. 1081. Barnes cites Hesiod, Scut. Herc. 18, μαλερῶ δὲ καταφλέξει πυρὶ κόμας Ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων. They are several times mentioned in the Odyssey; in xv. 427 and xvi. 426, they are called pirates, ληιστῆρες. Another name of this or a neighbouring tribe was Τηλεβοάι. According to Apollodorus, Amphitryon was assisted in this expedition by Creon King of Thebes. Hence he is here said *στρατηλατεῖν κλεινὰ Καδμείων δορὸς*, 'to be a glorious leader of the Cadmean army,' (if this line be not an interpolation,) where the genitive seems to depend upon *στρατηλατεῖν* = *στρατηλάτης εἶναι*, in which case *κλεινὰ* is for *κλεινῶς*.

Cf. *inf.* v. 1093. And so Rhes. 276, ἀνὴρ γὰρ ἀλλῆς μυρίας στρατηλατῶν, (quoted by Bothe.) But *στρατηλατεῖν* is more commonly found with a dative; see Bacch. 51, and the note there.

62. Kirchhoff proposes τῶν θεῶν. If *θεῶν* be right, οὐδὲν δῶρον, πᾶγμα, or *χρέος*, may be meant. We might rather have expected ἐκ θεῶν, or τοὺς θεῶν.

63. ἐς πατέρα, 'in respect of my father,' Creon. She was going on to say, οὐτ' ἐς πόσιν, but the construction is slightly varied, καὶ ἔδωκε παιδί σφῷ. The use of *ἐς* is remarkable; compare Aesch. Theb. 572, ἐς πατρός μόνον ἐκπαιδίζων ὄνομα. Thuc. iv. 17, 1, ὅτι ἂν ἡμῖν ἐς τὴν ξυμφορὰν—κόσμον μάλιστα μέλλη οἶσιν. Plat. Symp. p. 184, B., εὐεργετούμενος εἰς χρήματα ἢ εἰς πράξεις πολιτικός. Eur. Ion 567, ἐς τέκν' εὐτυχεῖν. By τύχης ἀπηλάθην she means εὐτυχίας ἡμαρτον.

65. πέρι may be called superfluous, since ἔρωτι is sufficient to govern ἣς. But the Greeks were fond of the phrase μάχεσθαι περὶ τινος, as in Aesch. Suppl. 720, θάρσει, μαχοῦνται περὶ σθέν, σάφ' οἷδ' ἐγώ. Translate, 'about which long spears are launched, through desire of it, at the bodies of the fortunate.' When we consider the poet's often-expressed dislike of war, we may suspect a little irony in εὐδαίμονα, which means the rich and the great, who alone are likely to contend for empire.

καὶ νῦν ἐκεῖνα μὲν θανόντ' ἀνέπτατο·
 ἐγὼ δὲ καὶ σὺ μέλλομεν θηήσκειν, γέρον, 70
 οἷ θ' Ἑράκλειοι παῖδες, οὓς ὑπὸ πτεροῖς
 σώζω νεοσσοὺς ὄρνις ὡς ὑφειμένη.
 οἱ δ' εἰς ἔλεγχον ἄλλος ἄλλοθεν πίτνων,
 ὦ μῆτερ, αὐδᾶ, ποῖ πατὴρ ἄπεστι γῆς ;
 τί δρᾶ ; πόθ' ἤξει ; τῷ νέῳ δ' ἐσφαλμένοι 75
 ζητοῦσι τὸν τεκόντ'· ἐγὼ δὲ διαφέρω
 λόγοισι μυθεύουσα. θαυμάζω δ', ὅταν
 πύλαι ψοφῶσι, πᾶς τ' ἀνίστησιν πόδα,
 ὡς πρὸς πατρῶν προσπεσούμενοι γόνυ.
 νῦν οὖν τίν' ἐλπιδ' ἢ πόρον σωτηρίας 80
 ἐξευμαρίζει, πρέσβυ ; πρὸς σέ γὰρ βλέπω.
 ὡς οὔτε γαίης ὄρι' ἂν ἐκβαίμεν λάθρα·
 φυλακαὶ γὰρ ἡμῶν κρείσσονες κατ' ἐξόδους·
 οὐτ' ἐν φίλοισιν ἐλπίδες σωτηρίας

69. For *θανόντ'* Madvig (*Adv. Crit.* i. p. 245) proposes *ἀνόνητ'*.

71. The old reading *ὑποπτέρους* was corrected by Pierson. This adjective means 'winged,' as in *Hec.* 1264, *ὑποπτέροις νώτοισιν*. *Hel.* 618, *εἰδὼς οὐδὲν ὡς ὑπόπτερον δέμας φοροῖς*. Cf. *Androm.* 441, *νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας*. *Heracl.* 10, *τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς σώζω τὰδ'*. Kirchhoff however retains the vulgate.

72. *ὑφειμένη*, having had them put under me; having gathered them under my wings; in the medial sense, like *ὑπηγκαλισμένη* in *Heracl.* 42. But it might mean 'crouching down to cover them,' as *ἐχιδνα ὑφειμένη*, a viper lurking and coiled in a small space, *Antig.* 531. Kirchhoff gives *ὑφειμένους*, which is not improbable.

73. *εἰς ἔλεγχον κτλ.* For *ἄλλος ἄλλοθεν πυνθανόμενοι*. The singular *αὐδᾶ* after *οἱ δὲ* is by attraction to *ἄλλος πίτνων*.

74. *ποῖ*. Elmsley reads *ποῦ*, which is quite needless, the sense being *ποῖ βέβηκε*.

75. *τῷ νέῳ*, for *νεότητι*, as in *Androm.* 183.—*διαφέρω*, 'I put them off with excuses, inventing stories about him.' See *Aesch. Cho.* 60, *αἰανὴς ἅτα διαφέρει τὸν αἴτιον*, i. e. 'postpones the punishment of

the sinner.' The conduct of the mother is naturally described. She conceals her own anxiety before her children, but is not the less attentive to every sound that may indicate an arrival. The sense seems to be, 'I express surprise whenever the door creaks; and then every one of my children sets his foot in motion' (gets up on his feet), &c. Kirchhoff's correction is good, *θαυμάζων δ' ὅταν*—*πᾶς ἀνίστησιν πόδα*.—*θαυμάζω*, scil. *τίς ποτ' ἂν εἴη, τίς ἤξει*.

80. *πόρον* Musgrave for *πέδον*. The emendation seems nearly certain, since *πόρον εὐρεῖν* was a very familiar phrase. Barnes adopts Canter's reading *ἐμπεδον*, as if from the epic adjective *ἐμπεδος*, and Bothe also approves this to the rejection of *πόρον*. Kirchhoff retains *πέδον*. Perhaps, *ἢ ποῖαν σωτηρίαν*. *Aesch. Suppl.* 888, *οὗτος, τί ποιεῖς ; ἐκ ποίου φρονήματος ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάσεις πόλιν* ;

81. *ἐξευμαρίζει*. See above, v. 81. For *ἐκβῆναι* with an accusative, compare *Bacch.* 1014. *Iph. T.* 98.

82. *ἐκβαίμεν*. See on *Bacch.* 1044, *ἐξέβημεν Ἀσωποῦ ποδᾶς*. This construction is particularly used when there is a notion of exceeding or passing prescribed limits.

- ἔτ' εἰσὶν ἡμῖν. ἦντιν' οὖν γνώμην ἔχεις 85
 λέγ' ἐς τὸ κοινὸν, μὴ θανεῖν ἔτοιμον ἦ,
 χρόνον δὲ μηκύνωμεν ὄντες ἀσθενεῖς.
- AM. ὦ θύγατερ, οὗτοι ῥάδιον τὰ τοιάδε
 φαύλως παραινεῖν σπουδάσαντ' ἄνευ πόνου.
- ME. λύπης τι προσδεῖς ἢ φιλεῖς οὕτω φάος ; 90
- AM. καὶ τῷδε χαίρω καὶ φιλῶ τὰς ἐλπίδας.
- ME. καγὼ δόκεῖν δὲ τὰδόκητ' οὐ χρὴ, γέρον.
- AM. ἐν ταῖς ἀναβολαῖς τῶν κακῶν ἔνεστ' ἄκη.
- ME. ὁ δ' ἐν μέσῳ με λυπρὸς ὦν δάκνει χρόνος.
- AM. γένοιτό τὰν, ὦ θύγατερ, οὐριος δρόμος 95
 ἐκ τῶν παρόντων τῶνδ' ἐμοὶ καὶ σοὶ κακῶν
 ἔλθοι τ' ἔτ' ἂν παῖς οὐμὸς, εὐνήτωρ δὲ σός.
 ἀλλ' ἡσύχαζε καὶ δακρυρρόους τέκνων
 πηγὰς ἀφαίρει καὶ παρευκλήλει λόγοις,
 κλέπτουσα μύθοις ἀθλίους κλοπὰς ὁμῶς. 100
 κάμνουσι γάρ τοι καὶ βροτῶν αἱ συμφοραί,

86. *μὴ θανεῖν* κτλ. Lest death should be prepared for us, i. e. now ready to be inflicted, and we should only be protracting the time of its arrival by sitting at this asylum, when we have no power of our own selves to avert the blow.

88. Megara had said, *ἦντινα γνώμην ἔχεις*, which presumed that Amphitryon had already made up his mind how to act. He replies, 'Tis by no means easy to give advice on such subjects off-hand, when one is in sober earnest, without the process of consideration.' It seems surprising that Pflugk and W. Dindorf should adopt Reiske's worse than useless alteration, *περαίνειν*. For *σπουδάσειν* cf. Suppl. 761, *πέλας γὰρ πᾶν ὅτι σπουδάσεται*. Commonly, *τὸ σπουδάσειν* implies *τὸ πονεῖν*, because earnestness implies effort to attain. Here the sudden and unprepared effort of the mind, *τὸ αὐτοσχεδιάσθαι*, is meant. Barnes and the older commentators construed *παραινεῖν σπουδάσαντα*, 'to advise one in earnest,' or earnestly seeking counsel.

90. *προσδεῖς* Musgrave for *προσδεῖ σ'*. The compounds *ἐνδεῖν* and *προσδεῖν* are regularly inflected. The simple *δεῖ* sometimes takes the accusative and the genitive impersonally, as *inf.* 1170. The meaning here is, that Amphitryon must

think his measure of woes not yet fully filled up, or he must be *φιλόψυχος* to a degree that makes him fear to die. To which he replies, that he does prefer life to death, and that he clings to hope,—the hopes which a man always has in the worst emergencies.

93. *ταῖς ἀναβολαῖς*. 'Tis in the postponement of evils that remedies for them are contained,' i. e. the latter are sometimes found in the result of a little delay.

95. *γένοιτό τὰν* Erfurd for *γένοιτ' ἂν*. Kirchhoff suggests *οὐ γὰρ γένοιτ' ἂν* κτλ. interrogatively.

99. *παρευκλήλει*, *παρηγόρει*, *παραμυθοῦ*. This compound is formed, not from *εὖ* and *κλεῖν*, which would be contrary to the strict analogies of the language, but from *εὐκηλος*, a by-form of *ἐκηλος*, and so = *γαληνίσειν*, though the transitive sense is irregular. Ap. Rhod. iv. 1059, *κατευκλήησε δὲ (νὺξ) πᾶσαν γαῖαν ὁμῶς*. —*μύθοις*, cf. v. 77. With *κλέπτειν κλοπὰς*, 'deceiving them with stories, though 'tis but a poor deceit,' compare *πλέκειν πλοκάς*, Ion 826.

101—6. These lines are quoted by Stobaeus, Flor. 110. 7, with the omission of v. 103 (perhaps an interpolated verse), and the variant *μεθίσταται*, which

καὶ πνεύματ' ἀνέμων οὐκ αἰὲ ρώμην ἔχει,
οἳ τ' εὐτυχοῦντες διὰ τέλους οὐκ εὐτυχεῖς·
ἔξισταται γὰρ πάντ' ἀπ' ἀλλήλων δίχα.
οὔτος δ' ἀνὴρ ἄριστος ὅστις ἐλπίσι
πέποιθεν αἰεὶ· τὸ δ' ἀπορεῖν ἀνδρὸς κακοῦ.

105

ΧΟΡΟΣ.

ὑπόροφα μέλαθρα
καὶ γεραιὰ δέμνι', ἀμφὶ βάκτροις
ἔρεισμα θέμενος, ἐστάλην ἠλέμων
γώνυ αἰοδὸς, ὥστε πολιοὺς ὄρνις,

στρ.

110

Hermann prefers. The readings of Stobaeus however, which seem often to be given from memory, can hardly be regarded as of equal authority with the copies of Euripides. Translate, 'For of mortal men too the trials become exhausted, just as the gales of winds have not always their full force, and as, again, the prosperous are not prosperous for ever. For all things give place (in turn) by retiring away from each other. That man is the bravest who trusts to hope under all circumstances: to be without hope is the part of a coward.' Matthiae well compares Soph. Aj. 672, *ἔξισταται δὲ νυκτὸς αἰανὸς κύκλος τῇ λευκοπάλῳ φέγγος ἡμέρᾳ φλέγειν*. As for *ἄριστος*, (v. 105,) its apposition with *κακὸς* in the next verse shows that moral courage to be meant, which enables a man not to despair under the heaviest calamities.

107. The chorus of aged Theban men approach, and after describing the loss of strength which renders them but feeble allies, they address themselves to Amphitryon, Megara, and the children of Hercules, exhorting each other to the utmost possible exertion, and remarking on the likeness both of face and fortunes that exists between Hercules and his family. There is no other point in this brief parody than the introduction of the chorus as the friends of the oppressed, and the opponents of the usurper Lycus. The metres are simple, being for the most part iambic or trochaic versicles.

Ibid. *ὑπόροφα*. W. Dindorf tacitly edits *ὑπόροφα*, (the conjecture of Musgrave,) against the old copies, and with no advantage to the metre, which is

monometer dochmiac, the long syllable at the end being both here and in the antistrophe resolved into two short. Both *ὑπόροφον* and *ὑπόροφον* (Orest. 147) are recognized by Photius, who explains them by *ὑπόστεγον*. The meaning is merely 'roofed house,' and the epithet has a sufficient force, since Greek houses were not wholly roofed, but consisted of small apartments ranged round an open court. One might suspect the true reading to be *ἀνώροφα*, because the asylum of the altar afforded less shelter than a house, and Greek temples are believed to have been for the most part hypaethral. By *δέμνια* the couch of Amphitryon and Megara is meant. It was the custom of refugees in an asylum to make up some kind of temporary bed. Hence in v. 52, *ἀσ-τρώτῳ πέδῳ* means a pavement which affords no sleeping-place of itself. So in Helena, v. 798, Menelaus says to his wife *ὀρῶ, τάλαινα, στιβάδας, ὣν τί σοι μέτα;* And she replies, *ἐνταῦθα λέκτρων ἱκετεύομεν φυγὰς*. The construction is, *ἐστάλην μέλαθρα καὶ δέμνια, ἔρεισμα θέμενος ἀμφὶ βάκτροις*. 'To the roof-sheltered palace and to an aged bed I have come, supporting myself on a stick, a singer of mournful dirges like a hoary swan.'—*ἔπεα κτλ.*, in apposition to the subject, 'one who is a mere voice and a gloomy-visaged fancy of midnight dreams,' rather than a reality of flesh and blood. So Phoen. 1722, *ὥστ' ὄνειρον ἰσχύν*. Apparently, *τρομερὰ*, agreeing with *ἔπεα*, stands in fact for *τρομερός*. It may however be taken adverbially with *ἐστάλην*. The old reading *τρομερὰ μόνον* was corrected by Tyrwhitt.

ἔπεα μόνον καὶ δόκημα νυκτερωπὸν
 ἐννύχων ὀνειρῶν,
 τρομερὰ μὲν, ἀλλ' ὅμως πρόθυμα.
 ὦ τέκεα πατρὸς ἀπάτορ', ὦ
 γεραιέ, σύ τε, τάλαινα μᾶ- 115
 τερ, ἂ τὸν Ἀΐδα δόμοις
 πόσιν ἀναστενάζεις.
 μὴ προκάμητε πόδα ἀντ.
 βαρὺ τε κῶλον, ὥστε πρὸς πετραῖον 120
 †λέπας ζυγηφόρον πῶλον ἀνέντες, ὡς
 βάρος φέρων τροχηλάτοιο κῶλου.
 λαβοῦ χερῶν καὶ πέπλων, ὅτου λέλαιπε
 ποδὸς ἀμαυρὸν ἵχνος·
 γέρων γέροντα παρακόμιζε, 125
 τὸ πάρος ἐν ἡλίκων πόνοις
 ᾧ ξύνοπλα δόρατα νέα νέφ
 ξυνῆν ποτ', εὐκλεεστάτας

114. ὦ τέκεα. So Hermann for ἰὼ τέκεα, τέκεα.

116. Ἀΐδα. The first A is here made long. The same doubt attaches to this word as to αἰσσειν and ἴημι, viz. whether the first syllable is long by nature and occasionally short by position, or on the contrary, short by nature and occasionally made long by the *ictus*. In the ancient dialect, the double F will account for the long A. The Attic dissyllable is αἰδης, not ἄδης.

119. μὴ προκάμητε. This is an exhortation addressed to themselves, for they are ascending the steps of the stage to the asylum of the altar. 'Do not be weary before the time in pace and in aged limb, slackening it as (you slacken) a yoke-bearing colt in the ascent to a rocky ridge.' Compare Aesch. Eum. 78, where Apollo says to Orestes, καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον. As it now stands, v. 121 is corrupt. Kirchhoff says, 'scribendum videtur ὥστε πρὸς πετραῖον | λέπας ζυγηφόροι κῶλ' ἰέντες ἄντυγος—βάρος φέρειν τροχηλάτοιο πῶλοι.' It is more likely that πῶλον is a corruption from κῶλον preceding and κῶλου (or πῶλου) following. Perhaps, ὥστε πρὸς πετραῖον λέπας

ζυγηφόρον (*jumentum*) δεσμάτων (or ἡνίας) ἀνέντες, ὡς | βάρος φέρω κτλ. Hermann's emendation, ζυγοφόρον πῶλον ἐξανέντες, had occurred independently to the present editor. Pfugk adopts a bold emendation of his own, ὥστε πρὸς πετραῖον | λέπας πόνῳ δαμέντος ὡς ζυγηφόρον | βάρος φέρειν τροχηλάτοιο πῶλου. Nauck, ζυγοφόρος ἄρματος βάρος φέρων τροχηλάτοιο πῶλος. The old copies have πῶλου for κῶλου, but these words are constantly confounded. For φέρων, which does not suit the preceding plurals, Heath and Hermann give φέρω, and perhaps this is the simplest sense, 'since I feel (have to carry) the weight of my limbs in walking.' The metaphor is illustrated by Hel. 1443, ἔλκουσι δ' ἡμῖν πρὸς λέπας τὰς ξυμφορὰς σπουδῇ ξυνάψαι. See also El. 490. Bacch. 193.

125. The sense is (the words being addressed by one choreutes to another), 'Do you an old man conduct and escort him who was once a companion in arms, to the credit of our common country.' The war with the Taphii seems meant, which had been waged by Amphitryon shortly before the birth of Hercules.—δόρατα Tyrwhitt for δοῦρατα.

πατρίδος οὐκ ὀνείδη.
 ἴδετε, πατρὸς ὥς ἐπωδ. 130
 γοργῶπες αὔδε προσφερεῖς
 ὀμμάτων αὐγαί.
 τὸ δὲ δὴ κακοτυχὲς οὐ λέλοιπεν ἐκ τέκνων,
 οὐδ' ἀποίχεται χάρις.
 Ἑλλὰς ᾧ ξυμμάχους 135
 οἴους οἴους ὀλέσασα
 τούσδ' ἀποστερήσει.
 ἀλλ' εἰσορῶ γὰρ τῇσδε κοίρανον χθονὸς
 Λύκον περῶντα τῶνδε δωμάτων πέλας.

ΛΥΚΟΣ.

τὸν Ἡράκλειον πατέρα καὶ ξυνάορον, 140
 εἰ χρή μ', ἐρωτῶ· χρή δ', ἐπεὶ γε δεσπότης
 ὑμῶν καθέστηχ', ἱστορεῖν ἂ βούλωμαι.
 τίν' ἐς χρόνον ζητεῖτε μηκύναι βίον ;
 τίν' ἐλπιδ' ἀλκὴν τ' εἰσορᾶτε μὴ θανεῖν ;
 ἢ τὸν παρ' Ἀιδῇ πατέρα τῶνδε κείμενον 145

133. It is by no means clear that this verse is corrupt, as by Hermann and W. Dindorf has been assumed. Heilmann would read οὐ λέλοιπεν ἐκ πατρὸς τέκνοις, and Dindorf has recourse to a transposition of this and the next verse, with some rather violent alterations. Perhaps, τὸ δ' αὖ κακοτυχὲς κτλ. We may translate, 'See! how the stern glances of these eyes are like (those of) their father; yet methinks his ill-luck hath not left the children, just as his personal grace has not departed.' The phrase *λελοιπέναι ἐκ τινὸς* is sufficiently defended by the idea of some quality which fails in succession to another person. Pflugk compares Soph. El. 513, οὐ τί πω ἔλιπεν ἐκ τοῦδ' οἴκου πολύπορος αἰκία, and Thucyd. v. 4, ἀπολιπόντες ἐκ τῶν Συρακουσῶν.

136. The metre here is suspicious. W. Dindorf suggests οἴους τούσδ' ὀλέσας ἀποστερήσει.

140. Lycus, the tyrant of Thebes, the implacable enemy of the Suppliants, approaches them, and arrogantly asks, how long they intend to protract their lives by refusing to leave the altar, when they can

but postpone, and not avert, their fate. He ridicules the claims of Amphitryon as the reputed father of a new god. What Hercules has accomplished in his much-boasted labours, is too trifling an achievement to redeem his children from death. The bow, he adds, which was ever the accoutrement of this vaunted hero, is the weapon of a coward, who dares not meet an enemy in close fight.

141. ἐπεὶ γε. This combination occurs Hipp. 955. Hel. 556. Cycl. 181. 260. It is used when the reason for doing something is so manifest as to be undeniable. 'Certainly you will not deny my right to inquire, now that I have been appointed your lord and master.'

145. παρ' Ἀιδῇ. It is not improbable that we should read παρ' Ἀΐδου, by a well-known compendious construction for πιστεύετε τὸν ἐν Ἀιδῇ πατέρα ἥξειν παρ' Ἀΐδου; Soph. El. 137, ἀλλ' οὗτοι τὸν γ' ἐξ Ἀΐδα παγκοίνου λίμνας πατέρ' ἀνστάσεις. See the note on Aesch. Cho. 498, τὸν ἐκ Βυθοῦ κλωστήρα σώζοντες λίνου. Whether the phrase κείσθαι παρ' Ἀιδῇ elsewhere occurs, may be worth inquiry. See however v. 491.

πιστεύεθ' ἦξιεν ; ὥς δ' ὑπὲρ τὴν ἀξίαν
 τὸ πένθος αἶρεσθ', εἰ θανεῖν ὑμᾶς χρεῶν,
 σὺ μὲν καθ' Ἑλλάδ' ἐκβαλὼν κόμπους κενοὺς
 ὥς σύγγαμός σοι Ζεὺς τέκοι νέον * θεὸν,
 σὺ δ' ὥς ἀρίστου φωτὸς ἐκλήθης δάμαρ. 150
 τί δὴ τὸ σεμνὸν σῶ κατείργασται πόσει,
 ὕδραν ἔλειον εἰ διώλεσε κτανῶν
 ἢ τὸν Νέμειον θήρ' ; ὃν ἐν βρόχοις ἐλὼν
 βραχίονός φησ' ἀγχόναισιν ἐξελεῖν.
 τοῖσδ' ἐξαγωνίζεσθε ; τῶνδ' ἄρ' οὐνεκα 155
 τοὺς Ἡρακλείους παῖδας οὐ θνήσκειν χρεῶν ;
 ὃς ἔσχε δόξαν, οὐδὲν ὦν, εὐψυχίας

146. The old reading *ῶσθ'* has been altered by Matthiae to *ὥς*, in which he is followed by Pflugk, Nauck, and W. Dindorf. This is the more likely, because a transcriber who took *αἶρεσθ'* for *αἶρεσθαι* would naturally change *ὥς* into *ῶστε*. Either this (or rather, *ὥς δ'*) should be admitted : 'You assume there is a hardship in your having to die, beyond your real merits,' i. e. beyond your claims to be spared, (lit. 'how you take up your grief at the prospect of death, beyond your deserts!') or we must regard *αἶρεσθ'* as an unusual elision of *αἶρεσθαι*. Of such an elision an instance occurs in Iph. T. 679, *δόξω — προδοὺς σὲ σώξεσθ'* αὐτὸς εἰς οἴκους μόνος, and, although in a chorus, in Ion 1064, *ἔ τε νῦν φέρετ' ἐλπίς*, for *φέρεται*, and *inf.* v. 417, *καὶ σώζετ' ἐν Μυκῆναις*. So Ar. Nub. 1357, *ὃ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν*. See also on Aesch. Prom. 854. Klotz, in his Preface to Pflugk's edition, p. v, takes *αἶρεσθ'* for *αἶρεσθε*, and affirms that we might say, by a similar idiom, *τίς εἰ σύ ; ῶστ' ἐμοὶ χαλεπαίνεις*, though he gives no example of such a usage. At all events, there is nothing logical in such a proposition as this : — 'Or perhaps you expect Hercules will return, so that you grieve immoderately at the prospect of death.' The student will distinguish between *αἶρεσθαι* *πένθος*, which is like *βάρους ἀραμένη* Hec. 107, *τόνδ' ἂν ἠρόμην πόνον* Antig. 907, and *αἶρειν πένθος*, which (especially with *ὑπέρ τι*) would mean to raise or exaggerate it. In Aesch. Pers. 548, *αἶρειν πολυπενθὴ μόνον* seems to mean 'to raise a dirge for a death.'—For *ὑπὲρ τὴν ἀξίαν*,

'beyond the merits of the case,' we may compare Thuc. vii. 77, *αἱ ξυμφοραὶ οὐ κατ' ἀξίαν δὴ φοβοῦσι*.

148. *σὺ μὲν κτλ.* 'You, Amphitryon, uttering a boast throughout Hellas, that Zeus, having shared in your marriage-bed, had begotten a new god,' i. e. one who was destined to become such hereafter. The word *θεὸν* is omitted in all the copies. It was restored on the conjecture of Wakefield, and is not in itself improbable, though Kirchhoff calls the verse "*certa ratione non sanabilis*." So Prometheus more than once speaks with contempt of the *οἰνοὶ θεοί*, and Dionysus is *δαίμων νέος*, and *θεὸς νέος*, in Bacch. 272. 467. Pflugk reads *Ζεὺς ἐκοινώνει λέχους*, of which one is tempted to say, that Euripides *might* have written so, only he did not. Barnes, *παῖδα Ζεὺς τέκοι νέον*, forgetting that *a* is not made short before *ζ*.

151. *τί δὴ τὸ σεμνὸν κτλ.* 'What then is the fine exploit that has been done by your husband,' &c. Hermann was clearly wrong in preferring Reiske's *τί δὴτα σεμνόν*, but he afterwards, we believe, rejected it. On the word *σεμνός* see Hel. 431.

155. *τοῖσδε κτλ.* 'Are these the exploits on which you rest your plea?'—Madvig, Adv. Crit. i. p. 245, suggests *ἐξ ἀγώνος ἦσθε*, 'do you sit clear of all risk.'—οὐνεκα W. Dindorf for *οὐνεκεν*. Perhaps in this, as in all other places where the metre allows it, *ἐνεκα* should be restored, the other form being retained only in the sense of *οὐ ἔνεκα*, *δοῦνεκα*.

θηρῶν ἐν αἰχμῇ, τᾶλλα δ' οὐδὲν ἄλκιμος,
 ὃς οὐποτ' ἀσπίδ' ἔσχε πρὸς λαιᾶ χερὶ,
 οὐδ' ἦλθε λόγχης ἐγγὺς, ἀλλὰ τόξ' ἔχων, 160
 κάκιστον ὄπλον, τῇ φυγῇ πρόχειρος ἦν.
 ἀνδρὸς δ' ἔλεγχος οὐχὶ τόξ' εὐψυχίας,
 ἀλλ' ὃς μένων βλέπει τε κἀντιδέρεται
 δορὸς ταχεῖαν ἄλοκα τάξιν ἐμβεβώς.
 ἔχει δὲ τοῦμὸν οὐκ ἀναιδεῖαν, γέρον, 165
 ἀλλ' εὐλάβειαν· οἶδα γὰρ κατακτανῶν
 Κρέοντα, πατέρα τῆσδε, καὶ θρόνους ἔχων.
 οὐκουν τραφέντων τῶνδε τιμωροὺς ἐμοὶ
 χρήζω λιπέσθαι τῶν δεδραμένων δίκην.
 AM. τὸ τοῦ Διὸς μὲν, Ζεὺς ἀμυνέτω μέρος 170

161. *κάκιστον ὄπλον*. The Greeks despised the archer, really, perhaps, because in their armies the archers held an inferior rank to the *ὀπλῖται*, and because they regarded the bow as *βάρβαρον* rather than *Ἑλληνικόν*, but ostensibly because it seemed less brave to fight at a distance than hand to hand. On this principle Menelaus is taunted by Peleus in *Androm.* 616, as one *ὃς οὐδὲ τραθεὶς ἦλθεν ἐκ Τροίας μόνος*, without even being wounded by a dart. Compare *Iph. T.* 331. The controversy about the *ψιλοὶ* and the *ὀπλῖται* in *Soph. Aj.* 1120 seqq., will at once occur to the reader.

163. *ἀλλ' ὃς κτλ.* He uses *ἀλλ' ἐκεῖνος εὐψυχος*, *ὃς* for *ἀλλὰ τὸ μένοντα βλέπειν ἔλεγχός ἐστι κτλ.*

164. *ἄλοκα*. Pflugk compares *Rhes.* 795, *φασγάνου γὰρ ῥησθόμην πληγὰς, βαθεῖαν ἄλοκα τραύματος λαβών*. — *τάξιν ἐμβεβώς* is, 'keeping his place in the rank,' *κατὰ χώραν μένων*.

165. *ἔχει δὲ κτλ.* 'Now my conduct (in demanding your death) implies not cruelty, but caution.' He first shows that Hercules has done nothing that can fairly exempt his children from death, and next, that such death is reasonably inflicted by himself on the children of his enemies.

168. The old readings, *τιμωροὺς ἐμούς*, might indeed be defended in the sense of *τιμωροὺς ἐμοῦ*, by *Aesch. Ag.* 1295, *ἡλίφ δ' ἐπεύχομαι πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαῖροις κτλ.*, though what follows there is unfortunately corrupt. Pflugk

reads *τιμῶν δόμοις*, and Elmsley explains *τιμωροὺς δίκην τῶν δεδραμένων*, for *τοὺς ἐμὲ τισομένους δίκην κτλ.* It was obvious to restore *ἐμοὶ* for *ἐμούς*, as the present editor had done before he saw it suggested in *W. Dindorf's* note. Kirchhoff attributes *ἐμοὶ* also to Camper. Translate, 'I wish therefore not to have them left to revenge themselves on me in requital for what I have done, by letting them grow up.' Here *δίκην* is in effect for *δικηφόρους*. *W. Dindorf* needlessly reads *πέρη*. For the middle *λιπέσθαι* compare *Hel.* 293, *τίν' ὑπολείπομαι τύχην;*

170. Amphitryon replies to the insinuations of Lycus against the valour of Hercules. He appeals to his victories,—victories too which were specially gained by the bow,—in proof of his son's prowess. And he shows by argument that, if it is the duty of a wise soldier to do as much harm as possible to an enemy, and at the same time to protect his own person, then is the bow a more effective equipment than the spear and the shield. He proceeds to ask, what harm the children of Hercules have done, that they should die? True it is, that a base and cowardly man has cause to fear the sons of the brave who have been wronged by him; yet it is hard that they should have to die merely because Lycus is afraid. Let exile be conceded to them as an alternative, and they are willing to depart. He finally makes an impassioned appeal to Thebes, even to Hellas generally, not

παιδός· τὸ δ' εἰς ἔμ', Ἡράκλεις, ἐμοὶ μέλει
 λόγοισι τὴν τοῦδ' ἀμαθίαν ὑπὲρ σέθεν
 δεῖξαι· κακῶς γάρ σ' οὐκ ἑατέον κλύειν.
 πρῶτον μὲν οὖν τάρρητ', ἐν ἀρρήτοις γὰρ
 τὴν σὴν νομίζω δειλίαν, Ἡράκλεες, 175
 σὺν μάρτυσιν θεοῖς δεῖ μ' ἀπαλλάξαι σέθεν.
 Διὸς κεραυνὸν δ' ἠρόμην τέθριππά τε,
 ἐν οἷς βεβηκῶς τοῖσι γῆς βλαστήμασι
 Γίγασι πλευροῖς πτήν' ἐναρμόσας βέλη
 τὸν καλλίνικον μετὰ θεῶν ἐκώμασε· 180
 τετρασκελὲς θ' ὕβρισμα Κενταύρων γένος,
 Φολόην ἐπελθὼν, ᾧ κάκιστε βασιλέων,

to let their greatest benefactor perish by the hands of one, whom even he, were he young, would meet face to face with the spear.

Ibid. It seems nearly certain that for the common reading τῷ, we should read τὸ, and this for three reasons; (1) the τὸ μὲν thus answers to τὸ δ' εἰς ἔμ' below, (2) the dative would naturally be given by a transcriber who fancied the article must agree with μέρει, (3) the construction τῷ τοῦ Διὸς παιδὸς μέρει, or, as given by Pflugk, τῷ μὲν τοῦ Διὸς μέρει παιδὸς Ζεὺς ἀμυνέτω, is extremely harsh, and seems capable only of this sense; 'May Zeus defend Zeus' share in his son,' i.e. in so far as he was begotten by Zeus, and not by Amphitryon. Translate, 'As for the part of Zeus in this matter, let Zeus assist his son's side; but for my own part, my Hercules, 'tis my care by arguments to show this man's folly, in thy behalf.' Compare Oed. Col. 1366, ἡ τὰν οὐκ ἂν ἦ, τὸ σὺν μέρος. Hec. 989, μάλιστα τοῦκείνου μὲν εὐτυχεῖς μέρος.—ὕπὲρ σέθεν, i.e. πρὸ σέθεν ἀπόντος.

174. τάρρητα, *infanda*, the accusation that ought not to be uttered against you. Plutarch cites these two verses, Vit. Cat. Min. p. 785 A., with ᾧ Ἡράκλεις for Ἡράκλεες. Photius recognizes both ᾧ Ἡρακλῆς and ᾧ Ἡράκλεις (as forms of expressing surprise). See on v. 3. There were evidently some who thought the nominative was Ἡράκλῃς, not Ἡρακλῆς for -κλεῖς, like Σοφοκλῆς, of which the vocative is Σοφόκλεες.

177. ἠρόμην (ἐρέσθαι), I appeal to; the

aoiist being used in default of a present.

179. πλευροῖς. This is a dative added to specify the part affected, like παῖω σε τὸν ὀφθαλμὸν &c. So Heracl. 474, ξένοι, θράσος μοι μηδὲν ἐξ ὁδοῖς ἐμαῖς προσθῆτε.—πηγὰ βέλη, arrows; of which mention is specially made because Lycus had depreciated them. Both Hercules and Pallas were fabled to have taken part in the *Gigantomachia*; see Ion 1529. The story is told at length by Apollodorus, i. 6, 1—2.—τὸν καλλίνικον, sc. κῶμον or ὕμνον. The meaning is, that he shared with the gods in the honour and glory of having defeated the rebels. Cf. Bacch. 1161, τὸν καλλίνικον κλεινὸν ἐξεπράτατο.

182. ἐπελθὼν. 'Go to Pholoe, and ask the Centaurs whom they would choose among all as the best man?' Pholoe was a mountain in Arcadia, where Hercules engaged with the Centaurs. Diodor. Sic. iv. 12, Φόλος ἦν Κένταυρος, ἀψ' οὗ συνέβη τὸ πλεσιόν ὅρος Φολόην ὀνομασθῆναι. Οὗτος ξενίοις δεχόμενος Ἡρακλέα, τὸν κατακεχωμένον οἶνου πῖθον ἀνέφωξε, &c.—δὴν Ἡρακλῆς μεγαλοπρεπῶς θάψας ὑπὸ τὸ ὄρος ἐθηκεν, δ στήλης ἐνδόξου γέγονε κρείττον· Φολὴ γὰρ ὀνομαζόμενον διὰ τῆς ἐπανωμίας μηνύει τὸν ταφέντα, καὶ οὐ δι' ἐπιγραφῆς. Ovid, Fast. ii. 273, *Testis erit Pholoë, testes Stymphalides undae*. Virg. Aen. viii. 293, *Tu nubigenas, invicte, bimembres Hylaeumque Pholumque manu, tu Cresia mactas Prodigia, et vastum Nemea sub rupe leonem*. For the use of ἐπελθεῖν, *to visit*, see Ion 1356, πᾶσαν δ' ἐπελθὼν Ἀσιὰδ' Εὐρώπης θ' ὄρους γνῶσε τάδ' αὐτός.

ἐροῦ τίν' ἄνδρ' ἄριστον ἐγκρίναιεν ἄν·
 ἢ οὐ παῖδα τὸν ἐμὸν, ὃν σὺ φῆς εἶναι δοκεῖν ;
 Δίρφυν δ' ἐρωτῶν, ἢ σ' ἔθρεψ', Ἀβαντίδα, 185
 οὐ τᾶν ἐπαινέσειεν· οὐ γὰρ ἔσθ' ὅπου
 ἐσθλόν τι δράσας μάρτυρ' ἂν λάβοις πάτρην.
 τὸ πάνσοφον δ' εὖρημα, τοξήρη σάγην,
 μέμφει· κλύων νῦν τὰπ' ἐμοῦ σοφὸς γενοῦ.
 ἀνὴρ ὀπλίτης δοῦλός ἐστι τῶν ὀπλων, 190
 καὶ τοῖσι συνταχθεῖσιν οὔσι μὴ ἀγαθοῖς
 αὐτὸς τέθυγκε δειλία τῇ τῶν πέλας,
 θραύσας τε λόγχην οὐκ ἔχει τῷ σώματι
 θάνατον ἀμῦναι, μίαν ἔχων ἀλκὴν μόνον·
 ὅσοι δὲ τόξοις χεῖρ' ἔχουσιν εὖστοχον, 195

183. ἐγκρίναιεν. Dobree proposed ἐκρίναιεν. But though ἐκκριτος often means 'chosen out of many,' there is no reason why ἐγκρίναιεν may not mean 'to reckon among,' 'count in,' the number of the brave, just as ἐκπρεπῆς and ἐμπρεπῆς are used in nearly the same sense.

184. It seems best, with the old editions, to put a longer stop at the end of the preceding verse, and to make this interrogative; 'Or do you suppose that they would not choose my son, whom you affirm to be a mere pretender?' (to bravery, v. 157.) Commonly, the sense is continued without a question, as if the meaning were ἐροῦ τίνα ἐγκρίναιεν ἂν, εἰ μὴ παῖδα τὸν ἐμὸν. On εἶναι δοκεῖν see Aesch. Theb. 588, οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,—a passage which Euripides probably had in view.

185. Δίρφυν δ' κτλ. So Musgrave and Hermann for Δίρφυν τ'. 'Now, if you were to put the same question to Dirphys in Euboea, your birth-place, assuredly it would say nothing in your praise.' See v. 32. We may regard ἐρωτῶν as the *nominativus pendens*, like Androm. 669, εἰ σὺ παῖδα σὴν δοῦς τῷ πολιτῶν, εἴτ' ἐπασχέ τοιᾶδε, σιγῇ κἀθήσθ' ἂν; as if the poet had intended to add ἐπαινέσειεν ἂν. We might however supply either ἐροῦ or ἐπελθε from the preceding; and this would be still easier if the old reading τ' for δ' were retained, so that the syntax would be, Φολόην ἐπελθὼν, Δίρφυν τ' ἐρωτῶν, ἐροῖ αὐτοὺς κτλ. In this case

οὐτᾶν ἐπαινέσειαν would follow in the plural as a new sentence, 'Assuredly, they would give you no praise.' For οὐκ ἂν γ' in the next verse it is pretty clear that we should write οὐτᾶν, i. e. οὗτοι ἂν, this being the usual corruption. See *inf.* v. 1254. W. Dindorf, Kirchhoff, Nauck, and Pflugk give οὐκ ἂν σ' ἐπαινέσειεν, with Reiske; Hermann οὐκ ἂν γ' κτλ.—One of the ancient names of the Euboeans was *Abantes*. Hom. Il. ii. 536, οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες.

189. μέμφει, you disparage, you speak slightly of, calling it *κακίστον ὄπλον*, v. 161. Schol. Med. ad Pers. 210, ἐγχε σταδαῖα· τοὺς γὰρ ἐκ διαστημάτων μαχομένους κατηντέλιζον.

191—2. In this sentence the latter dative δειλία seems to explain the sense of the first, which is the *causal* dative so common in Euripides, διὰ τὸ τοὺς συνταχθέντας μὴ εἶναι ἀγαθοὺς. We should certainly have expected a genitive absolute; but the text does not appear to be faulty, unless we should read σὺν τοῖς τε συνταχθεῖσιν. Kirchhoff's conjecture has little to commend it, κἀλλοισι συνταχθεῖς ἂν, where the ἂν is indefensible. Madvig would read κέν (*sic*) τοῖσι συνταχθεῖσιν, *inter commilitones non fortis*, Adv. Crit. i. p. 215.

193. τε. Perhaps δέ.

194. μίαν ἔχων. So Tyrwhitt for γ' ἂν. Reiske proposed τῇνδ', Musgrave ἀντέχων, which Bothe, after Porson, approves.

ἐν μὲν τὸ λῶστον, μυρίους οἰστοὺς ἀφείς
 ἄλλοις τὸ σῶμα ῥύεται μὴ καθθανεῖν,
 ἐκὰς δ' ἀφεστὼς πολεμίους ἀμύνεται
 τυφλοῖς ὀρῶντας οὐτάσας τοξεύμασι,
 τὸ σῶμά τ' οὐ δίδωσι τοῖς ἐναντίοις, 200
 ἐν εὐφυλάκτῳ δ' ἐστί· τοῦτο δ' ἐν μάχῃ
 σοφὸν μάλιστα, δρῶντα πολεμίους κακῶς
 σώζειν τὸ σῶμα μὴ ἔκ τύχης ὥρμισμένους.
 λόγοι μὲν οἷδε τοῖσι σοῖς ἐναντίαν
 γνώμην ἔχουσι τῶν καθεστώτων πέρι. 205
 παῖδας δὲ δὴ τί τούσδ' ἀποκτεῖναι θέλεις ;
 τί σ' οἶδ' ἔδρασαν ; ἐν τί σ' ἡγοῦμαι σοφὸν,
 εἰ τῶν ἀρίστων τάκγον' αὐτὸς ὦν κακὸς
 δέδοικας. ἀλλὰ τοῦθ' ὅμως ἡμῖν βαρὺν,
 εἰ δειλίας σῆς καθθανοῦμεθ' οὔνεκα, 210
 ὃ χρῆν σ' ὑφ' ἡμῶν τῶν ἀμεινόνων παθεῖν,
 εἰ Ζεὺς δικαίαις εἶχεν εἰς ἡμᾶς φρένας.
 εἰ δ' οὖν ἔχειν γῆς σκῆπτρα τῆσδ' αὐτὸς θέλεις,
 ἕασον ἡμᾶς φυγάδας ἐξελθεῖν χθονός·
 βία δὲ δράσης μηδὲν, ἥ πείσει † βίαν, 215

196. ἐν μὲν. Answered by τὸ σῶμά τ' in v. 200.—ἄλλοις, 'with others,' viz. which he has still left for his defence.—ῥύεται, the singular, as if ὁ ἔχων χεῖρα had preceded.

198. ἀμύνεται, *a se arcet*, in the true medial sense, though ἀμύναι was used just above, because τῷ σώματι does not precisely represent the reflexive ἐαυτῷ.—ὀρῶντας κτλ., though they have their eyes open, they cannot perceive from whence the invisible arrows come.

203. μὴ ἔκ τύχης, i. e. μὴ ἔξω τοξευματος σταθέντας, 'stationed not out of bow-shot.' These words have been variously interpreted, most commentators regarding the accusative plural as a sort of *anacoluthon* for ὥρμισμένους, whereas it naturally agrees with πολεμίους. 'It is the wisest thing in a fight,' he says, 'to save one's own life, while one hits the enemy placed within one's reach.' Hermann and Pflugk take the sense to be, 'not standing out of the post which good luck has assigned you.' The metaphor,

as applied to the enemy, is from a ship moored out of the reach of danger from the shore. Cf. v. 991, ὡς ἐντὸς ἔστη παῖς λυγροῦ τοξεύματος. Troad. 638, ἐγὼ δὲ τοξεύσασα τῆς εὐδοξίας, λαχοῦσα πλείων, τῆς τύχης ἡμέρτανον. Hermann says, "persimile illud est in Iph. Taur. 907, σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ ἑκβάντας τύχης, καιρὸν λαβόντας, ἥδονας ἄλλας λαβεῖν," and so it is, if τύχη be taken as a correlative of καιρὸν, a point to aim at from a certain position that affords the chance of hitting it.

213. εἰ δ' οὖν κτλ. Something is here suppressed; but it is easy to supply it, if we attend to the uniform meaning of εἰ δ' οὖν, on which see Ilhes. 572. ('You indeed ought in fairness to leave the country, rather than we;') but if you *do* choose to hold the sovereignty of this land in your own hands, then at least allow *us* to retire into exile.'

215. βίαν for λίαν Tyrwhitt. The Greeks often say παθεῖν τι and παθεῖν κακὸν &c., but not παθεῖν ἄτην, βίαν,

ὅταν θεός σοι πνεῦμα μεταβαλὼν τύχη·
 φεῦ·
 ὦ γαῖα Κάδμου, καὶ γὰρ ἐς σ' ἀφίξομαι
 λόγους ὀνειδιστῆρας ἐνδατούμενος,
 τοιαυτ' ἀμύνεθ' Ἡρακλεῖ τέκνοισί τε ;
 ὃς εἰς Μινύαισι πᾶσι διὰ μάχης μολῶν 220
 Θήβαις ἔθηκεν ὄμμ' ἐλεύθερον βλέπειν.
 οὐδ' Ἑλλάδ' ἦνεσ', οὐδ' ἀνέξομαί ποτε
 σιγῶν, κακίστην λαμβάνων ἐς παῖδ' ἐμὸν,
 ἣν χρεὴν νεοσσοῖς τοῖσδε πῦρ, λόγχας, ὅπλα
 φέρουσιν ἐλθεῖν, ποντίων καθαρμάτων 225
 χέρσου τ' ἀμοιβὰς, ὧν ἐμόχθησεν χάριν.
 τὰ δ', ὦ τέκν', ὑμῖν οὔτε Θηβαίων πόλις
 οὔθ' Ἑλλὰς ἀρκεῖ· πρὸς δ' ἔμ' ἀσθενῇ φίλον
 δεδόρκατ', οὐδὲν ὄντα πλὴν γλώσσης ψόφον.
 ῥώμη γὰρ ἐκλέλοιπεν ἦν πρὶν εἶχομεν· 230
 γῆρα δὲ τρομερὰ γυνῖα κάμαυρον σθένος.

ζημίαν &c. Perhaps therefore πάλιν should here be read. In the next verse the Paris MSS., according to Kirchhoff, have a variant θεοῦ τὸ πνεῦμα μεταβαλὼν τύχη. See *inf.* v. 480.

218. On ἐνδατεῖσθαι, which is used in the primary sense of *dividing* by Aeschylus, Theb. 574 (where the name Πολυνείκης is analyzed as πολὺν and νείκος), and in the secondary sense of *celebrating* in frag. 184 Herm., see the editor's note on that passage. The notion of *reproaching* or *reproachfully uttering* was probably derived from that very use of it.—τοιαυτ' ἀμύνετε κτλ., 'is this the way that you protect Hercules and his children?' So ταῦτα and τάδε are sometimes used for κατὰ ταῦτα &c. Cf. Iph. T. 299, δοκῶν Ἑρινύς θεὰς ἀμύνεσθαι τάδε. *Inf.* v. 227—8.

220. Μινύαισι. Elmsley proposed Μινύαις ὅς εἰς ἅπασιν, but the *ν* was probably pronounced as our *w*, so that the word was in fact of three syllables. So in Electr. 314, μήτηρ δ' ἐμὴ Φρυγίοισιν ἐν σκυλεύμασι θρόνῳ κάθηται, where see the note. The figure of speech is a strong one, by which Hercules is described as meeting all the Minyae alone in single fight. Apollodorus, ii. 4, 11, where the story of the Theban tribute to Erginus,

king of the Minyae, is given at length, adds, Ἡρακλῆς δὲ λαβὼν ὅπλα παρ' Ἀθηνᾶς καὶ πολεμαρχῶν, Ἐργίῳ μὲν ἔκτεινε, τοὺς δὲ Μινύας ἐτρέψατο, καὶ τὸν δασμὸν διπλοῦν ἠνάγκασε Θηβαίους φέρειν.

225. ποντίων καθαρμάτων, i. e. τοῦ καθαίρειν πόντον. So in Trach. 1010, πάντων Ἑλλάνων ἀδικώτατοι ἄνδρες, οὓς δὴ Πολλὰ μὲν ἐν πόντῳ κατὰ δὲ θρία πάντα καθαίρων, Ὀλεόμεν ὁ τάλας. *Inf.* v. 400, ποντίας θ' ἄλδς μυχοῦς εἰσέβαινε, θνατοῖς γαλανείας τιθεῖς ἑρετμοῖς. The destruction of pirates, whom Pindar seems to allude to in calling these sea-monsters θῆρες αἰδρόδοικαι, Nem. i. 91, evidently gave rise to the legend. As for ἀμοιβὰς, it may be in apposition either to the sentence, or to πῦρ, λόγχας &c., and ὧν—χάριν is exegetical and pleonastic.

227. τὰ δ' ὦ Elmsley for τὰδ' οὐ. 'But this aid neither the Theban state nor Hellas brings you. No! you look only to me, a friend too weak to help you, and having power only to make himself heard.' "Μυλιν ἄλλ' οὐ, τέκν', κτλ." Kirchhoff.

229. γλώσσης ψόφον. So the old Peleus is taunted as φωνῇν ἔχων, ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον, in Androm. 715.

εἰ δ' ἦν νέος τε καὶ σώματος κρατῶν,
λαβὼν ἂν ἔγχος τοῦδε τοὺς ξανθοὺς πλόκους
καθημάτων' ἂν, ὥστ' Ἀτλαντικῶν πέρα
φεύγειν ὄρων ἂν δελία τοῦμὸν δόρυ.

235

ΧΟ. ἄρ' οὐκ ἀφορμὰς τοῖς λόγοισιν ἀγαθοὶ
θητηῶν ἔχουσι, καὶ βραδύς τις ἢ λέγειν ;

ΑΤΚ. σὺ μὲν λέγ' ἡμᾶς οἷς πεπύργωσαι λόγοις,
ἐγὼ δὲ δράσω σ' ἀντὶ τῶν λόγων κακῶς.
ἄγ', οἱ μὲν Ἑλικῶν, οἱ δὲ Παρνασοῦ πτυχὰς
τέμνειν ἄνωχθ' ἐλθόντες ὕλουργοὺς δρυὸς
κορμούς· ἐπειδὰν δ' εἰσκομισθῶσιν πόλει,
βωμὸν πέριξ νήσαντες ἀμφήρη ξύλα

240

ἐμπίμπρατ' αὐτῶν καὶ πυροῦτε σώματα
πάντων, ἵν' εἰδῶσ' οὐνεκ' οὐχ ὁ κατθανὼν
κρατεῖ χθονὸς τῆσδ', ἀλλ' ἐγὼ τὰ νῦν τάδε.

245

233. τοὺς ξανθοὺς πλόκους, 'those flaxen locks,' said in contempt. The Greeks being usually dark-haired and swarthy-faced, the ξαντοί, like the Roman *candidi*, were of the fair and light-haired breed; and probably, as applied to the unwarlike Menelaus, it implied effeminacy. The article is added as in Ion 1266, τοὺς ἀκηράτους πλόκους, 'those unsullied locks of Creusa.'

234. Ἀτλαντικῶν ὄρων, beyond the western boundary of the world, Hipp. 3. — ὥστε φεύγειν ἂν is equivalent to ὅπως ἔφευγες or ὥστε ἔφυγες ἂν. Elmsley proposed νῦν, but Pfugk quotes similar instances of ὥστε — ἂν from Soph. Oed. R. 375. Trach. 669. Electr. 755.— Hartung would read πέραν, this being applied to *space*, πέρα usually to abstract things.

236. ἀφορμὰς κτλ. Similarly Bacch. 266, ὅταν λάβῃ τις τῶν λόγων ἀνὴρ σοφὸς καλὰς ἀφορμὰς, οὐ μέγ' ἔργον εὖ λέγειν, with which compare Hec. 1239—40, φεῦ φεῦ, βροτοῖσιν ὥς τὰ χρηστὰ πράγματα χρηστῶν ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων. Here then the sense is, 'Have not (as is proved by Amphitryon's unlooked-for eloquence) the good at all times subjects for their speeches (so as to speak readily), even though one is slow to discourse?'

238. σὺ μὲν κτλ. 'Do you, if you please, go on saying of me the words with which you are proudly elated; but I

will do you evil (not in word but by act) in return for your (evil) words.' A person is said *πυροῦσθαι* τινι when he is conceited with something. Orest. 1568, Μενέλαον εἶπον, ὅς πεπύργωσαι θράσει. Rhes. 122, αἶθων γὰρ ἀνὴρ, καὶ πεπύργωται θράσει.

240. πτυχὰς. The old reading was πτύχας, as if from πτύξ (see Andr. 1277), and ἐλθόντας. The order of the words would thus be, οἱ μὲν ἄνωχθε ὕλουργοὺς ἐλθόντας εἰς Ἑλικῶνα τέμνειν κορμούς, οἱ δὲ ἄνωχθε ἄλλους τὸ αὐτὸ ποιεῖν, ἐλθόντας εἰς Παρνασόν. But, as Pfugk observes, it is more likely that ἐλθόντες is the true reading, and so Kirchhoff has edited after Dobree. For κορμοὶ see Hec. 575. Cycl. 384.

242. ἐπειδὰν κτλ. 'When they (the billets of oak) have been brought in and stored in the city.' The dative of place is used as in δέχεσθαι πόλει.

243. ἀμφήρη. For this word see Ion 1128. The Epic writers often combine ἀμφὶ and περὶ, 'on both sides of an object and all round it.' For the custom of forcing suppliants from an altar by fire, see Androm. 257, πῦρ σοι προσόλω, κοῦ τὸ σὸν προσκίψομαι.

246. τὰ νῦν τάδε. See Heracl. 641, καὶ πρὸς γ' εὐνυχεῖς τὰ νῦν τάδε. The τάδε however may be explained as in Andr. 168, οὐ γὰρ ἐσθ' Ἐκτωρ τάδε, and Tro. 100, οὐκέτι Τροία τάδε, i. e. 'what

ὕμεις δὲ, πρέσβεις, ταῖς ἐμαῖς ἐναντίου
γνώμαιοσιν ὄντες, οὐ μόνον στενάζετε
τοὺς Ἡρακλείους παῖδας, ἀλλὰ καὶ δόμου
τύχας, ὅταν πάσχη τι, μεμνήσεσθε δὲ 250
δοῦλοι γεγῶτες τῆς ἐμῆς τυραννίδος.

ΧΟ. ὦ γῆς λόχευμα, τοὺς Ἄρης σπείρει ποτὲ
λάβρον δράκοντος ἐξερημώσας γένυν,
οὐ σκῆπτρα, χειρὸς δεξιᾶς ἐρείσματα,
ἀρεῖτε, καὶ τοῦδ' ἀνδρὸς ἀνόσιον κᾶρα 255
καθαιματώσεθ', ὅστις οὐ Καδμείος ὦν
ἄρχει κάκιστος τῶν νέων ἔπηλυσ ὦν ;
ἀλλ' οὐκ ἐμοῦ γε δεσπόσεις χαίρων ποτὲ,
οὐδ' ἀπόνησα πόλλ' ἐγὼ καμῶν χερὶ

you now have before you to obey, is I, not Hercules.' So also Sophocles, Oed. Col. 67, ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἔρχεται.

247. πρέσβεις, the chorus of aged Thebans, who are threatened by Lycus for their disobedience, just as Aegisthus threatens the Argives in Agam. 1595 seqq. Elmsley remarks that here and in Pers. 836 the plural of πρέσβους bears the unusual sense of γέροντες, whereas it elsewhere means 'ambassadors.'—στενάζετε Heath for στενάζετε.

252. The chorus, not to be intimidated by the menaces of a despot, call upon the Theban people to rise against him in defence of the oppressed, and to throw off the yoke. Had not the feebleness of age prevented them, they would themselves have been the first to take up arms against him.—This speech was restored to the chorus by H. Stephens, the MSS. giving it to Amphitryon. Cf. v. 275.

Ibid. For λόχευμα, τοὺς Pflugk, Matth., Bothe, Kirch., Dind., give λοχέμαθ', οὗς, after Pierson ; but it is hard to say why the one reading is better than the other. On the *praesens historicum* with ποτὲ, see Bacch. 2, Διόνυσος, ὃν τίκτει ποθ' ἢ Κάδμου κόρη. Here, (since the chorus are challenged to warlike action,) Ares is said to have sown the dragon's teeth, by a singular deviation from the common legend, which made the dragon to have been born from Ares (Apollodor. iii. 4, 1), and Cadmus to have slain it and cast the teeth on the earth at the suggestion of

Athena. Perhaps he only means, 'whom Ares engendered, depriving the dragon, his offspring, of its teeth,' by the agency of Cadmus. But Kirchhoff thinks either something has been lost, or we should read οὗς Ἄρεως σπείρει ποτὲ Κάδμος δράκοντος κτλ.

254. From the mention of σκῆπτρα, which here seem to mean σκίπωνες, Hec. 65, as in Tro. 151, σκῆπτρῳ Πριάμου διεριδομένα, staves or walking-sticks, it might be inferred that only the *old* men of Thebes, viz. the chorus themselves, are exhorted to resist. But we cannot be sure how far the custom of carrying βακτηρίαι, so often spoken of by Aristophanes as characteristic of old men, may have been confined to them alone. So however old Peleus speaks, Andr. 588, σκῆπτρῳ δὲ τᾷδε σὺν καθαιμάξω κᾶρα. The appeal may be addressed to the citizens generally, as σπαρτοὶ, descendants from the dragon.

257. It is rather obscure whether we should construe κάκιστος τῶν νέων, to which ἔπηλυσ ὦν seems a natural epexegetis, or, as Matthiae takes it, ἄρχει τῶν νέων, viz. the young and revolutionary party, not descended from the σπαρτοὶ, with which ἐμοῦ γε in the next verse presents a good antithesis, 'but you shall never be master over me, who am an old man,' and a supporter of the old dynasty.

258. δεσπόσεις. He addresses Lycus, menacing him with his staff.

ἐξεῖς, ἀπέρρων δ' ἔνθεν ἦλθες ἐνθάδε 260
 ὕβριζ'. ἐμοῦ γὰρ ζῶντος οὐ κτενεῖς ποτὲ
 τοὺς Ἡρακλείους παῖδας· οὐ τοσόνδε γῆς
 ἔνερθ' ἐκέινος κρύπτεται λιπῶν τέκνα.
 ἐπεὶ σὺ μὲν γῆν τήνδε διολέσας ἔχεις,
 ὁ δ' ὠφελήσας ἀξίων οὐ τυγχάνει· 265
 καῖπειτα πράσσω πόλλ' ἐγὼ φίλους ἐμοὺς
 θανόντας εὖ δρῶν οἷ φίλων μάλιστα δεῖ ;
 ὦ δεξιὰ χεῖρ, ὡς ποθεῖς λαβεῖν δόρυ,
 ἐν δ' ἀσθενεῖα τὸν πόθον διώλεσας.
 ἐπεὶ σ' ἔπαυσ' ἂν δοῦλον ἐννέποντά με, 270
 καὶ τάσδε Θήβας εὐκλεῶς ὤκησαμεν,
 ἐν αἷς σὺ χαίρεις. οὐ γὰρ εὖ φρονεῖ πόλις
 στάσει νοσοῦσα καὶ κακοῖς βουλευέμασιν·
 οὐ γάρ ποτ' ἂν σὲ δεσπότην ἐκτήσατο.

ME. γέροντες, αἰνῶ· τῶν φίλων γὰρ οὐνεκα 275

260. ἀπέρρων, ἐς φθορὰν ἀπελθών. Cf. v. 1290. With the preceding line we may compare Aesch. Cho. 129, οἱ δ' ὑπερκόπως ἐν τοῖσι σοῖς πόνοισι χλίσουσιν μέγα. Ion 1087, ἴν' ἐλπίξει βασιλεύσειν, ἄλλων πόνον εἰσπεσών.

262. οὐ τοσόνδε κτλ. 'I say, in my lifetime, though I might have said, so long as his spirit in Hades is capable of hearing and assisting his children.' It is not quite clear whether the chorus intend to hint that he is not yet really dead, but may yet return as an avenger; the words are purposely so chosen as to suit the result. They speak of φίλους ἐμοὺς θανόντας just below, as if they assumed that Hercules was no more. Pflugk supplies the sense thus: 'We are not so forgetful of their father, though absent, as to consent to your crime.'

266. ἐγώ. Contrasted with σὺ μὲν and ὁ δέ. 'And then do you accuse me of interfering (thwarting your intentions, v. 247.), because I take the part of a friend who is dead, when friends are most wanted?' Alcest. 822, τί φῆς; ἔπειτα δῆτά μ' ἐξενίζετε; ib. 831, κατὰ κωμάζω κάρᾳ στεφάνοις πυκασθεῖς;

269. τὸν πόθον. So one MS. and Plutarch, who cites this and the preceding verse in the Treatise *An seni sit gerenda respublica*, (p. xviii. (p. 793, C.) The Aldine reading is πότμον.

270. σέ, emphatic.—δοῦλον, cf. v. 251.

271. ὤκησαμεν. Hermann gives ὠνήσαμεν, a feeble reading, on the ground that the sense should be *incoleremus*, which is that of the imperfect, ὠκοῦμεν, rather than of the aorist. But οἰκεῖν seems to be used, as it often is, for διοικεῖν. 'We would have governed Thebes with glory, where you now exult in dwelling as king over us.' It seems the simplest way to supply ἐν αἷς σὺ χαίρεις οἰκῶν or δεσπόζων, if the reading be right; because the emphatic σὺ requires some meaning, contrasted with the different state of things which would have existed under another ruler. Dobree rightly explains it by αἷς ἐντρυφᾶς, though he should have said σὺ ἐντρυφᾶς. It seems possible that the poet wrote οὐχ ὡς σὺ χαίρεις, scil. οἰκῶν αὐτάς. Otherwise, we should have expected ἐν αἷς ὕβριζεῖς, without σὺ, as El. 68, ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς.

275. Megara, the wife of Hercules, adopts a more submissive and resigned tone. She thanks the Thebans for their zeal in her behalf, but implores them not to exasperate Lycus by further opposition. She then turns to Amphitryon, and pleads that, though death is bitter both for herself and her children, still, as it is inevitable, it is wiser to meet it cou-

ὀργὰς δικαίας τοὺς φίλους ἔχειν χρεῶν
 ἡμῶν δ' ἕκατι δεσπόταις θυμούμενοι
 πάθητε μηδέν. τῆς δ' ἐμῆς, Ἀμφιτρύων,
 γνώμης ἄκουσον, ἦν τί σοι δοκῶ λέγειν. 280
 ἐγὼ φιλῶ μὲν τέκνα· πῶς γὰρ οὐ φιλῶ
 ἄτικτον, ἀμόχθησα ; καὶ τὸ κατθανεῖν
 δεινὸν νομίζω· τῷ δ' ἀναγκαίῳ τρόπῳ
 ὃς ἀντιτείνει, σκαιὸν ἡγοῦμαι βροτόν.
 ἡμᾶς δ' ἐπειδὴ δεῖ θανεῖν, θνήσκειν χρεῶν
 μὴ πυρὶ καταξανθέντας, ἐχθροῖσιν γέλων 285
 διδόντας, οὔμοι τοῦ θανεῖν μείζον κακόν·
 ὀφείλομεν γὰρ πολλὰ δώμασιν καλὰ.
 σέ μὲν δόκησις ἔλαβεν εὐκλεῆς δορὸς,
 ὥστ' οὐκ ἀνεκτὸν δειλίας θανεῖν σ' ὕπο,
 οὔμους δ' ἀμαρτύρητος εὐκλεῆς πόσις, 290
 * καὶ τοῦσδε παῖδας οὐκ ἂν ἐκσῶσαι θέλω

rageously. Their own reputation and the character of Hercules for bravery demand this. All their hopes of safety are now vain: Hercules is certainly dead, and Lycus is as certainly inexorable; for folly and cruelty are ever combined. Even were exile likely to be conceded, it is doubtful if it would prove a better lot than death.—This scene, it is evident, requires three actors; for Lycus was present not only while addressed by Amphitryon, but also to receive the request made to him by Megara at v. 327. He does not leave the stage till v. 335. See below, v. 1358.

Ibid. αἰνῶ, 'I thank you;' with the notion of *declining* an offer, which so often attaches to this verb.

278. πάθητε μηδέν. For μὴ δράσητε οὕτως ὥστε παθεῖν τι.

282. For τρόπῳ Dobree suggested πότμῳ. But Pflugk well illustrates the periphrasis for ἀνάγκη by Rhes. 599, οὐ φαύλῳ τρόπῳ. Med. 751, ἐκουσίῳ τρόπῳ, for ἐκούσιῳ. Hel. 1547, ποιητῷ τρόπῳ, i. e. δολίῳ. Still, in all these phrases there is the idea of volition. We might read τῷ δ' ἀναγκαίῳ βροτοῖς, 'he who opposes what is inevitable to mortals,' and φαῦλον ἡγοῦμαι τρόπον, or τρόπους, 'in his way of acting.'—βροτῶν Kirchhoff, after Porson, for βροτόν.

285. πυρὶ. See v. 240 seqq.—γέλων κτλ., see the note on Med. 1361. The *taunt* would have been, that not even the asylum itself could save them from death. The next verse is perhaps interpolated.

287. ὀφείλομεν κτλ. As members of our house, viz. both Amphitryon and Hercules, have shown great prowess, so it is our duty now to repay the credit we owe to it, by showing equal firmness. A similar formula is μὴ κατασχύνειν δόμους. Hermann seems rash in adopting δαίμοσιν from Reiske. Not only is the sense entirely changed by this reading, but it becomes much less consistent with what follows.

289. δειλίας ὕπο, not 'through cowardice,' but 'with cowardice,' as ὕπὸ is used in Hipp. 1299. Tro. 346, &c.

291. The MS. reading ὥς should apparently be changed either into καὶ, with which it is frequently confounded (see v. 801), or into ὃς, as Stephens proposed. The sense is, 'You, Amphitryon, are εὐκλεῆς δορὶ, viz. in the war against the Taphians, and my Hercules requires no witnesses to prove his renown.' Those who attested and related the exploits of individuals in battles were called μάρτυρες, as Electr. 377, τίς δὲ πρὸς λόγῃν βλέπων μάρτυς γένοιτ' ἂν ὅστις ἐστίν

δόξαν κακὴν λαβόντας· οἱ γὰρ εὐγενεῖς
κάμνουσι τοῖς αἰσχροῖσι τῶν τέκνων ὑπερ·
ἐμοί τε μίμημ' ἀνδρὸς οὐκ ἀπωστέον.
σκέψαι δὲ τὴν σὴν ἐλπίδ', ἥ λογίζομαι. 295
ἥξειν νομίζεις παῖδα σὸν γαίᾳς ὑπο·
καὶ τίς θανόντων ἦλθεν ἐξ' Αἰδου πάλιν ;
ἀλλ' ὡς λόγοισι τόνδε μαλθάξαιμεν ἄν·
ἦκιστα· φεύγειν σκαιὸν ἄνδρ' ἐχθρὸν χρεῶν,
σοφοῖσι δ' εἴκειν καὶ τεθραμμένοις καλῶς· 300
ῥᾶον γὰρ αἰδοῦς ὑποβαλὼν φίλ' ἂν τύχοις.
ἦδη δ' ἐσῆλθέ μ' εἰ παρατηρησάμεθα

ἀγαθός; Now the reading ὡς could only mean, 'he does not require witnesses to prove that he would not be willing to let his children live if they were cowards:' which is absurd. Madvig (Adv. Crit. i. p. 246) proposes ἐδῆλος for εὐκλεής, 'shows even without witnesses that he would not save his sons to live in disgrace.' Not less harsh would it be to take ὡς in the sense of ὥστε. The passage in Phoen. 492, μάρτυρας δὲ τῶνδε δαίμονας καλῶ, ὡς πάντα πράσσω κτλ., where the best MSS. give καὶ for ὡς, confirms the contrary correction here.

293. The old reading, τοῖς ἐχθροῖσι, was corrected by H. Stephens, on the pretended authority of MSS. The γὰρ, showing that this clause explains the preceding, makes the correction necessary: and the two words are often confused. 'Hercules, himself brave and good, would be distressed if his own children were otherwise.'—'I too,' adds Megara, 'must not refuse to follow the example of courage set me by my husband.'

296. γαίᾳς ὑπο, 'from below the earth.' Hec. 53, περὶ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα Ἀγαμέμνονος. W. Dindorf is clearly wrong in giving γαίᾳς ὑπερ after Dobree. —On καὶ τίς, expressing incredulity, see Hel. 583.

298. ἀλλ' ὡς. Supply ἐλπίς ἐστι. 'But perhaps you think that we may soften this tyrant by arguments.'

299. φεύγειν κτλ. 'One should get away from (i. e. by death or otherwise) a foolish man who is an enemy, but should make concessions to the wise and well-educated; for more easily from them you may obtain mercy, by making friendly overtures.' The sentiment, which con-

veys a great truth, 'it is better to have a man of birth and education for one's enemy,' is enunciated in Heracl. 458, τοῖς σοφοῖς εὐκτὸν σοφῶ ἔχθραν συνάπτειν, μὴ ἀμαθεῖ φρονήματι πολλῆς γὰρ αἰδοῦς καττυχῆς τις ἂν τύχοι. Electr. 291, ἐνεστι δ' οἰκτος ἀμαθία μὲν οὐδαμοῦ, σοφοῖσι δ' ἀνδράν. Barnes well compares Il. xv. 203, στρεπταὶ μὲν τε φρένες ἐσθλῶν.—For τεθραμμένοις καλῶς compare Hec. 600, ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς διδάξιν ἐσθλοῦ. Stobaeus cites this distich (299—300), Flor. iv. 25, from Euripides, but without the name of the play.

301. The old reading was ὑπολαβὼν φίλ' ἂν τελοῖς, but there are variants τέλοισι and τέμοις in the MSS. To Brunck is due ὑποβαλὼν, to H. Stephens τύχοις. Both seem clearly right: ὑποβαλεῖν φίλα is *suggestere*, to try the use of a friendly compliance rather than an obstinate resistance.

302. ἦδη δ' κτλ. 'It has indeed occurred to me before now, that perhaps we might obtain by entreaty exile for my children here; yet even this is a wretched fate, with piteous poverty to place them in safety' (put safety upon them). Pflugk shows that παραιτεῖσθαι signifies to beg one thing in place of another, i. e. at once to deprecate and to request. Madvig, Adv. Crit. i. p. 246, thinks παραιτησαίμεθ' ἂν necessary. But it is easy to supply τί ἂν γένοιτο εἰ κτλ., 'what might be the chances in asking' &c. By περιβαλεῖν is here meant, to invest another with a thing, to wrap it round them so that it cannot easily be taken away; αὐτοῖς, not ἡμῖν, being understood, for the latter would have re-

- φυγὰς τέκνων τῶνδ'· ἀλλὰ καὶ τόδ' ἄθλιον,
 πενία σὺν οἰκτρᾷ περιβαλεῖν σωτηρίαν
 ὡς τὰ ξένων πρόσωπα φεύγουσιν φίλοις 305
 ἐν ἡμῶν ἡδὺν βλέμμ' ἔχειν φασὶν μόνον.
 τόλμα μεθ' ἡμῶν θάνατον, ὃς μένει σ' ὁμῶς.
 προκαλούμεθ' εὐγένειαν, ᾧ γέρον, σέθεν
 τὰς τῶν θεῶν γὰρ ὅστις ἐκμοχθεῖ τύχας,
 πρόθυμός ἐστιν, ἢ προθυμία δ' ἄφρων 310
 ὃ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θήσει ποτέ.
 XO. εἰ μὲν σθενόντων τῶν ἐμῶν βραχίονων
 ἦν τίς σ' ὑβρίζων, ῥαδίως ἐπαύσατ' ἄν
 νῦν δ' οὐδέν ἐσμεν· σὸν δὲ τοῦντεῦθεν σκοπεῖν
 ὅπως διώσει τὰς τύχας, Ἀμφιτρώων. 315
 AM. οὔτοι τὸ δειλὸν οὐδὲ τοῦ βίου πόθος

quired περιβαλέσθαι. Cf. Iph. Aul. 931, τοσοῦτον οἶκτον περιβαλὼν καταστειῶ (quoted by Barnes). Similarly Tacitus, Agric. 20, *egregiam famam paci circumdedit*, 'he invested peace with an excellent character.'

305. φίλοις is Matthiae's reading for φίλοι, and it affords a satisfactory sense, while it accounts for the corruption on the ground that the transcribers took φεύγουσιν for the verb instead of the participle. The reason is given why exile is so little to be desired; one becomes a burden to unwilling friends. 'The face of a host has a kind look for exiled friends for one single day only, as men say,' i. e. on the very next day they begin to look discontented at the unwelcome burden. H. Stephens pretended that he found ἐν τ' ἡμῶν in MSS., and hence Hermann unsuspectingly edits it. Klotz, in his preface to Pflugk's edition (p. viii—ix), prefers the old reading, and thinks the *asyndeton* emphatic and appropriate:— 'strangers' faces friends shun; they say they (the strangers) have a pleasing look for one day only.' But it must be confessed that this sounds bare and abrupt compared with Matthiae's reading, which W. Dindorf and Kirchhoff have adopted.

307. ὅμῶς, i. e. εἴτε τολμᾷς εἴτε μὴ τολμᾷς.

309—10. Here the old reading has been restored, while most of the recent editors have accepted the conjectures of Reiske and Musgrave, ἐκμοχθεῖν and ἡ

προθυμία γ'. There is no better test of the unsoundness of an alteration, than the fact of a well-practised ear being offended at it, even under the impression that the MSS. really so give it. Here the γε is altogether bad, and unlike Euripides, who never uses that important particle as a mere metrical makeshift. See *inf.* 1302. The use of ἐκμοχθεῖν here is very peculiar. We may compare ἐκπονεῖν θάνατον in v. 581, 'to avert death by undertaking trouble.' Barnes renders it by *perdurat*, but it rather appears to mean μόχθοις ἐκφεύγειν, ἐκβῆναι, whereas commonly it is 'to acquire by labour,' as Suppl. 451, ὡς τῷ τυράννῳ πλείον' ἐκμοχθῇ βίον. Cf. Iph. T. 1455. *inf.* 1369. Translate: 'For whoever tries to alter by his own pains the dispensations of the gods, is zealous indeed, but his zeal boots him not.' Hermann well compares Heracl. 614, μόρσιμα δ' οὔτι φυνγεῖν θέμις, οὐ σοφία τις ἀπάσεται, ἀλλὰ μάταν ὁ πρόθυμος αἰεὶ πόνον ξεί.

311. χρεῶν. So Porson on Phoen. 5, for θεῶν. Hermann well compares a verse cited by Plutarch, p. 103, B, τό τοι χρεῶν οὐκ ἔστι μὴ χρεῶν ποιεῖν.

315. διωθεῖν is to make one's way through opposing forces by thrusting them aside. Aesch. frag. Prom. Sol. 182, 9, βάλων διώσεις ῥαδίως Λίγυν στρατόν. Heracl. 995, διώσας καὶ κατακτείνας ἐμοὺς ἐχθρούς. So παρωθεῖν, Andr. 30.

316. Amphitryon appears to be convinced by the arguments of Megara, that

θανεῖν ἐρύκει μ', ἀλλὰ παιδὶ βούλομαι
σῶσαι τέκν'. ἄλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν.
ἰδοὺ πάρεστιν ἥδε φασγάνῳ δέρῃ
κεντεῖν, φονεύειν, ἰέναι πέτρας ἄπο· 320

μίαν δὲ νῶν δὸς χάριν, ἄναξ, ἰκνούμεθα.
κετεῖνόν με καὶ τήνδ' ἀθλίαν παίδων πάρος,
ὥς μὴ τέκν' εἰσίδωμεν, ἀνόσιον θέαν,
ψυχorraγούντα καὶ καλοῦντα μητέρα
πατρός τε πατέρα· τᾶλλα δ', εἰ πρόθυμος εἶ, 325
πρᾶσσ'. οὐ γὰρ ἀλκὴν ἔχομεν ὥστε μὴ θανεῖν.

ME. καγὼ σ' ἰκνούμαι χάριτι προσθεῖναι χάριν,
ἡμῖν ἔν' ἀμφόβῳ εἰς ὑπουργήσης διπλᾶ·
κόσμον πάρες μοι παισὶ προσθεῖναι νεκρῶν
δόμους ἀνοίξας· νῦν γὰρ ἐκκεκλήμεθα· 330
ὥς ἀλλὰ ταυτὰ γ' ἀπολάχωσ' οἰκῶν πατρός.

ATK. ἔσται τὰδ'· οἷγεν κλῆθρα προσπόλοις λέγω.
κοσμεῖσθ' ἔσω μολόντες· οὐ φθονῶ πέπλων.
ὅταν δὲ κόσμον περιβάλησθε σώμασιν,
ἦξω πρὸς ὑμᾶς νερτέρα δώσων χθονί. 335

ME. ὦ τέκν', ὁμαρτεῖτ' ἀθλίῳ μητρὸς ποδὶ
πατρῆον ἐς μέλαθρον, οὐ τῆς οὐσίας

further resistance is vain. It was not to save his own life, but the lives of Hercules' children, that he resisted the demand of Lycus. However, he is willing to die. All he asks is that he and Megara may be slain first, and spared the pang of witnessing the children's death.

325. εἰ πρόθυμος εἶ, for εἰ βούλει, εἰ ἐπιθυμεῖς. It is hard to understand on what grounds Matthiae proposed, and Pflugk, Kirchhoff, and W. Dindorf have adopted, ἦ πρόθυμος εἶ. Cf. v. 310. Of course τᾶλλα πρᾶσσε is a euphemism for ἀπόκτεινε, to which εἰ βούλει is a perfectly natural adjunct.

330. ἐκκεκλήμεθα W. Dindorf for —είσμεθα. See above, v. 53, and on Hec. 487.—ἀπολάχωσι, for μέρους τύχωσι. 'That this at least they may get for their own from their father's house,' viz. a few ornaments out of all the property which they, as the heirs, would be said λαγχάνειν. Properly, ἀπολαγχάνειν is

'to have a share of a thing all to oneself,' as Ion 609, κοινουμένη τὰς συμφορὰς τὰς πρόσθεν, ἀπολαχοῦσα νῦν αὐτὴ καθ' αὐτὴν τὴν τύχην οἷσαι πικρῶς.

335. ἦξω πρὸς ὑμᾶς, I will return to you. Bothe's explanation is absurd, ἦξω προσδώσω ὑμᾶς (praeter Creontem) νερτέρα χθονί. Compare v. 720, χάρει πρὸς αὐτὴν καὶ κόμισ' ἐκ δωμάτων.

337. οὐ τῆς οὐσίας. Pflugk thinks this may mean 'the reality of which others possess, while the name alone is yet ours.' But it is enough to understand by it τῶν χρημάτων, in reference to the permission just granted to them, to take what was in fact their own.—Megara and her children follow Lycus off the stage at these words. They enter by the side, he by the central door. Amphitryon alone remains to utter a brief soliloquy on a subject of which the poet is fond,—accusation of the gods for their alleged injustice and immorality. Compare Ion 436 seqq. In a similar

ἄλλοι κρατοῦσι, τὸ δ' ὄνομ' ἔσθ' ἡμῶν ἔτι.

AM. ὦ Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτησάμην,
μάτην δὲ † παιδός τοι νεῶν ἐκλήζομεν. 310

σὺ δ' ἦσθ' ἄρ' ἦσσον ἦ δόκεῖς εἶναι φίλος.

ἄρετῇ σε νικῶ θνητὸς ὦν θεὸν μέγαν.

παῖδας γὰρ οὐ προὔδωκα τοὺς Ἡρακλέους.

σὺ δ' ἐς μὲν εὐνάς κρύφιος ἠπίστω μολεῖν,
τὰλλότρια λέκτρα δόντος οὐδενὸς λαβών, 315

σώξειν δὲ τοὺς σοὺς οὐκ ἐπίστασαι φίλους.

ἀμαθὴς τις εἰ θεός, ἦ δίκαιος οὐκ ἔφης.

XO. αἴλιον μὲν ἐπ' εὐτυχεῖ στρ. ά.

spirit Alcmena exclaims, Heracl. 718, Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς· εἰ δ' ἐστὶν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.

340. *παιδός τοι νεῶν*. These words are corrupt. Elmsley's conjecture seems the best, *παῖδων γονε' ἐμῶν*. (On the short *α* of the accusative see Electr. 598.) Nauck proposes *γονε' ἐμοῦ σ'*. Scaliger's *κοινῶν* is ingenious, were there any authority for a word formed like *λυμεῶν*. Hermann suggests *παῖδς γονέα νῶν*, i. e. for me and Alcmena. The true reading is so uncertain, that the corrupt words are retained in the text. The MSS. present the slight variant *τὸν* for *τοῖ*. One might suggest *γονέα σ' ὕντ' ἐκλήζομεν*.

341. *ἦσσον*. So Fix (ap. Kirch.) for *ἦσσαν*.

348. The chorus, in a long and remarkable ode, chiefly in the glyconeian metre, celebrates the twelve labours of Hercules. They begin by observing, that as Phoebus the god of joy sometimes sings a mournful strain after, or close upon, a song of happiness, so they will now commence a eulogy on Hercules, even though a dirge at his supposed death might appear more appropriate. They then describe his exploits in the following order: (1) the capture of the Nemean lion; (2) the victory over the Centaurs; (3) the slaying of the golden-antlered stag; (4) the taming of the horses of the Thracian Diomedes; (5) the slaying of Cycnus; (6) the getting of the golden apples from the Hesperides; (7) the clearing of the navigable seas from monsters; (8) the sustaining the heavens in place of Atlas; (9) the victory over the Amazons, and the securing of the golden belt from the queen Hippolyte; (10) the destruction of

the Lernaean hydra; (11) the defeat of the triple-bodied Geryon; (12) the descent into Hades to fetch Cerberus. Later writers, it should be observed, deviate a little from Euripides in their accounts of the twelve labours, which Apollodorus in the second book, Q. Smyrnaeus in the sixth (208—282), and Diodorus Siculus in the fourth enumerate as follows, and very nearly in the same order: (1) the Nemean lion; (2) the Lernaean hydra; (3) the golden-horned stag; (4) the Erymanthian boar, in conjunction with the Centaurs; (5) cleansing the stables of Augeas; (6) driving off the birds from the lake Stymphalus; (7) capturing the Cretan bull; (8) Diomedes's horses; (9) girdle of Hippolyte; (10) Geryon's oxen; (11) the golden apples; (12) Cerberus. Martial, ix. 102, has this brief enumeration of ten labours:—

“ Si cupis Alcidae cognoscere facta pri-
oris,
Disce; Libyn domuit; aurea poma
tulit;
Peltatam Scythico discinxit Amazoua
nodo;
Addidit Arcadio terga leonis apro.
Aeripedem sylvis cervam, Stymphali-
das astris
Abstulit; a Stygia cum cane venit
aqua.
Fecundam vetuit reparari mortibus
Hydrum:
Hesperias Tusco lavit in amne
boves.”

Where *Libyn domuit* is the defeat of Antaeus the giant in a wrestling match; an exploit recorded by Diodorus in connexion with the expedition to Spain for

μολπᾷ Φοῖβος ἱακχεῖ,
 τὰν καλλίφθογγον κιθάραν 350
 ἐλαύνων πλήκτρῳ χρυσεῶ·
 ἐγὼ δὲ τὸν γᾶς ἐνέρων τ' ἐς ὄρφναν
 μολόντα παῖδ' εἶτε Διὸς νιν εἶπω
 εἴτ' Ἀμφιτρύωνος ἱνιν,
 ὑμνήσαι, στεφάνωμα μό- 355
 χθων, δι' εὐλογίας θέλω·
 γενναίων δ' ἀρεταὶ πόνων
 τοῖς θανούσιν ἀγαλμα.
 πρῶτον μὲν Διὸς ἄλσος
 ἡρήμωσε λέοντος, 360
 πυρσῷ δ' ἀμφεκαλύφθη
 ξανθὸν κρατ' ἐπινωτίσας
 δεινῷ χάσματι θηρός·
 τάν τ' ὀρεινόμον ἀγρίων ἀντ. α.

the oxen of Geryon, lib. iv. 17; but by Apollodorus described as an adventure in the attempt to gain the golden apples, ii. 5, 11.

Ibid. ἐπ' εὐτυχεῖ μολπᾷ. It seems best to explain this, 'after a joyful strain,' rather than, with Hermann, "felicem eventum ominans," i. e. on the hope of a prosperous event. Apollo, though by nature averse to doleful strains, is sometimes compelled to sing them. *Ipsē meum flevi, dixit Apollo, Linon*, Martial, ix. 87, 4. Athenæus alludes to the passage, though he does not seem to have understood it aright, lib. xiv. p. 619, C., λίνος δὲ κατὰ λίνον, οὐ μόνον ἐν πένθει σιν, ἀλλὰ καὶ ἐπ' εὐτυχεῖ μολπᾷ, κατὰ τὸν Εὐριπίδην. The interpolator in *Iph. Aul.* 1522 perhaps thought of this passage, κλῆσσωμεν Ἀρτεμιν ὥς ἐπ' εὐτυχεῖ πότμῳ.

350. καλλίφθογγον H. Stephens for καλλίφθινον. On the ὕ in χρύσεος see *Med.* 633. *Tro.* 520. 856.

355. στεφάνωμα μόχθων. The accusative in apposition to the sentence.

357. ἀρεταὶ πόνων, 'deeds of prowess in chivalrous undertakings are a credit to the dead.'

359. Διὸς ἄλσος, Nemea, which was about a mile and a half from the lion's cave, and which in the time of Pausanias contained a temple of Ζεὺς Νεμέιος, *θέας ἄξιος*, lib. ii. 15, 2. *Theocr.* xxv. 168,

θηρίον αἰνολέοντα, κακὸν τέρας ἀγροιώταις, κοίλην αὖλιν ἔχοντα Διὸς Νεμέιο παρ' ἄλσος,—where a detailed account is added of the capture and destruction of the monster. The cave itself was half-way between Nemea and Mycenæ, in a mountain called *Τρητὸν*, from its natural hollows, *Diodor.* Sic. iv. 11, &c.

362. Construe, ἐκαλύφθη κρατὰ χάσματι, ἐπινωτίσας αὐτό. Hesychius, (quoted by Porson on *Phoen.* 663,) ἐνώτισε, τὰ ὦτα περισκεπάσεν. Photius, νωτίσαι· ἐπάρασθαι ('to take upon oneself'). Compare *Rhes.* 208, λύκειον ἀμφὶ νῶτον ἄψομαι δορὰν, καὶ χάσμα θηρὸς ἀμφ' ἐμῷ θήσω κάρα. The lion's skin was drawn over Hercules' back, so that the fore-legs met under his chin, and the jaws covered his face like a mask.

364—74. The fight with the Centaurs.—This appears to take the place of the more common legend of the capture of the Erymanthian boar. Both *Diodorus Siculus* and *Apollodorus* relate the one adventure as either part of the other, or as happening about the same time (*ἀμα τοῖς τοῖς πραττομένοις*, *Diod.* iv. 12). But these writers place the scene of the fight in *Pholoë* of *Arcadia* (*sup.* v. 182), whereas *Euripides* represents it to have occurred in *Thessaly*. He appears indeed to confound the Homeric narrative, *Il.* i. 267, *Od.* xxi. 295, of the battle of the

Κενταύρων ποτὲ γένναν 365
 ἔτρωσεν τόξοις φονίοις,
 ἐναίρων πτανοῖς βέλεσιν.
 ξύννοιδε Πηνειὸς ὁ καλλιδίνας
 μακραί τ' ἄρουραι πεδίων ἄκαρποι
 καὶ Πηλιάδες θεράπναι 370
 σύγχορτοί θ' Ὀμόλας ἔναν-
 λοι, πεύκαισιν ὅθεν χέρας
 πληροῦντες χθόνα Θεσσαλῶν
 ἱππείαις ἐδάμαζον 375
 τάν τε χρυσοκάρανον
 δόρκα ποικιλόνωτον
 συλῆτειραν ἀγρωστῶν
 κτείνας, θηροφόνον θεῶν
 Οἰνωᾶτιν ἀγάλλει
 τεθρίππων τ' ἐπέβα 380
 καὶ ψαλίοις ἐδάμασσε πώλους
 Διομήδεος, αἱ φονίαισι φάτναις ἀχάλυν' ἐθάαζον

Lapithae and the Centaurs, with another and distinct event, the slaughter of the Centaurs in Arcadia by Hercules.—ὄρει- νόμον Canter for —ων.

366. ἔτρωσεν Kirchhoff after Reiske.

370. θεράπναι, i. e. σταθμοί, the abodes on Mount Pelion. See on Bacch. 1043, Iph. A. 1499, Troad. 1070.—σύγχορτοί, 'neighbouring,' Androm. 17.—Ὀμόλας, a mountain in Thessaly, near the Peneus, the vale of Tempe, and Mount Ossa. See Theocr. vii. 103.

372. πεύκαισιν. For the dative with πληροῦν see the note on Bacch. 19. Both Diodorus and Apollodorus represent the Centaurs as armed with πεύκαι or ἐλάται (stone-pines or silver-firs) and huge fragments of rock. That Mount Pelion abounded with stone-pines may be inferred from the mention of πεύκαι Πηλιάδες in Alcest. 915. Compare Iph. A. 1047, 1058, ἀνὰ δ' (f. ἔμα δ') ἐλάταισι στεφανώδει τε χλόα θλάσος ἔμολεν ἵπποβάτας Κενταύρων. Hes. Scut. Herc. 190, ἔγχεσιν ἥδ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο.—ἱππείαις, i. e. καθιππαζόμενοι, overrunning them and conquering the inhabitants, and so rendering the fertile plains ἄκαρποι, v. 369.

375. Apollodor. ii. 5, 3, τρίτον ἄθλον ἐπέταξεν αὐτῷ τὴν Κερυνίτην ἔλαφον εἰς Μυκήνας ἔμπνου ἐνεγκεῖν. Ἦν δὲ ἡ ἔλαφος ἐν Οἰνῇ χρυσόκερως, Ἀρτέμιδος ἱερὰ, διδὲ καὶ βουλόμενος αὐτὴν Ἡρακλῆς μῆτε ἀνελεῖν μῆτε τρώσαι, συνεδίωξεν ὄλον ἐνιαυτόν. This subject was mentioned by Euripides in the *Temenidae*; see frag. 737, Dind. Pind. Ol. iii. 28.

377. ἀγρωστῶν Canter for ἀγρώσταν.

379. Οἰνωᾶτιν. Musgrave, after others, cites Hesychius, Οἰνωᾶτιν Ἀρτεμιν, τὴν ἐν Οἰνῇ τῆς Ἀργείας. Perhaps Bothe rightly gives Οἰνωᾶτιν, which suits the metre equally well. The place was called Οἰνῇ, and Aldus recognizes the short o, in giving οἰνώατιν. Stephanus of Byzantium however gives Οἰνωᾶτις Ἀρτεμῖς, ἡ ἐν Οἰνῇ τῆς Ἀργείας ἰδρυμένη.—ἀγάλλει, honours with the spoils. Cf. Med. 1027.

380. ἐπέβα κτλ. 'mounted (i. e. drove under the yoke) and tamed with the bit.' For the horses of Diomedes, which were said to devour human flesh, see Alcest. 494 seqq.

383. ἐθάαζον, 'despatched,' 'quickly devoured.' See Iph. T. 1141. Phoen. 794, where it means 'to move quickly.'

κάθαιμα σῖτα γέννυσι, χαρ-
 μοναῖσιν ἀνδροβρῶσι δυστράπεζου 385
 περῶν δ' ἀργυρορρύταν Ἐβρον
 ἐξέπρασσε μόχθου
 Μυκηναίω πονῶν τυράννῳ,
 τάν τε Μηλιάδ' ἄκταν
 Ἀναύρου παρὰ πηγὰς 390
 Κύκνον [δὲ] ξεινοδαΐκταν
 τόξοις ὤλεσεν, Ἀμφαναί-
 ας οἰκήτορ' ἄμικτον
 ὕμνωδούς τε κόρας
 ἀντ. β'.

Here ἀχάλινα seems to be used adverbially, like κλεινὰ in v. 61, or it may, in sense, refer to γέννυσι, though not in syntax. The passage is one of those purely idiomatic sentences which cannot closely be rendered into another language. The sense is, 'they greedily despatched the gory food with their jaws, feeding horribly on the welcome diet of man's flesh.' Q. Smyrn. vi. 245, ἀμφὶ δὲ λυγραί Θρηκίην ἀνὰ γαῖαν ἔσαν Διομήδεος ἵπποι ἀνδροβόροι.

386. περῶν δ'. The same labour is still being described:—'So, crossing the silver-flowing Hebrus, he performed the task, toiling for the lord of Mycenae,' Eurystheus. So Hercules says of himself in answer to the Chorus, in Alcest. 481, Τυρυνθίῳ πρᾶσσω τιν' Εὐρυσθεῖ πόνον, which confirms the conjecture of W. Dindorf, (required by the metre,) ἐξέπρασσε μόχθον for ἐξεπέρασ' ὄχθον, where μόχθον is Musgrave's emendation. Pflugk seems independently to have given ἐξέπραξε μόχθον. But W. Dindorf's περῶν δ' is better than Pflugk's πέραν ἀργυρορρύτα δ' Ἐβρον. The old reading was πέραν δ'. Hermann reads πέραν δ' ἀργυρορρύταν Ἐβρον | ἐξεπείρασ' ὄχθον, Matthiae ἐκπέρασεν ὄχθον. The Hebrus is called ἀργυρορρύτης probably as flowing through a land rich in the precious minerals.

389. Μηλιάδ' Hermann for Πηλιάδ'. This seems clearly right; for the Anaurus flowed into the Melian gulf near Pagasae, the birth-place of Jason, whom Apollonius describes as crossing the Anaurus on foot, Argon. i. v. 9. The Aldine reading Ἀναύρου παρὰ πύλας has been corrected from the MSS., which give πηλὰς or πηγὰς. Bothe absurdly edits

ἀναύρῳ πόρε πύλας, 'gave a way to the torrent' (the Peneus) by bursting a passage through the mountains.

391. Κύκνον δὲ MSS. Hermann reads τε for δὲ, and it is certainly remarkable that the former particle is used throughout in connecting the narrative of the successive labours. But Kirchhoff acutely perceived that the δὲ should be omitted, and ξεινοδαΐκταν restored for ξεινοδαΐκταν. The syntax is, περῶν τε τάν Μηλιάδα ἄκταν, Κύκνον ὤλεσε. The story of Cycnus is told at length in Hesiod's 'Shield of Hercules.' This perfidious robber is mentioned also in Alcest. 503. Pind. Ol. xi. 15, τράπε δὲ Κύκνεια μάχα καὶ ὑπέρβιον Ἡρακλέα.—Ἀμφαναίς, a region of Thessaly, on the authority of Stephanus of Byzantium, quoted by Musgrave. Ἀμφαναία (γῆ) means the district of the town Ἀμφαναί, a name derived perhaps from its conspicuous position on a hill or an open plain. Compare Ζεὺς Φαναῖος, Rhos. 355.—ἄμικτον, unsocial, not to be conversed with: δυσσμίλητον, ἔξενον, ἀπηνῆ, J. Barnes.

394. ὕμνωδούς κόρας, the singing damsels, the daughters of Hesperus. They are called λιγύφωνοι Hes. Theog. 518, αἰοῖδοι Hipp. 743.—ἐσπερίαν Musgrave for ἐσπέριον, on account of the metre, which is logaedic. The next verse may be called dactylic with the anacrusis of two short syllables. The ὕ in χρύσεος is as above, v. 351. The slight change of χρύσεον — μελοφόρων for χρυσέων — μελοφόρον, is due to Wakefield, and seems rightly to have been admitted by Kirchhoff and W. Dindorf. The apples themselves were χρύσεια, and the leafy

ἦλυθεν ἐσπερίαν ἐς αὐλάν, 395
 χρύσειον πετάλων ἄπο μηλοφόρων χερὶ καρπὸν
 ἀμέρξων,
 δράκοντα πυρσόνωντον, ὃς
 ἄπλατον ἀμφελικτὸς ἔλικ' ἐφρούρει,
 κτανῶν ποντίας θ' ἁλὸς μυχοῦς 400
 εἰσέβαινε, θνατοῖς
 γαλανείας τιθεὶς ἔρετμοις·
 οὐρανὸν θ' ὑπὸ μέσσαν
 ἐλαύνει χέρας ἔδραν,
 Ἄτλαντος δόμον ἐλθῶν 405
 ἀστρωποὺς τε κατέσχευ οὔ-
 κους εὐανορία θεῶν·
 τὸν ἱππευτάν τ' Ἀμαζόνων στρατὸν στρ. γ'.

twigs were apple-bearing; nor is there any metrical reason why the poet should have inverted the natural meaning of the two epithets.

398. After δὲ Hermann adds σφ', which is hardly suited to a choral verse, though the last syllable should properly be long. Here it is probable that Euripides allowed himself a slight metrical licence. See on Cycl. 56. Bothe gives ὅστ' ἄπλατον κτλ. Pflugk mentions with dispraise what is really a plausible conjecture of Theodore Bergk, ζάπλουτον for ἔπλατον.—ἀμφελικτὸς for ἀμφ' ἐλικτὸν is Scaliger's correction. The simple sense is, 'the dragon which guarded the sacred (unapproachable) tree by twining round it.' Here as in Hel. 1331, Bacch. 1171, ἔλιξ seems pretty nearly a synonym of πτόρθος. Hes. Theog. 333, Κητῶ δ' ὀπλότατον φόρκει φιλότῃτι μγείσα γείατο δεινὸν ὕφιν, ὃς ἐρεμνῆς κεύθει γαίης πείρασιν ἐν μεγάλοις παγχρῦσεα μῆλα φυλάσσει.

400. ἁλὸς μυχοῦς. Another of his labours; cf. v. 225. Pind. Isthm. iv. 73 (v. 95), υἱὸς Ἀλκμήνας, ὃς Οὐλυμπόνδ' ἔβα, γαίης τε πάσας καὶ βαθυκρήνου πολιᾶς ἁλὸς ἐξευρὼν θέαρ, ναυτιλίσσι τε πορθμὸν ἀμεράσας.—θνατοῖς κτλ., 'making a calm to mortals for their ships.' For the double dative compare v. 179. The old reading ταλανίας, which sorely puzzled Barnes and his predecessors, was emended by Heath and Musgrave. Γαλήνεια, the goddess of calm, is addressed by the Chorus in Hel. 1457.

403. ὑπὸ μέσσαν ἔδραν. He extended his hands underneath the central seat of heaven, and so bore it aloft. He describes the effort of raising it upon his back. Apollodorus, ii. 5, 11, says that Prometheus had suggested to Hercules that he should send Atlas to fetch the apples (oranges?) of the Hesperides, and should bear the burden of heaven for him in the meanwhile. Diodorus (iv. 27) gives a different turn to the legend, though he also connects it with the Hesperides; but he says that Atlas taught Hercules astronomy, and obtained the reputation of bearing the heavens from being the inventor of the celestial sphere.

406. ἀστρωποὺς. Hermann doubts this form, which the metre requires both here and Phoen. 129, and which W. Dindorf thinks should be restored in Hipp. 851, for νυκτὸς ἀστερωπὸς σελάνα. The word is compounded from ἄστρον, (compare γλαυκῶπις, βοῶπις,) though more commonly the first part is an adjective or an adverb, as νυκτερωπὸς, *sup.* v. 111, εὐωπὸς, κοίλωπὸς, &c.—κατέσχευ, simply 'held,' i. e. prevented from falling. Perhaps, if the metre had allowed it, ἀνέσχευ would have been preferred.—εὐανορία, by his courage, by his manly strength.—"θεῶν αὐτὴν non ad εὐανορία, sed ad οἰκους referri debet." J. Barnes.

408—17. The procuring of the golden belt from Hippolyte, queen of the Amazons. Diodor. Sic. iv. 16, Ἡρακλῆς δὲ

Μαιώτιν ἀμφὶ πολυπόταμον

ἔβα δι' Εὐξείνου οἶδμα λίμνας,

410

τὶν' οὐκ ἀφ' Ἑλλανίας

ἄγορον ἀλίσας φίλων,

κόρας Ἀρείας πέπλων

χρυσεόστολον †φάρος,

ζωστήρος ὀλεθρίους ἄγρας.

415

τὰ κλεινὰ δ' Ἑλλὰς ἔλαβε βαρβάρου κόρας

λάφυρα, καὶ σῶζ' ἐν Μυκῆναις.

τάν τε μυριόκρανον

λαβὼν πρόσταγμα τὸν Ἰππολύτης τῆς Ἀμαζόνας ἐνεγκεῖν ζωστήρα, τὴν ἐπὶ τὰς Ἀμαζόνας στρατεῖαν ἐποιήσατο. Πλεύσας οὖν εἰς τὸν ἀπ' ἐκείνου Εὐξείνου κληθέντα Πόντον, καὶ καταπλεύσας ἐπὶ τὰς ἐκβολὰς τοῦ Θερμώδοντος ποταμοῦ, πλησίον Θερμίσκυρας πόλεως κατεστρατοπέδευσεν, ἐν ᾗ τὰ βασίλεια τῶν Ἀμαζόνων ὑπῆρχε. καὶ τὸ μὲν πρῶτον ἦτει παρ' αὐτῶν τὸν προστεταγμένον ζωστήρα, ὡς δ' οὐχ ὑπήκουον, συνῆψε μάχην αὐταῖς.—Ἡρακλῆς δὲ τὰς ἐπιφανεστάτας τῶν Ἀμαζονίδων ἀνελὼν καὶ τὸ λοιπὸν πλῆθος φυγεῖν συναναγκάσας, κατέκοψε τὰς πλείστας, ὥστε παντελῶς τὸ ἔθνος αὐτῶν συντριβῆναι. It was from this slaughter that the poet here calls it ὀλέθριος ἄγρα ζωστήρος. Apollodorus says that Hercules killed Hippolyte, πρὸς δὲ τὰς λοιπὰς ἀγωνισάμενος, ἀποπλεῖ καὶ προσέσχει Τροίᾳ, ii. 5, 9.

410. ἔβα. This verb governs both στρατὸν and (if the text be right) the following accusative φάρος, with which ἄγρας is in apposition. So ὑμνοῦδος κόρας ἦλυθεν, v. 394. From the notion of *motion towards*, βαλεῖν takes an accusative (cf. *inf.* 786—9) both of person and place, as Ar. Nub. 30, ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;—rarely, however, of the *thing*, in the sense of *metelheîn*. Hence Pflugk regards χρυσεόστολον as corrupt, and proposes χρύσειον στελὼν φάρος, i.e. ἄξων, but this is a sense which στέλλειν will hardly bear. More probably the true reading is πέπλον χρυσεόστολον μέτα, 'in pursuit of,' &c., as Alcest. 483, Ὀρηκὸς τέτρωρον ἄρμα Διομήδους μέτα. The expression φάρος πέπλων is barely defended by such phrases as λέκτρων εὐναί, πεδίων ἄρουραι &c.

411. τὶν' οὐκ, i.e. πάντα. For ἄγορον,

'a company,' see Iph. T. 1096. The meaning is, in the words of Apollodorus, ii. 5, 9, παραλαβὼν ἐθελοντὰς συμμάχους. On ἀλίζειν (ᾶ) see Heracl. 403. Hesych. ἀλίσας' κονίσας, κυλίσας, καταλαβὼν, συναθροίσας, συναγαγὼν. (He referred it to ἀλίνδω as well as to ἀλίζω.)

413. κόρας Ἀρείας. Hippolyte is so called, either because the Amazons generally were ἔθνος μέγα τὰ κατὰ πόλεμον, as Apollodorus says, or because εἶχεν Ἰππολύτη τὸν Ἀρεος ζωστήρα, σύμβολον τοῦ πρωτεύειν ἀπασῶν, *ibid.* ii. 5, 9. According to some, she was a daughter of Ares.

417. ἐν Μυκῆναις. Perhaps it was shown there in the time of Euripides. Such credulity existed even among the Romans of the Empire. Martial amusingly enumerates some of these 'archetypes,' viii. 6, 7: 'Hoc cratere ferox commisit praelia Rhoecus Cum Lapithis: pugna debile cernis opus,' &c. Apollodorus. l. l. κοιλίσας δὲ τὸν ζωστήρα εἰς Μυκῆνας, ἔδωκεν Εὐρυσθεῖ. Properly, λάφυρα are spoils taken from the living, σκῦλα (Iph. T. 74) those from the dead. See Photius in v. λάφυρα. For the elision of the *ai* in σῶζεται, see on v. 146. Pflugk, whom Kirchhoff follows, thinks the poet wrote σῶζεται Μυκῆναις, and this will stand as the dative of place, as in v. 383, φορέλαισι φάτναις. Bothe takes σῶζετ' for ἐσώζετο, "postquam Hercules attulisset." The present tense seems more natural, as implying that a testimony of Hercules' prowess exists at the time of speaking.

419—21. The decapitation of the Lernaean hydra and the slaying of Geryon. Apollodorus (ii. 5, 2) tells us that the monster had *nine* heads, and there is no reason why μυριόκρανον should not be

πολύφονον κύνα Λέρνας 420
 ὕδραν ἐξεπύρωσεν
 βέλεσί τ' ἀμφέβαλλε,
 τὸν τρισώματον οἷσιν ἔ-
 κτα βοτῆρ' Ἐρυθείας,
 δρόμων τ' ἄλλων ἀγάλματ' εὐτυχῇ ἀντ. γ'. 425
 διῆλθε· τὸν *τε πολυδάκρυον
 ἔπλευσ' ἐς Ἄιδαν, πόνων τελευτὰν,
 ἧν' ἐκπεραίνει τάλας
 βίοτον οὐδ' ἔβα πάλιν.
 στέγαι δ' ἔρημοι φίλων, 430
 τὰν δ' ἀνόστιμον τέκνων
 Χάρωνος ἐπιμένει πλάτα

taken for πολύκρανον. Diodorus, iv. 11, is pleased to assign a hundred necks, on each of which a snake-like head grew. In matters like this, poets and mythologers vary their accounts. Euripides even calls the Nile 'hundred-mouthed,' *Hel.* 404, and Horace calls Cerberus 'bellua centiceps,' *Carm.* ii. 13, 34. Q. Smyrnaeus, vi. 212, has πολυδιδράδος ὕδρης. Below, v. 1274, the hydra is called ἀμφίκρανος, because supernumerary heads, as it were, grew out on each side of the natural one. Hesiod, *Theog.* 314, says the hydra was bred and nourished by Hera in anger against Hercules, a legend typical of the hostility between the sun and the air, which tries to obscure him. The story of Hercules burning or searing the neck as each head was cut off, is well known, and has been fancifully interpreted of the bringing a waste moss or bog into cultivation by burning the surface. But the hydra of Lerna was not, perhaps, purely mythical; for Mr. Clark tells us ('Peloponnesus,' p. 98), that large speckled water-snakes still infest the Lernaean marsh. The effect of the sun in drying up a bog, and so killing the creatures that inhabit it, is a natural and easy explanation.

422. ἀμφέβαλλε. So Heath for ἀμφέβαλε. The meaning is, that Hercules imbued with the poison of the hydra those arrows (lit. put the poison on the arrows) with which he shot Geryon. Diodor. Sic. iv. 11, fin. χειρωσάμενος τὸ

ζῷον εἰς τὴν χολὴν ἀπέβαπτε τὰς ἀκίδας, ἵνα τὸ βληθὲν βέλος ἔχη τὴν ἐκ τῆς ἀκίδος πληγὴν ἀνίατον. Apollodor. ii. 5, 2, τὸ δὲ σῶμα τῆς ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. Neither of these writers distinctly affirms that Geryon was slain by the poisoned arrows; but Apollodorus does say that συστήσάμενος μάχην καὶ τοξευθεὶς ἀπέθανεν, ii. 5, 10.

424. Ἐρυθείας. This is supposed to be Cadiz, and it is frequently mentioned by the poets in connexion with this exploit; see Propert. v. 9, 2. Aeschylus calls Geryon τρισώματος, *Agam.* 843. Lucian, *Toxaris*, § 62, τὸν Γηρύονην οἱ γραφεῖς ἐνδείκνυνται ἄνθρωπον ἐξάχειρα καὶ τρικέφαλον. }}

425. δρόμων ἀγάλματα, victorious contests, honourable and successful toils. This seems to show that Euripides, though he enumerates twelve labours, was aware of other legends, which later writers have reckoned among that number to the exclusion of some of those described above. See the note on v. 348.

426. τὸν τε πολυδάκρυον Wakefield for τὸν πολυδάκρυτον.—πόνων τελευτὰν, the accusative in apposition to the sentence.

428. ἧν' ἐκπεραίνει Heath for ἧν' ἐκπεράνη. The sense obviously is, 'where he is now ending his life, and has not come back again.'

432. Χάρωνος πλάτα. See *Alcest.* 254. Translate, 'But the children's path of life, godless and unjust as it is (i.e. wickedly imposed upon them by Lycus),

- βίου κέλευθον ἄθρον, ἄδικον· ἐς δὲ σὰς
 χέρας βλέπει δώματ' οὐ παρόντος. 435
 εἰ δ' ἐγὼ σθένος ἦβων
 δόρυ τ' ἔπαλλον ἐν αἰχμᾷ
 Καδμείων τε σύνηβοι,
 τέκεσιν ἂν παρέσταν
 ἄλκᾳ· νῦν δ' ἀπολείπομαι 440
 τᾶς εὐδαίμονος ἥβας.
 ἄλλ' ἐσορῶ γὰρ τοῦσδε φθιμένων
 ἐνδύτ' ἔχοντας, τοὺς τοῦ μεγάλου
 δήποτε παιῖδας [τὸ πρὶν Ἑρακλέους],
 ἄλοχόν τε φίλην ὑποσειραίους 445
 ποσὶν ἔλκουσαν τέκνα, καὶ γεραίον
 πατέρ' Ἑρακλέους. δύστηνος ἐγὼ,
 δακρύων ὥς οὐ δύναμαι κατέχειν
 γραίας ὅσων ἐτι πηγᾶς. 450
- ME. εἶεν· τίς ἱερεὺς, τίς σφαγεὺς τῶν δυσπότμων ;
 [ἡ τῆς ταλαίνης τῆς ἐμῆς ψυχῆς φονεὺς ;]

without return from the nether world (or perhaps, 'deprived of his return'), the bark of Charon awaits; and it is to thy prowess alone, O Hercules, absent though you are, that the family now looks.' The correction of Musgrave, for σώμα τοῦ παρόντος, is deserving of all praise. For τέκνων κέλευθον see Aesch. Cho. 341.

436. σθένος ἦβων. 'Had I been young in strength, and the rest of the chorus, my equals in age, I would have stood by the children of Hercules in the contest; but as it is, I am destitute of that happy youth.' The old reading τᾶς εὐδαίμονος was tacitly corrected by Barnes.

443. ἐνδύτᾳ, the ornamental robes, κόσμον, v. 329. So Heath for ἐνδυμα, which violates the metre.—τοῦ μεγάλου δήποτε, 'who was so lately called the great.' See Tro. 506. 589. 1277. The pleonastic addition of τὸ πρὶν is remarkable. It is not unlikely, as Ἑρακλέους occurs just below, that the words within brackets are interpolated. It was enough to call so distinguished a sire ὁ μέγας, without specially naming him.

445. ὑποσειραίους Musgrave for ὑπὸ σειραίοις. The syntax is, ἔλκουσαν τέκνα

καὶ γεραίον πατέρα ὑποσειραίους τοῖς ἑαυτῆς ποσίν.—ἔλκουσαν, sc. ἐφέλκουσαν, as children are called ἀθλία ἐφορκίς, Androm. v. 220. Cf. *inf.* 1424. The metaphor however is here not taken from a boat towed after a ship, but from a side (or trace) horse, which is compelled to go at the same speed as those under the yoke.

449—50. Both δακρύων and ὅσων depend upon πηγᾶς, 'my eyes' flood of tears.' So in Aesch. Cho. 175, κἄμολι προσέστη καρδίας κλυδώνιον χολῆς. *Inf.* v. 562, 'Αἶδον περιβολαὶ κόμης. Oed. Col. 730, ὁμμάτων φόβον τῆς ἐμῆς ἐπεισόδου.

451. Megara reappears on the stage, with her children magnificently attired for their death. (For this custom see Alcest. 161.) In a touching address she bids them farewell, and recalls to mind the many incidents in their early life by which the affection of their parents had been shown.

452. Hermann would read either ἡ τίς ταλαίνης or τῆσδ' ἐμῆς ψυχῆς. Klotz (*Praef.* p. x) endeavours to defend the unusual repetition of the article with the pronoun, on the ground that it is empha-

ἔτοιμ' ἄγειν τὰ θύματ' εἰς ἹΑιδον τάδε.
 ὦ τέκν', ἀγόμεθα ζεύγος οὐ καλὸν νεκρῶν,
 ὁμοῦ γέροντες καὶ νέοι καὶ μητέρες. 455
 ὦ μοῖρα δυστάλαιν' ἐμοῦ τε καὶ τέκνων
 τῶνδ', οὓς πανύστατ' ὄμμασιν προσδέρκομαι.
 ἔτεκον μὲν ὑμᾶς, πολεμίοις δ' ἐθρεψάμην
 ὕβρισμα καπίχαρμα καὶ διαφθοράν.
 φεῦ
 ἦ πολὺ με δόξης ἐξέπαισαν ἐλπίδες, 460
 ἦν πατὴρ ὑμῶν ἐκ λόγων ποτ' ἤλπισα.
 σοὶ μὲν γὰρ Ἄργος ἔνεμ' ὁ κατθανὼν πατήρ,
 Εὐρυσθέως δ' ἐμελλες οἰκήσειν δόμους
 τῆς καλλικάρπου κράτος ἔχων Πελασγίας,

tic; and he compares, after Pflugk, Oed. R. 1481, δεῦρ' ἔν', ἔλθετε ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χεῖρας, where however τὰς ἐμὰς is really exegetical of τὰς ἀδελφὰς. It is more than probable that the verse itself is an interpolation; for φονεὺς is tame after ἱερεὺς and σφαγεὺς, and ἐμῆς ψυχῆς is a harsh periphrasis for ἐμοῦ, where especial mention of the *body* was rather required. Some one thought δυσπότημων, which means ἡμῶν, referred only to τέκνων.

453. ἔτοιμα, sc. ἐστίν, ἔγειν or ἄγεσθαι. Elmsley has noticed the frequent use of ἔτοιμος without εἶμι &c.

454. ζεύγος, though generally 'a pair,' may be used of several persons coupled together. The word is used in reference to ὑποσειραίους above. They call themselves νεκροὶ as being already condemned to die, and in allusion to Hermes and Charon, οἱ νεκροπομποί.—οὐ καλόν, viz. as unsuited in age to die together. There is a variant νεκρὸν, which arose from the common error of transcribers, that νεκρός was an adjective.—ἀγόμεσθαι MSS. and edd.

456. Kirchhoff gives ἐμῇ for ἐμοῦ or ἐμῶν, and so Cobet, Var. Lect. p. 602.

459. διαφθοράν, i. e. ἐνεκα τοῦ διαφθεῖρεσθαι, 'to be insulted, triumphed over, and at last to be slain.'

460. ἐξέπαισαν, (ἐκπαίειν,) for ἔψευσαν. 'Truly my hopes have greatly disappointed me in the expectation I had formed of you from your father's promises.' She then addresses herself to

each of her three sons in turn (cf. 995), and recounts what it had been the intention of the father to leave to each. And this is done by describing the various significant though sportive actions of the father towards each. 'To you, the eldest,' she says, 'he used to award (i. e. to say that he would award) the throne of Argos and Mycenae, while he vested you in the lion's skin as the successor and inheritor of his most highly-prized possessions. To the second son he assigned his mother's inheritance, as a daughter of Creon, in Thebes; and the club was put into his boyish hand as a sceptre. To the third he bequeathed the sovereignty of the conquered Oechalia; and so to each he intended to leave a kingdom.' Elmsley explains the imperfects, ἦσθα, ἔνεμε &c., by ἐμελλες ἔσεσθαι. And in fact the poet himself varies the narrative by corresponding terms, ἐμελλες οἰκήσειν and δώσειν ὑπέσχετο. Yet there is no reason why ἀμφέβαλλε, καθύει, should not express real acts; and if so, ἦσθα ἀναξ represents the actual words of Hercules in sportive play with his children, σὺ νῦν εἰ Θηβῶν ἀναξ, &c. Similarly Bacch. 612, τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις; In Androm. 209 seqq., compared by Pflugk, there is irony, which here there is not; consequently here the literal, there the contrary meaning is conveyed.

464. Πελασγίας, Argolis, as in Orest. 960.

στολήν τε θηρὸς ἀμφέβαλλε σὼ κάρᾳ 465
 λέοντος, ἥπερ αὐτὸς ἐξωπλίζετο·
 σὺ δ' ἦσθα Θηβῶν τῶν φιλαρμάτων ἄναξ
 ἔγκληρα πεδία τὰμὰ γῆς κεκτημένος,
 ὡς ἐξέπειθες τὸν κατασπείραντά σε
 ἐς δεξιὰν δὲ σὴν ἀλεξητήριον 470
 ξύλον καθίει δαίδαλον, ψευδῇ δόσιν.
 σοὶ δ' ἦν ἔπερσε τοῖς ἐκηβόλοις ποτὲ
 τόξοισι δώσειν Οἰχαλίαν ὑπέσχετο.
 τρεῖς δ' ὄντας * ὑμᾶς τριπτύχοις τυραννίσι
 πατὴρ ἐπύργον, μέγα φρονῶν ἐπ' ἀνδρίᾳ· 475
 ἐγὼ δὲ νύμφας ἡκροθινιαζόμεν,

468. ἔγκληρα, hereditary; cf. Iph. T. 682.

469. ἐξέπειθες Hermann for ἐξέπειθε. He is probably right; the sense is, 'as you used to try to prevail on your father,' i.e. that he would make you king of Thebes. Heath's conjecture is however ingenious, με for σε, 'as he (Hercules) used to persuade my father (Creon).'

470. ἀλεξητήριον ξύλον, the defensive club, which he put into the hands of his child as a ψευδῆς δόσις, a sham gift, i.e. pretending to confer it upon him together with the sovereignty of Thebes. It does not appear that the common reading, Δαίδαλου ψευδῇ δόσιν, can be defended. In favour of Hermann's slight but important correction much is to be said. Daedalus, the Cretan artist, is nowhere recorded to have given Hercules his club; nor, if he had, could it be called ψευδῆς δόσις merely because, as Matthiae says, "spem Herculis postea frustravit." This objection indeed is met by placing the comma after Δαίδαλου, with Kirchhoff. According to Diodorus, iv. 14, (quoted by Hermann), the club might fairly be called δαίδαλος, 'elaborately wrought,' for it was the gift of Hephaestus. This adjective occurs in Aesch. Eum. 605, as an epithet of πέπλος, probably in the same sense. Pflugk, approving Hermann's emendation without admitting it, suggests ξύλον καθίει Μαινάλου from Propert. iv. 9, 15, 'Maenalia jacuit pulsus tria tempora ramo Cacus.'

474. ὑμᾶς, wanting in the copies, was added by Barnes after Canter and

Scaliger. Rather, perhaps, τρεῖς ὄντας οὕτω κτλ. The names of Hercules' three sons are given by the Schol. on Pind. Isthm. iv. 104, as from Euripides, (doubtless a lost play,) Therimachus, Deicoon, and Aristodemus. Many other accounts are given by ancient writers; but the matter is of little importance. See Pflugk's Preface, p. 8.

475. ἐπ' ἀνδρίᾳ, on your manliness; i.e. on the early development of your physical powers, and your promising youth. Here Elmsley, followed by Pflugk and W. Dindorf, reads εὐανδρία, on the ground that ἀνδρεία, not ἀνδρία, is the true Attic, just as ἀνδρητή is the Ionic form, on the same analogy as πτωχεία, δουλεία, παρθενεία &c. The argument however is not conclusive. Many substantives have a double form in εἶα and ἰα, as προμήθεια, προμηθία, ἀσέβεια, ἀσεβία, παρθενεία, παρθενία, &c., and we have other forms only in ἰα, as ἀδικία, αἰθαδία, δειλία. If therefore we find feminine substantives sometimes formed by adding ἰα to the root, ἀνδρία may be as legitimate a form as ἀνδρεία. Moreover, though εὐανδρία might be called the causal dative, for διὰ τὴν εὐανδρίαν, it is certain that the common and natural construction is φρονεῖν ἐπὶ τινι.

476. ἀκροθινιάσθαι is 'to pick out for oneself from the top of a heap,' or to have the first choice of a prize. Hence the sense here is, 'while I, the mother, used to choose the best brides for you, one from Athens, a second from Sparta, and a third from Thebes, intending to contract alliances with each of these

κῆδη συνάπτουσ' ἔκ τ' Ἀθηναίων χθονὸς
 Σπάρτης τε Θηβῶν θ', ὡς ἀνημμένοι κάλως
 πρυμνησίοισι βίον ἔχουτ' εὐδαίμονα.
 καὶ ταῦτα φροῦδα· μεταβαλοῦσα δ' ἡ τύχη 480
 νύμφας μὲν ὑμῖν Κῆρας ἀντέδωκ' ἔχειν,
 ἔμοι δὲ δάκρυα λουτρά· δύστηνος φρενῶν.
 πατὴρ δὲ πατὴρ ἐστιγὰ γάμους ὄδε,
 Ἄιδην νομίζων πενθερὸν, κῆδος πικρόν.
 ὦμοι, τίν' ὑμῶν πρῶτον ἢ τίν' ὕστατον 485
 πρὸς στέρνα θῶμαι ; τῷ προσαρμόσω στόμα ;
 τίνος λάβωμαι ; πῶς ἂν ὡς ξουθόπτερος

nations,' which are specified as being the principal states of Hellas.—*συνάπτουσ'* is Kirchhoff's correction for *συνάψουσ'*, which is here doubtful Greek. The *ἐκ* is used as in the common phrase *γαμεῖν ἐκ* or *ἀπὸ τίνος*.

478 seqq. The meaning is, that by a triple marriage a threefold security might be attained. The old reading was *κάλως*, for which Heath restored the Attic dative *κάλως*. As the parents were said *κῆδος συνάπτειν* or *ἀνάπτειν* (*sup.* v. 35), so a ship's stern was said *ἀνάπτεσθαι ἐκ γῆς*, to be fastened to the shore. More commonly *πρυμνήσια* is used alone in the plural, as *Iph. T.* 1352. 1395. Hence Kirchhoff's conjecture *καλῶς* is very probable. Compare however *Med.* 770, *ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων*.

480. *μεταβαλοῦσα*. Intransitive, as in *Bacch.* 1331.—*Κῆρας*, Fates. A common Homeric word. *Photius*, *κῆρες*, *θανατηφόροι μοῖραι*. Cf. *Electr.* 1252. *Aeschylus* calls them *Κῆρες Ἐρινύες*, *Theb.* 1057. See *Goettling* on *Hes. Theog.* 217. *Ap. Rhod.* iv. 1665, *μέλπε δὲ Κῆρας Κυανέας, Αἰδαο θαῶς κύνας, αἶ περὶ πᾶσαν ἡέρα διενούσαι ἐπὶ ζωῶσιν ἄγονται*. They are distinguished by *Moschus*, *Id.* iv. 14, who is writing on this subject : *σχέτλιος, δς τῶοισιν, αἱ οἱ πόρεν αὐτὸς Ἀπόλλων, ἡέ τινος Κηρῶν ἢ Ἐρινύος αἰνὰ βέλεμνα, παίδας ἐοὺς κατέφεινε*.

482. *λουτρά*, water sprinkled on the bride, probably by the mother of the bridegroom, on whom many of the marriage ceremonies devolved; see *Med.* 1026.—*δύστηνος φρενῶν*, 'foolish that I was in my vain hopes,' or, 'unhappy that

I am for my disappointed pride.' An interjection addressed to herself, and followed by a statement of what is now really the case, instead of all her long-cherished expectations. *Bothe* thinks this clause is corrupt, and would read *δυστήνοισι φέρειν*. The nominative is certainly unusually interposed. It may be observed however, that the narrative has run on so continuously from v. 461, that the speaker had not earlier an opportunity of saying *ἐγὼ δύστηνος ἤλπισα*.

483—4. 'But now your grandfather here (*Amphitryon*) is preparing the marriage feast, believing that Hades is to be your father-in-law, a wretched alliance.' The meaning is, that as *Hercules'* sons are likely to have no other wedding than that of the *Furies*, or *Κῆρες*, the children of *Hades*, i. e. instant death, he has made such preparations in the way of fine dresses, &c., as seem best to suit the occasion. The old reading was *κῆδος πατὴρς*, corrected by *Reiske*. *Klotz* endeavours to defend it, (*Praef.* p. xi,) "duplicem rationem habemus, unam, ut "Αἰδης πενθερὸς esse dicatur avi, alteram, ut κῆδος patris, quod est aptissimum." This however can hardly be called very explicit, nor is *Musgrave's* much better, "*Hercules κηδεστῆς erat Plutonis, filiis ejus Κῆρας ducentibus*." Taking the Greek by itself, and apart from any forced meanings of commentators, we vainly try to extract any sense out of *κῆδος πατὴρς*, which is the more awkward because *πατὴρς* occurs in the preceding verse.

487. *πῶς ἂν κτλ.* 'Would that, like the tiny-winged bee, I could collect griefs from all, and bringing them into

μέλισσα συνενέγκαιμ' ἂν ἐκ πάντων γόους,
 εἰς ἐν δ' ἐνεγκοῦς' ἀθρόον ἀποδοίην δάκρυ ;
 ὧ φίλτατ', εἴ τις φθόγγον εἰσακούσεται 490
 θνητῶν παρ' Αἰδη, σοὶ τάδ', Ἡράκλεις, λέγω,
 θνήσκει πατὴρ σὸς καὶ τέκν', ὄλλυμαι δ' ἐγὼ,
 ἧ πρὶν μακαρία διὰ σ' ἐκληζόμεν βροτοῖς.
 ἄρηξον, ἐλθέ· καὶ σκιά φάνηθί μοι
 ἄλῖς γὰρ ἐλθὼν ἱκανὸς ἂν γένοιο σύ· 495
 κακοὶ γὰρ ἐς σέ γ', οἳ τέκνα κτείνουσι σά.

AM. σὺ μὲν τὰ νέρθεν εὐτρεπῇ ποιοῦ, γύναι·
 ἐγὼ δέ σ', ὦ Ζεῦ, χεῖρ' ἐς οὐρανὸν δικῶν
 αὐδῶ, τέκνοισιν εἴ τι τοισίδ' ὠφελεῖν
 μέλλεις, ἀμύνειν, ὥς τάχ' οὐδὲν ἀρκέσεις. 500
 καίτοι κέκλησαι πολλάκις· μάτην πονῶ·
 θανεῖν γὰρ, ὥς ἔοικ', ἀναγκαίως ἔχει.
 ἀλλ', ὦ γέροντες, σμικρὰ μὲν τὰ τοῦ βίου·
 τοῦτον δ' ὅπως ἥδιστα διαπεράσετε,

one, could give them back together in a single tear-drop!' As a bee gathers sweets from many flowers and unites them in a drop of honey, which she is said ἀποδοῦναι, to reproduce, or give as the result of her labour, so Megara wishes that she could concentrate the sorrow she feels for each and every of her sons, into one big tear, to be shed for them as a last gift.

491. *θνητῶν*. Elmsley's correction *φθιτῶν*, adopted by W. Dindorf, is plausible, but nothing more. Cf. Aesch. Cho. 122, *χέουσα τάσδε χέρνιβας βροτοῖς*, i. e. to the deceased Agamemnon. Nauck's reading is much better, *εἴ τις φθόγγος εἰσακούσεται*.

493. *βροτοῖς*. The dative is used as in Oed. R. 8, *ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος*.

494. καὶ σκιά. Even though a mere ghost, and not in the body, appear to me; for *you* would be abundantly sufficient, even by merely coming. The meaning is *φόβος γένοιτο* 'ἂν πολέμοις ὀφθεῖς μόνον, as he says in the *Rhesus*, 335. The old reading was *ἱκανὸν*, corrected by Hermann. Perhaps the true reading is *ἄλῖς γὰρ* (or *τό γ'*) *ἐλθεῖν ἱκανὸν ἂν γένοιτό σε*. Kirchhoff suspects some corruption in the distich, and supposes the latter

verse stood thus, *ἄλῖς γ' ἂν ἐλθὼν καὶ σκιά γένοιο σύ* (μοι would be more likely). The next verse may possibly be spurious, as W. Dindorf has observed, though he includes the preceding one in his condemnation. The *γε* is not indeed without sense; 'they surely injure *you* who are slaying your children'; still it is not added quite after the manner of Euripides; and the *α* made long before κτ is not satisfactory, though justified by Orest. 945, *σύγγονον σέ τε κτανεῖν*: *ibid.* v. 1525, *οὐκ ἄρα κτενεῖς με*; Kirchhoff edits *κακοὶ γὰρ εἰσιν*, with Pierson.

497. *εὐτρεπῇ ποιοῦ*. See Bacch. 440. On *ὠφελεῖν* with a dative, Prom. 350.

500. *ἀμύνειν*, 'to assist them at once,' 'to be for assisting them now,' since soon it will be too late.

501. *κέκλησαι πολλάκις*. Cf. Hel. 1447, *κέκλησθέ μοι, θεοὶ, πολλὰ, χρῆσθ' ἐμοῦ κλύειν κἄλυπα*.

503—5. *σμικρὰ* Bothe for *μικρά*. A similar doctrine, of the wisdom of enjoying the present life because it is short, is inculcated by Hercules in Alcest. 782—89. —The *ὅπως* governs *διαπεράσετε*, *δράτε* being, as usual, understood, and does not belong to *ἥδιστα*. We might however read *διαπεράσατε*.

ἐξ ἡμέρας ἐς νύκτα μὴ λυπούμενοι. 505
 ὡς ἐλπιδας μὲν ὁ χρόνος οὐκ ἐπίσταται
 σώζειν, τὸ δ' αὐτοῦ σπουδάσας διέπτατο.
 ὁρᾷτέ μ', ὅσπερ ἦν περίβλεπτος βροτοῖς
 ὀνομαστὰ πράσσω, καὶ μ' ἀφείλεθ' ἡ τύχη
 ὥσπερ πτερὸν πρὸς αἰθέρ' ἡμέρα μιᾷ. 510
 ὁ δ' ὄλβος ὁ μέγας ἢ τε δόξ' οὐκ οἶδ' ὅτῳ
 βέβαιός ἐστι· χαίρειτ'· ἄνδρα γὰρ φίλον
 πανύστατον νῦν, ἥλικες, δεδόρκατε.

ME. ἔα.

ὦ πρέσβυ, λεύσσω τὰμὰ φίλτατ'; ἢ τί φῶ;

AM. οὐκ οἶδα, θύγατερ· ἀφασία δὲ καμ' ἔχει. 515

ME. ὅδ' ἐστὶν ὃν γῆς νέρθεν εἰσηκούομεν;

AM. εἰ μὴ γ' ὄνειρον ἐν φάει τι λεύσσομεν.

ME. τί φημί; ποῖ' ὄνειρα κηραίνουσ' ὁρῶ;
 οὐκ ἔσθ' ὅδ' ἄλλος ἀντὶ σοῦ παιδὸς, γέρον.
 δεῦρ', ὦ τέκν', ἐκκρήμνασθε πατρῶων πέπλων, 520
 ἵτ' ἐγκονεῖτε, μὴ μεθῇτ', ἐπεὶ Διὸς
 σωτήρος ὑμῶν οὐδέν ἐσθ' ὅδ' ὕστερος.

507. *σώζειν*, to keep safe till their fulfilment.—*διέπτατο* κτλ., 'it flits away after attending to its own business,' or, 'it does its own work and then flies away.'

508. Kirchhoff would prefer *ὁρᾷτ' ἔμ'*.

510. *πτερὸν πρὸς αἰθέρα*, like a feather going up into the sky. It is needless to explain *πτερὸν* 'a bird,' though in Hippol. 827, there is a similar comparison, *ὄρνις γὰρ ὡς τις ἐκ χειρῶν ἀφαντος εἶ*. The construction is, *ἀφείλετό με τὸ ὀνομαστὰ πράσσειν, ὥσπερ πτερὸν (ἀποπτάμενον), or τὴν πρὶν δόξαν* may be supplied from the context. Kirchhoff's suspicion, that something has been lost here, does not seem well founded.

516. Hercules, who had been invoked at v. 494 to appear even as a shade from Hades, is now suddenly seen, rising from a chamber beneath the stage by the ascent called "Charon's stairs;" and though he has in fact returned bodily from the regions below, he is at first taken for a spectre who has come at the bidding of Megara. On these considerations, one might conjecture that this line should be

read, *ὅδ' ἔστιν, ὃς γῆς νέρθεν εἰσήκουε ὤφν*, 'who heard our summons even from below.' According to the common reading, *ὅντα* must be supplied. In v. 24, Amphitryon speaks of Hercules' descent as a fact within his own knowledge. However, the vulgate is defended by v. 551—3.

517. Kirchhoff gives this verse to Amphitryon, on account of the *γε*. The copies continue it to Megara.

518. *κηραίνουσα*, 'in my anxiety.' On this word see the note on Hippol. 223. The other sense of *κηραίνειν*, 'to destroy,' is recognized by Photius, *κηραίνει· τήκει, πρὸς φθορὰν ἄγει*. The meaning of *τί φημί*; *ποῖα* κτλ., seems to be, 'And yet, what am I saying? It is no dream that I conjure up, but Hercules himself.' Bothe quite misunderstands the sense, and adopts *ἐρῶ* for *ὁρῶ*, after Musgrave, from Heath.

521. *Διὸς σωτήρος*. The sense is, that the presence of Hercules is as good a protection as the altar of Zeus *σωτήρ* at which they were sitting, v. 48.

ΗΡΑΚΛΗΣ.

ὦ χαῖρε, μέλαθρον πρόπυλά θ' ἐστίας ἐμῆς,

ὡς ἄσμενός σ' ἐσεῖδον ἐς φάος μολών.

ἔα τί χρῆμα ; τέκν' ὁρῶ πρὸ δωμαίων 525

στολμοῖσι νεκρῶν κρᾶτας ἐξεστεμμένα,

ὄχλῳ τ' ἐν ἀνδρῶν τὴν ἐμὴν ξυνάορον

πατέρα τε δακρύοντα συμφορᾶς τινός.

φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς·

γύναι, τί καινὸν ἦλθε δώμασιν χρέος ; 530

ME. ὦ φίλτατ' ἀνδρῶν, ὦ φάος μολὼν πατρί,

ἦκεις, ἐσώθης εἰς ἀκμὴν ἔλθων φίλοις ;

HP. τί φῆς ; τίν' ἐς ταραγμὸν ἤκομεν, πάτερ ;

523—4. This distich is quoted by Lucian in the opening of the dialogue *Μένιππος ἢ Νεκρομαντεία*, vol. i. p. 455, with the variant *σέ γ' εἶδον*. Hercules is at first seen rising from below at a little distance from the stage (as the position of the *Χαρῶναι κλίμακες* in a plan of the Attic theatre will show). He first sees the palace on the proscenium, then his wife and father standing before it; and, surprised at their being attired in death-clothes, he resolves to approach them and ask the reason of the change.

525. Bothe construes *τί χρῆμα—ὁρῶ* κτλ., 'for what reason do I behold?' &c., comparing *Hec. 977*, *τί χρῆμα' ἐπέψω* τὸν ἐμὸν ἐκ δόμων πόδα; and edits *συμφορᾶς τίνος*; 'weeping for what calamity?' in v. 528. Kirchhoff gives *συμφορᾶς τίνας*; and both readings seem to be found in *Flor. 2*.

526. *κρᾶτας*, as if from a masculine *ὁ κρᾶς* = τὸ *κάρα*, occurs *Phoen. 1149*, πολλοὶ δ' ἐπιπτον κρᾶτας αἱματούμενοι, and *Il. x. 152*, ὑπὸ κρασὶν δ' ἔχον ἄσπίδας. See *Shilleto* on *Thuc. i. 14*.

529. *τῶνδε*. Not the Chorus, but the actors on the stage; Megara, Amphitryon, and the children. It was the opinion of Elmsley, to which W. Dindorf, Kirchhoff, and Pflugk have assented, that for *γύναι* κτλ., we should read *τί καινὸν ἦλθε* τῶνδε δώμασιν χρέος, and that the following distich should be assigned to Amphitryon, not to Megara. Elmsley thought the poet would have written *τῇσδε* for *τῶνδε*, if *γύναι* had been genuine; and also that *ὦ φάος μολὼν πατρί*, with Hercules' following address *πάτερ* &c., is only

consistent in the mouth of Amphitryon. Klotz, who calls this (*Praef. p. xi*) "locus admodum difficilis," defends the vulgate against these arbitrary alterations; and he truly says, "Si hoc modo tractare veteres fabulas volumus, nullus erit versus quin mutare atque interpolare posimus." There is nothing really obscure in the text as it stands. Hercules asks his wife and the others what is the matter, and she replies for them first by calling Hercules the dearest of men to herself, and a light of safety to his aged father; secondly, by saying *διολλόμεσθα* κτλ. Now, as Hercules, after saying *τί φῆς*; in v. 533, had turned to his father for a more detailed account (perhaps because Megara had thrown herself into his arms), she, in replying at v. 534, rightly apologizes to Amphitryon for taking the words out of his mouth, which it was his place to have uttered when directly appealed to. Elmsley's change of persons in fact rests only on this, that *πατρί* and *πάτερ* seem rather to indicate that Amphitryon is the party appealed to in *τί φῆς*; because he has just spoken of himself. But it is to be observed, that from v. 518 to 584 the dialogue seems to be held by two persons only; and that at v. 585 it is continued between two, Amphitryon then, and not till then, taking the place of Megara.

533. *ἐς ταραγμὸν*, in a time of confusion. It was thought ill-omened to return from a distance to any scene of grief or trouble. So Theseus complains that the first sounds which greet his ears are those of woe, *Hipp. 792*, and *Crensu*

ME. διολλύμεσθα· σὺ δὲ, γέρον, σύγγνωθί μοι,
εἰ πρόσθεν ἦρπας' ἃ σέ λέγειν πρὸς τόνδ' ἐχρήν· 535
τὸ θῆλυ γάρ πως μᾶλλον οἰκτρὸν ἀρσένων,
καὶ τὰμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ.

HP. Ἄπολλον, οἷσις φροιμίους ἄρχει λόγου.

ME. τεθνᾶσ' ἀδελφοὶ καὶ πατὴρ οὐμὸς γέρων.

HP. πῶς φῆς; τί δράσας ἢ δορὸς ποίου τυχών; 540

ME. Λύκος σφ' ὁ κλεινὸς γῆς ἄναξ διώλεσεν.

HP. ὄπλοισι ἀπαντῶν ἢ νοσησάσης χθονός;

ME. στάσει· τὸ Κάδμου δ' ἐπτάπυλον ἔχει κράτος.

HP. τί δῆτα πρὸς σέ καὶ γέροντ' ἦλθεν φόβος;

ME. κτείνειν ἔμελλε πατέρα καμὲ καὶ τέκνα. 545

HP. τί φῆς; τί ταρβῶν ὀρφάνευμ' ἐμῶν τέκνων;

ME. μή ποτε Κρέοντος θάνατον ἐκτισαίαιτο.

HP. κόσμος δὲ παίδων τίς ὅδε νερτέροις πρέπων;

ME. θανάτου τάδ' ἤδη περιβόλαι' ἀνήμμεθα.

HP. καὶ πρὸς βίαν ἐθνήσκετ'; ὦ τλήμων ἐγώ. 550

ME. φίλων ἔρημοι, σέ δὲ θανόντ' ἠκούομεν.

HP. πόθεν δ' ἐς ὑμᾶς ἦδ' ἐσῆλθ' ἀθυμία;

ME. Εὐρύσθεως κήρυκες ἠγγελλον τάδε.

says to Xuthus ἀφίκου ἐς μέριμναν, Ion 404.

536. τὸ θῆλυ κτλ. Compare for the sentiment Suppl. 83. Androm. 93. Med. 928.

538. Quoted by Lucian, Ζεὺς τραγῳδ.

§ 1.

539. πατὴρ οὐμὸς, Creon. See v. 33.

541. ὁ κλεινός, ironical, as in v. 38.

In both places W. Dindorf gives καὶνός after Elmsley. Here Kirchhoff adopts the emendation; but it does not seem more than barely probable. Compare Orest. 17, ὁ κλεινός, εἰ δὴ κλεινός, Ἄγαμέμνων.

542. ἀπαντῶν, confronting them. Phoen. 1392, Πολυνείκης δ' ἀπήντησεν δορί.

543. The common reading of this verse, στάσει τὸ Κάδμου γ' ἐπτάπυλον ἔχει κράτος, where the γε is out of place, was corrected by Pfugk. Dobree had independently made the same conjecture, and it has been admitted by Kirchhoff.

546. τί ταρβῶν κτλ., an idiomatic verse: 'what had he to fear from my children if they had lost their father?'

For Lycus supposed Hercules to be dead, v. 145. For the Ionicism ἐκτισαίαιτο, not very common in Euripides, see Hel. 159. For the sense compare v. 42—3.

548. παίδων. Aldus has πέπλων both here and at the end of the verse. The reading πρέπων was recovered from the margin of one of the Paris MSS. by Musgrave. Either in the sense of ὅμοιος or ἐπιτήδειος, this word takes a dative.—κόσμος, see v. 334.

549. τάδ' ἤδη κτλ. 'The head-dresses we are now wearing are the wrappings of the grave.' The word ἀνάπτειν is chosen with especial reference to the κόσμος, which was commonly said ἐξάπτεσθαι or ἀνάπτεσθαι, as Tro. 1220, Φρύγῃα πέπλων ἀγάλματ' ἐξάπτω χροός. By comparing v. 526 with v. 562, we shall perceive that allusion is made to fillets tied round the head. Kirchhoff proposes ἐνήμμεθα, approved by Cobet, Var. Lect. p. 583.

551. φίλων γ' Kirchhoff after Hermann.

553. τάδε, viz. the false report that Hercules was dead. Cf. v. 516.

- HP. τί δ' ἐξελείπετ' οἶκον ἐστίαν τ' ἐμήν ;
 ME. βία· πατὴρ μὲν ἐκπεσὼν στρωτοῦ λέχους. 555
 HP. κοῦκ ἔσχεν αἰδῶ τὸν γέροντ' ἀτιμάσαι ;
 ME. αἰδῶς γ' ἀποικεῖ τῇσδε τῆς θεοῦ πρόσω.
 HP. οὕτω δ' ἀπόντες ἐσπανίζομεν φίλων ;
 ME. φίλοι γάρ εἰσιν ἀνδρὶ δυστυχεῖ τίνες ;
 HP. μάχας δὲ Μινυῶν, ἃς ἔτλην, ἀπέπτυσαν ; 560
 ME. ἄφιλον, ἣν' αὐθὶς σοι λέγω, τὸ δυστυχές.
 HP. οὐ ρίψεθ' Ἄιδου τάσδε περιβολὰς κόμης,
 καὶ φῶς ἀναβλέψετε, τοῦ κάτω σκότους
 φίλας ἀμοιβὰς ὅμμασιν δεδορκότες ;
 ἐγὼ δὲ, ὡν γὰρ τῆς ἐμῆς ἔργον χερὸς, 565
 πρῶτον μὲν εἶμι καὶ κατασκάψω δόμους
 καινῶν τυράννων, κρᾶτα δ' ἀνόσιον τεμῶν
 ρίψω κυνῶν ἔλκημα· Καδμείων δ' ὅσους
 κακοὺς ἐφηῦρον εἴ παθόντας ἐξ ἐμοῦ
 τῷ καλλινίκῳ τῷδ' ὅπλῳ χειρώσομαι, 570
 τοὺς δὲ πτερωτοὺς διαφορῶν τοξεύμασι

555. Here, as before in v. 543, Dobree had anticipated Pflugk in placing a colon after the first word. The sense is, My father was treated with even heartless cruelty. Klotz defends the old punctuation (Praef. p. xiv).

557. If the reading be right, the sense is, 'Mercy and violence dwell at opposite ends of the earth.' But, as αἰδῶς rather than βία would be called 'a goddess,' as in Ion 337, there is great probability in the reading of Nauck and Kirchhoff, αἰδῶ γ' ἀποικεῖ κτλ., where γε is ironically used, and Λύκος becomes the nominative to ἀποικεῖ. Compare Plat. Rep. x. p. 610, E., οὕτω πόρρω που ὡς εἴκειν ἐσκήνηται τοῦ θανάσιμος εἶναι. Rom. and Juliet iii. 5, "Villain! O be he many miles apart."

558. ἀπόντες κτλ., for ἀπὸν ἐσπανίζον. 'Was I so badly off for friends, that no one would assist my family in my absence?' The reply may be compared with Electr. 605, ἃ τέκνον, οὐδεὶς δυστυχοῦντί σοι φίλος, and Phoen. 403, τὰ φίλων οὐδὲν, ἣν τις δυστυχεῖ. See also Orest. 721. Theognis 855,

τῶν δὲ φίλων εἰ μὲν τις ὄρᾳ μέ τι δεινὸν ἔχοντα,

αὐχέν' ἀποστρέψας οὐδ' ἐσορᾶν ἐθέλει. ἦν δὲ τί μοι ποθεν ἐσθλόν, ἃ πολλάκι γίγνεται ἀνδρὶ, πολλοὺς ἀσπασμοὺς καὶ φιλότητας ἔχω.

560. ἀπέπτυσαν, did they treat with contempt, disregard, or repudiate, the benefits I had conferred? Cf. v. 50.

563. σκότους. Porson on Hec. 819 considers ὁ σκότος, -ον, as "magis Atticum" than τὸ σκότος. But Photius expressly says, σκότος καὶ σκότον, ἐκατέρως· οὕτως Ἀμειψίας. (This was the comic writer contemporary with Euripides.) On the double genitive, Ἄιδου περιβολὰς κόμης, 'death-wrappings of the hair,' see on v. 449.

567. καινῶν τυράννων, the invader and usurper Lycus, who was ἐπῆλυς, v. 257.

568. Cobet, Var. Lect. p. 603, maintains that ἔλκημα (as if from ἐλκῶ) is a barbarism, and that ἔλκυσμα must be restored.

569. κακοὺς, viz. by joining the faction of Lycus.

571. διαφορῶν, 'dispersing;' cf. Bacch. 739, 1210. Suppl. 382, 715. By ὄπλῳ the κορυβή or club is meant, as the τόξον is here contrasted with it.

- νεκρῶν ἅπαντ' Ἴσμηνὸν ἐμπλήσω φόνον,
 Δίρκης τε νᾶμα λευκὸν αἶμαχθήσεται.
 τῷ γάρ μ' ἀμύνειν μᾶλλον ἢ δάμαρτι χρῆ
 καὶ παισὶ καὶ γέροντι ; χαιρόντων πόνοι 575
 μάτην γὰρ αὐτοὺς τῶνδε μᾶλλον ἦνυσσα.
 καὶ δεῖ μ' ὑπὲρ τῶνδ', εἴπερ οἶδ' ὑπὲρ πατρός,
 θνήσκειν ἀμύνοντ' ἢ τί φήσομεν καλὸν
 ὕδρα μὲν ἔλθειν ἐς μάχην λέοντί τε
 Εὐρυσθέως πομπαῖσι, τῶν δ' ἐμῶν τέκνων 580
 οὐκ ἐκπονήσω θάνατον ; οὐκ ἄρ' Ἑρακλῆς
 ὁ καλλίνικος, ὡς πάροιθε, λέξομαι.
- ΧΟ. δίκαια τοὺς τεκόντας ὠφελεῖν τέκνα
 πατέρα τε πρέσβυν τήν τε κοινωνὸν γάμων.
- ΑΜ. πρὸς σοῦ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον 585
 τὰ τ' ἐχθρὰ μισεῖν· ἀλλὰ μὴ 'πείγου λίαν.
- ΗΡ. τί δ' ἐστὶ τῶνδε θᾶσσον ἢ χρεῶν, πάτερ ;
- ΑΜ. πολλοὺς πένητας, ὀλβίους δὲ τῷ λόγῳ
 δοκοῦντας εἶναι, συμμαχούς ἄναξ ἔχει,
 οἱ στάσιν ἔθηκαν καὶ διώλεσαν πόλιν 590

575. πόνοι. Let the labours, he says, which he has performed for Eurystheus, be held secondary in comparison with the first and greatest duty of protecting his own family.—τῶνδε, scil. πόνων, τοῦ ἀμύνειν κτλ.

577. εἴπερ οἶδε. If they, the children, are going to die in their father's cause, because Lycus fears their father's valour, it becomes me also to die for them.

578. τί φήσομεν—οὐκ ἐκπονήσω ; A Greek way of saying, οὐκ ἐστὶ καλὸν ὕδρα μὲν ἐς μάχην ἔλθειν, τέκνων δὲ θάνατον μὴ ἐκπονεῖν. Pflugk, among other examples, aptly quotes Thucyd. i. 121, ἢ δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωροῦμενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα θαπανήσομεν ; On ἐκπονεῖν, 'to avert by toil,' see v. 309.

582. ὁ καλλίνικος. For the article with the predicate see Donaldson, Gr. Gr. § 394 (β.) δ. Heracl. 978, πρὸς ταῦτα τὴν θρασεῖαν ὕστις ἂν θέλῃ — λέξει. Iph. A. 1354, οἱ με τὸν γάμων ἀπεκάλουν ἥσσαν'. Orest. 1140, ὁ μητρο-

φόντης δ' οὐ καλεῖ.

583. This verse is cited as from Euripides, but without the name of the play, by Stobaeus, Flor. lxxix. 22.—'Hoc dicit ; aequum esse patrem liberis, filium seni patri, virum uxori auxilio esse.' Pflugk. Hence τὸν υἱὸν and τὸν ἄνδρα must be supplied in the next verse. These two lines were assigned to the Chorus by Tyrwhitt. In the old copies they are continued as the speech of Hercules.

585. πρὸς σοῦ, 'it is your part.' Heracl. 682, ἥκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.—μὴ 'πείγου, 'do not be too hasty in your plans of vengeance, but act warily.' Cf. Med. 1133, ἀλλὰ μὴ σπέρχου, φίλος. This is a hint to Hercules that he ought to slay Lycus in defence of his family, but that he must act warily.

590—2. If these verses are genuine, they perhaps allude to some well-known Athenian characters of the day ; men who 'caused civil commotion and ruined the state in order to rob their neighbours, while their private fortunes had been squandered away, having slipped from

ἐφ' ἀρπαγαῖσι τῶν πέλας, τὰ δ' ἐν δόμοις
δαπάναισι φρουῖδα διαφυγόνθ' ὑπ' ἀργίας.
ὥφθης ἐσελθὼν πόλιν· ἐπεὶ δ' ὥφθης, ὅρα
ἐχθροὺς ἀθροίσας μὴ παρὰ γνώμην πέσσης.

HP. μέλει μὲν οὐδὲν εἴ με πᾶσ' εἶδεν πόλιν· 595

ὄρνυ δ' ἰδὼν τιν' οὐκ ἐν αἰσίοις ἔδραις
ἔγνω πόνον τιν' ἐς δόμους πεπτωκότα·
ὥστ' ἐκ προνοίας κρύφιος εἰσῆλθον χθόνα.

AM. καλῶς προσελθὼν νυν πρόσκειπέ θ' ἐστὶν 600
καὶ δὸς πατρώοις δώμασιν σὸν ὄμμι' ἰδεῖν.

ἥξει γὰρ αὐτὸς σὴν δάμαρτα καὶ τέκνα
ἔλξων, φονεύσων, κάμ' ἐπισφάξων ἄναξ.
μένοντι δ' αὐτοῦ πάντα σοι γενήσεται,

their hands through laziness.' There are however some grounds for suspicion. (1) The metre more resembles the lax style of the latest plays. (2) There was no occasion to amplify the sense of v. 588—9, which is a sufficient hint not to trust the partisans of Lycus. (3) We should here expect *four* verses, as Hercules replies in *four* both at v. 595 and v. 606, and perhaps in a multiple of four (sixteen), at v. 621. (4) The form *ἔθηκαν*, which may be called a later Atticism for *ἔθεσαν*, is pretty nearly confined to the latest plays, e. g. *Ion* 1200, *Bacch.* 129, 448, and in the single instance where it is found in an earlier work of Euripides, *Med.* 629, it violates the metre, and therefore seems corrupt. In *Hesiod*, *Opp.* 739, τῷ δὲ θεοὶ νημεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω, we should doubtless read θεὸς νημεσῶ τε καὶ ἄλγεα δῶκεν, as in v. 754, θεός τοι καὶ τὰ νημεσῶ.

593. *ἐπελθὼν* MSS. Kirchhoff suggests *ἐσελθὼν*. This is supported by v. 598, while *ἐπελθὼν* rather applies to a hostile invasion.

594. *ἐχθροὺς ἀθροίσας*, bringing a troop of enemies, viz. the partisans of Lycus, upon you.

596. *οὐκ ἐν αἰσίοις ἔδραις*, 'in no lucky position' or direction. Both words were used of omens taken from birds, and both occur in Aesch. *Agam.* 104, 116. Hercules means to say, that though he does not care if the whole city saw him arrive, still, as a matter of fact, no one *did* see

him, because he purposely came secretly, not with the intention of evading danger, but to intercept unexpectedly the oppressors of his family.

599. Neither do Pflugk and Kirchhoff appear to be right in placing a colon at καλῶς, nor does Klotz in explaining the common reading *quandoquidem recte accessisti*. The meaning is, *προσελθὼν καλῶς πρόσκειπε*, 'go and address good words to the hearth,' i. e. the gods presiding over it. So in Aesch. *Agam.* 344, θεοὺς προσκείπειν εὖ παρασκευάζομαι.

601—2. αὐτὸς — ἄναξ. Lycus in person. The comma usually placed after *ἐπισφάξων* would make *ἄναξ* the vocative, whereas we should expect *ὦ παῖ* or *τέκνον* (as in v. 605) for the address of a father to his son.

603. One might suspect a verse to have been lost after this, by which the speech of Amphitryon would be of *eight* lines, as that of Hercules before and after is of *four*, the dialogue of *twelve* (or the nearest approach to it that was possible, *eleven*), and the concluding speech of *sixteen*. It is indisputable that this law of multiples was sometimes curiously observed; see on *Electr.* 511. It is impossible to decide with certainty. Yet the passage reads less abruptly thus:—

μένοντι δ' αὐτοῦ πάντα σοι γενήσεται·
[θεοὺς μὲν ἔξεις συμμάχους μέλλων τ,
δρᾶν,]
τῇ τ' ἀσφαλείᾳ κερδανεῖς κτλ.

- τῇ τ' ἀσφαλείᾳ κερδανεῖς πόλιν δὲ σὴν
μὴ πρὶν ταραξῆς πρὶν τόδ' εὖ θέσθαι, τέκνον. 605
- HP. δράσω τάδ'· εὖ γὰρ εἶπας· εἴμ' εἴσω δόμων.
χρόνῳ δ' ἀνελθὼν ἐξ ἀνηλίων μυχῶν
Ἄιδου Κόρης *τ' ἐνερθεν οὐκ ἀτιμάσω
θεοὺς προσειπεῖν πρῶτα τοὺς κατὰ στέγας.
- AM. ἦλθες γὰρ ὄντως δώματ' εἰς Ἄιδου, τέκνον ; 610
- HP. καὶ θήρ' αὖ ἐς φῶς τὸν τρίκρανον ἤγαγον.
- AM. μάχῃ κρατήσας ἢ θεᾶς δωρήμασιν ;
- HP. μάχῃ· τὰ μυστῶν δ' ὄργι' ἡτύχης' ἰδῶν.
- AM. ἦ καὶ κατ' οἴκους ἐστὶν Εὐρυσθέως ὁ θήρ ;
- HP. Χθονίας νυν ἄλσος Ἑρμιῶν τ' ἔχει πόλιν. 615
- AM. οὐδ' οἶδεν Εὐρυσθέως σε γῆς ἥκοντ' ἄνω ;
- HP. οὐκ οἶδ', ἵν' ἐλθὼν τὰνθάδ' εἰδείην πάρος.

604. πόλιν δὲ for πόλιν τε is L. Dindorf's correction, and he seems clearly right. The error arose from the preceding τε, which (if the passage be complete) couples κερδανεῖς with γενήσεται, while this clause contains an expostulation which is properly introduced by the adversative particle. Hercules is entreated to await the arrival of Lycus in the house, and to arrange his own private affairs, i. e. to secure the safety of his family, before he attempts to get up a counter-revolution in the state. Bothe endeavours to defend the τε by placing vv. 601 to κερδανεῖς in 604, in a parenthesis.

608. ἀτιμάσω. I will not refuse, omit, neglect; with an infinitive, as if the full construction were οὐκ ἀτιμάσω θεοὺς, ὥστε μὴ προσειπεῖν αὐτοῦς.—The τε after Κόρης was added by Reiske.

611. τρίκρανον Pierson for τρικάρηνον. So in Prom. v. 361, the MSS. give ἑκατοντακάρηνον for ἑκατογκάρηνον.—For δωρήμασιν we should perhaps read δωρήματα.

613. ἡτύχης' ἰδῶν. I was fortunate in having been admitted to a sight of the mysteries in the regions below, σεμνῶν ἐς ὕψιν καὶ τέλη μυστηρίων, Hipp. 25. τὰ τέλεα καὶ ἐποπτικά Plat. Symp. § 28. See Ar. Ran. 156—8. Bacch. 73, ὦ μάκαρ, ὅστις εὐδαίμων τελετὰς θεῶν εἰδὼς βιοτὰν ἀγιοστεύει καὶ θιασένεται ψυχάν. Barnes observes, from Apollodorus, ii. 5, 12, and others, that Hercules had been admitted to the Mysteries at Eleusis before his

descent into Hades. To this legend Aristophanes repeatedly alludes in the *Frogs*. Of course, his admission to these mystic rites on earth would entitle him to share the prerogatives of the μυσταί in Hades.

615. Ἑρμιῶν πόλιν. Pausan. ii. 34, 5, ἐν τῷ δὲ τοῦ Ἰσθμοῦ τῆς Τροιζήνης θυμὸς ἐστὶν Ἑρμιῶν.—*Ibid.* § 10, ἐν ταύτῃ ἡ προτέρα πόλις τοῖς Ἑρμιονέσιν ἦν. ἔστι δὲ σφίσι καὶ νῦν ἔτι ἱερὰ αὐτόθι,—ἐν τῷ δὲ αὐτῶν ἱερᾷ δρώσιν ἀπόρρητα Δήμητρι. *Ibid.* 35, 3, τὸ δὲ λόγον μάλιστα ἕξιον ἱερὸν Δημητρός ἐστιν ἐπὶ τοῦ Πρώτος. τοῦτο τὸ ἱερὸν Ἑρμιονεῖς μὲν Κλύμενον Φορωνέως παῖδα καὶ ἀδελφὴν Κλυμένου Χθονίαν τοὺς ἱδρυσάμενους φασὶν εἶναι. By *Chthonia* Demeter herself rather than *Cora* or *Proserpine* appears to be meant. The whole passage of Pausanias is too long for quotation here; but he states that the worship of *Chthonia* was introduced among the people of *Hermion* by *Demeter*, and that in a spot behind her temple was shown a ravine through which *Hercules* was popularly believed to have dragged up *Cerberus* from *Hades*. The form Ἑρμιῶν is recognized by the same writer in the accusative Ἑρμιόνα, *ibid.* § 3.

617. The correction of Matthiae, οὐκ οἶδ', ἵν' for οὐκ οἶδεν, commends itself by its evident suitability to the context; 'I did not tell him, in order that I might, on arriving, first know matters here.' There is nothing in the optative to pre-

- AM. χρόνον δὲ πῶς τοσοῦτον ἦσθ' ὑπὸ χθονί ;
 HP. Θησέα κομίζων ἐχρόνισ' ἐξ Ἄιδου, πάτερ.
 AM. καὶ ποῦ 'στιν ; ἡ γῆς πατρίδος οἴχεται πέδον ; 620
 HP. βέβηκ' Ἀθήνας νέρθεν ἄσμενος φυγών.
 ἀλλ' εἴ, ὁμαρτεῖτ', ὦ τέκν', ἐς δόμους πατρί.
 καλλιονές τ' ἄρ' εἰσοδοὶ τῶν ἐξόδων
 πάρεισιν ὑμῖν. ἀλλὰ θάρσος ἴσχετε
 καὶ νάματ' ὅσσων μηκέτ' ἐξανίετε, 625
 σύ τ', ὦ γύναι μοι, σύλλογον ψυχῆς λάβε
 τρόμου τε παῦσαι, καὶ μέθεσθ' ἐμῶν πέπλων·
 οὐ γὰρ πτερωτὸς, οὐδὲ φευξείω φίλους.
 ᾄ,
 οἷδ' οὐκ ἀφιάσ', ἀλλ' ἀνάπτονται πέπλων
 τοσῶδε μᾶλλον· ὧδ' ἔβητ' ἐπὶ ξυροῦ ; 630
 ἄξω, λαβών τε τούσδ' ἐφορκίδας χεροῖν,
 ναῦς ὥς, ἐφέλξω· καὶ γὰρ οὐκ ἀναίνομαι
 θεράπευμα τέκνων. πάντα τὰνθρώπων ἴσα·

sent any difficulty ; we might compare the well-known verse in Ar. Ran. 23, αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταιλαιπωροῖτο μὴδ' ἄχθος φέροι. Bothe remarks, that some ellipse may be supplied before ἵνα, as in Ion 950, ὁ παῖς δὲ ποῦ 'στιν ; ἵνα σὺ μηκέτ' ᾔς ἅπαις. On the other hand, Hermann's theory about the optative without ἂν, (which he defends by Oed. Col. 1172, καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμι τι,) gives a very unnatural sense in this passage, "*reversus, rei domesticæ statum prius cognoverim.*" Klotz (Praef. p. xv) does not materially improve on this by rendering it *cognossem* or *cognoscerem*. The verse in Sophocles is difficult ; but the idiom there seems virtually the same as the more familiar οὐκ ἔσθ' ὅπως λέξαιμι &c., Aesch. Ag. 603, Cho. 164 &c. The meaning is, *δοῦναι ποτ' ἐστίν, οὐκ ἐστίν ὃν ἐγὼ ψέξαιμι*. Kirchhoff also here retains οὐκ οἶδεν κτλ. Madvig, Adv. Crit. i. p. 246, conjectures εὖ θείην, 'may I set my affairs straight before Eurystheus hears of my return.'

619. ἐξ Ἄιδου Canter for ἐν Ἄιδου. The error naturally arose from supposing these words referred to ἐχρόνισα, not to κομίζων. Pflugk on Alcest. 435 sug-

gested εἰν Ἄιδου, but latterly he more correctly preferred ἐξ Ἄιδου. So *inf.* 1102, ἐξ Ἄιδου and εἰς Ἄιδου are confused. This verse is quoted in Bekk. Anecd. i. p. 116 (ap Kirch.).

626. λάβε κτλ., collect and recover your sober senses.—μέθεσθε is again addressed to the children.—πτερωτὸς, scil. εἰμί.—φευξείω, a desiderative like δρασεῖω, restored by Portus for the Aldine φευξιῶ.

629. οἷδ' οὐκ ἀφιάσ'. Perhaps οἱ δ' οὐκ κτλ., as ἡ δ' οὐδὲν οἶδεν has been suggested for ἡδ' in Hec. 674.—ἀνάπτονται, 'hang from.' See v. 478. The genitive does not depend on the sense of 'touching,' ἀπτεσθαι, but on that of *fastening*, to or *from* an object, as in v. 520, though in truth ἀπτεσθαι τινὸς really means 'to fit oneself to (or from) a person,' and so to grasp him.—ἐπὶ ξυροῦ, i. e. ἐς κινδυνον. 'To step on a razor's edge' was a proverb. Aesch. Cho. 869, εἰκοι νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι.

631. ἐφορκίδας. See v. 1464. Androm. 200. For λαβών γε Kirchhoff restores λαβών τε, omitting δὲ after ναῦς in the next verse.—ναῦς is, of course, the nominative.

φιλοῦσι παῖδας οἳ τ' ἀμείνονες βροτῶν
οἳ τ' οὐδὲν ὄντες. χρήμασιν δὲ διάφοροι 635
ἔχουσιν, οἳ δ' οὐ· πᾶν δὲ φιλότεκνον γένος.

ΧΟ. ἅ νεότας μοι φίλον· ἄχθος δὲ τὸ γῆρας αἰεὶ στρ. ἀ.
βαρύτερον Αἴτνας σκοπέλων 640
ἐπὶ κρατὶ κείται,
βλεφάρων σκοτεινὸν
φάρος ἐπικαλύψαν.
μή μοι μήτ' Ἀσιάτιδος

635. *χρήμασιν δὲ κτλ.* 'Tis in respect of wealth only that men are different; some have riches, some have not; but every kind loves its own offspring.' So *Androm.* 418, *πᾶσι δ' ἀνθρώποις ἄρ' ἦν ψυχὴ τέκν'*. For *οἳ ἔχοντες*, 'the rich,' see *Suppl.* 212. *Ajac.* 157.—Hercules here leaves the stage, to reappear at v. 1089. His exit is preparatory to the slaughter of Lycus, who enters the palace at v. 725. There is some difficulty in conceiving how he can have been visible to the spectators at v. 849 and 867, which the context obliges us to suppose.

637. In this fine ode,—one of the most beautiful in Euripides,—the poet, who elsewhere (e. g. *Alcest.* 962 seqq.) speaks of himself in the persons of the Chorus, may be supposed to moralize on the infirmities of age, which he felt to be coming upon him when he wrote this play. So *Sophocles* has a fine ode on the same subject in *Oed. Col.* 1211 seqq. To the opening lines *Cicero* clearly alludes, as *Barnes* perceived; *De Senect.* cap. 2, *quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere*. They are also parodied by *Telesap.* *Stob.* xcvi. 31 and xcvi. 72, as *Kirchhoff* has pointed out. Four verses (673—6) are also quoted by *Stobaeus* *περὶ γραμμάτων* (*Flor.* 81, 5) with the name of the play, as well as by *Plutarch* and some others. The metre is glyconic throughout, and commences with choriambi, as in *Heracl.* 353.

The turn of the sentiment is very characteristic of Euripides. Instead of simply bewailing the lost joys and privileges of youth, which he admits are to be preferred to any wealth and external splendour, he laments that the gods have not made a different dispensation, according to which the great and brave would

have lived twice over, the ignoble only once; so that by this test alone the two sorts of mankind would have been readily known, and with the same certainty with which sailors can navigate by the stars. The chorus go on to express their hope to cultivate music and poetry to the last. They will celebrate the deeds of Hercules with not less zeal than the Delian maidens sing the son of Latona.

Ibid. *Bothe* retains the old reading, corrected by *Musgrave*, *ἅ νεότας μοι φίλον ἄχθος· τὸ δὲ γῆρας αἰεὶ κτλ.*, on the ground that *ἄχθος* is anything borne or carried, whether burdensome or light.

640. *ἐπὶ κρατὶ κείται*. He was thinking of *Typhoeus* laid under *Sicily*, *Pind.* *Pyth.* i. 15 seqq.; of whom *Ovid* expressly says, *degravat Aetna caput*. In the next verse the old reading *φάρος* has been rejected by most editors (*Bothe* and *Kirchhoff* excepted) for *φάος*, the correction of *Stiblinus*. The true meaning of *καλύπτειν*, as appears from *Ion* 1522, *περικαλύψαι τοῖσι πράγμασι σκότον*, and *Iph. T.* 312, *πέπλων τε προκάλυπτεν εὐπῆρους ὕψας*, is 'to hold up something before another as a veil;' and consequently the sense may here be 'throwing a dark garment on my eyelids,' as men in grief covered their heads, *Suppl.* 286. *Hermann* explains *φάος* 'putting agloom and morose look' (on my head). More simply, 'covering the light of my eyelids in darkness.' For *σκοτεινὸν φάος*, we might have expected *λαμπρὸν φάος*, but the Greeks use the contrary adjectives to express a looked-for result, *ὥστε σκοτεινὸν γενέσθαι*. The natural order of the words is against taking *σκοτεινὸν* to agree with *γῆρας*, as if it were *σκότῳ ἐπικαλύψαν*. Compare *inf.* v. 1071, *θάρσει, νύξ ἔχει βλέφαρα παιδὶ σῶ*.

τυραννίδος ὄλβος εἴη,
 μὴ χρυσοῦ δώματα πλήρη 645
 τᾶς ἥβας ἀντιλαβεῖν,
 ἂ καλλίστα μὲν ἐν ὄλβῳ,
 καλλίστα δ' ἐν πενίᾳ.
 τὸ δὲ λυγρὸν φόνιόν τε γῆρας
 μισῶ· κατὰ κυμάτων δ' 650
 ἔρροι, μηδέ ποτ' ὤφελεν
 θνατῶν δώματα καὶ πόλεις
 ἐλθεῖν, ἀλλὰ κατ' αἰθέρ' ἀ-
 εἰ πτεροῖσι φορεῖσθω.
 εἰ δὲ θεοὺς ἦν ξύνεσις καὶ σοφία κατ' ἄνδρας, 655
 δίδυμον ἂν ἦβαν ἔφερον, [ἀντ. ἀ.
 φανερόν χαρακτηρ'
 ἀρετᾶς, ὅσοισιν
 μέτα, κατθανόντες τ'
 εἰς αὐγὰς πάλιν ἀλίου 660
 δισσοὺς ἂν ἔβαν διαύλους,
 ἀ δυσγένεια δ' ἀπλᾶν ἂν

649. *φόνιον*. A strong expression, meaning *θανατηφόρον*, on account of the nearness of death. Madvig, Adv. Crit. i. p. 246, proposes *πολὶόν τε γῆρας*.

650. *κατὰ κυμάτων*, down the waves. But below, *κατ' αἰθέρα φορεῖσθαι* is like *πλεῖν κατὰ δαίμονα*, explained on Tro. 103, *γῶν κατ' οὐρην* Theb. 815, *κατὰ μοῦσαν ἰόντες* Ion 1091. The genitive here is very peculiar, as it properly means 'down from,' as a torrent flows *κατ' ὄρεων*. 'To be borne along (the current of) the ether,' seems to refer to the Anaxagorean doctrine of the *δίνη* or rotation of the clouds; cf. Alceste. 245.

655—668. 'But, if the gods had intelligence and wisdom according to man (i. e. according to the standard of human wisdom), they (the gods) would bring them a second youth, as a visible stamp of prowess, to those who possess it, and so when dead, they would be again restored to the light of the sun, and would have to run a double course; while ignobleness would have a single term of life, and by that it would be possible to know both the bad and the good, just as (i. e. as dis-

tinctly as) in the clouds sailors can count the stars.' By *κατ' ἄνδρας* the poet seems to mean that what the gods think wisdom does not appear so to men. So *κατ' ἄνδρα*, 'according to a human standard,' Aesch. Ag. 898, compared with 342, *γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις*. There is some uncertainty in the subject of *ἔφερον*, which some make *ἄνδρες*, not *θεοί*. That *φέρειν* is sometimes used for *φέρεισθαι*, 'to get,' seems undeniable; see on Bacch. 255. Ar. Equit. 575, *νῦν δ' ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, οὐ μαχεῖσθαι φασιν*. The meaning will thus be, 'they would obtain the privilege of a double youth,' (*ἐκείνοι*) *ὅσοις μέτεστιν ἀρετῆς*.

660. *καὶ θανόντες εἰς αὐγὰς* Musgrave, *κατθανόντες τ' εἰς αὐγὰς* Dobree, which W. Dindorf and Kirchhoff prefer, for the vulg. *καὶ θνατοὶ ἐς τὰς αὐγὰς*. The same desire for a double youth is expressed in Suppl. 1080 seqq., but on the ground that the errors committed by the former would be avoided by the latter allotment of life.

663. *ἀπλᾶν* Beck, for *ἀπλοῦν*. "Potuit etiam v. 664 *βίοντον*." Kirch.

εἶχε ζωᾶς βιοτὰν,
 καὶ τῷδ' ἦν τοὺς τε κακοὺς ἄν 665
 γνῶναι καὶ τοὺς ἀγαθοὺς,
 ἴσον ἅτ' ἐν νεφέλαισιν ἄστρον
 ναύταις ἀριθμὸς πέλει.
 νῦν δ' οὐδεὶς ὄρος ἐκ θεῶν
 χρηστοῖς οὐδὲ κακοῖς σαφής,
 ἀλλ' εἰλισσόμενός τις αἰ- 670
 ῶν πλοῦτον μόνον αὔξει.
 οὐ παύσομαι τὰς Χάριτας στρ. β'.
 Μούσαις συγκαταμινύς,
 ἀδίσταν συζυγίαν. 675
 μὴ ζώην μετ' ἀμουσίας,
 ἀεὶ δ' ἐν στεφάνοισιν εἶην.
 ἔτι τοι γέρων αἰοιδὸς

664. ζωᾶς. This is, perhaps, the only passage beside Iph. T. 150, where the metre seems to favour this form (which the MSS. here and commonly give) instead of ζῶας. In very many passages the metre proves that ζῶη must be restored; see on Med. 976. Hec. 1108. Here the glyconeian verse will admit ζῶας, though ζωᾶς suits the antistrophe better. Photius, who does not recognize ζῶη, has ζωὴν τὴν κτῆσιν τὴν οὐσίαν, assigning a meaning equally common to βίος and βίωτος, 'substance'; and similarly Hesychius, though in different words. The word δυσγένεια shows that both ἀρετὴ above, and ἀγαθὸς opposed to κακὸς below, mean rather what the Greeks called καλοκάγαθία than virtue in the strict moral sense. The chorus had before (sup. 268) lamented their inability through age to assist Hercules. They now mean, that if they could but be young again, they would prove their prowess in the cause of Hercules.

665. τῷδ' ἦν Porson on Med. 157 for τῷδ'. Hermann, who gives καὶ τῷδε, remarks that according to Porson's reading the ἄν should belong to γνῶναι, and that the poet should otherwise have written καὶ τῷδ' ἄν — ἦν. He has raised an objection of some difficulty. The absence of ἦν makes the infinitive γνῶναι depend on the preceding εἶχε, which can hardly be right. Unless the true reading is καὶ

τῷδ' ἄν — ἦν, we must conclude that the preceding ἄν is to be supplied with ἦν, and the following ἄν is an emphatic repetition of it.

672. πλοῦτον μόνον. This is said with some bitterness. The cycle of revolving time does not, as it ought, bring renewed strength to men, but merely an addition to their useless wealth.

675. συζυγίαν. The Graces themselves are called συζύγαι Χάριτες in Hipp. 1148, but here their association with the Muses is meant, according to a common practice of the poets. Poems are sometimes called Χάριτες, Theocr. xvi. 6, and so in the last verse of the same Idyl the poet exclaims ἀεὶ χαρίτεσσιν ἄμ' εἶην, 'may I never cease to please by my verses.' Hermann and Matthiae show that this passage of Euripides was rather frequently quoted by the ancients; among others Plutarch, De Virtut. Mul. p. 243 A, who gives καλίστην for ἡδίσταν, — ἀδίσταν W. Dindorf.

676. μὴ — ἀμουσίας Stobaeus 81. 5, for ἦ — εὐμουσίας.

677. ἐν στεφάνοισιν. Because paean and other jovial and convivial songs were sung with myrtle crowns. So ἐν μούσαις εἶναί, Hippol. 452.

678. ἔτι τοι. The sense is, 'Old as I am, I have not lost the faculty of memory, by which I recall the exploits of Hercules and sing them at the banquet.'

κελαδεῖ Μναμοσύναν·
 ἔτι τὰν Ἑρακλέους 680
 καλλίνικον αἰίδω
 παρά τε Βρόμιον οἰνοδόταν
 παρά τε χέλνους ἐπατόνου
 μολπὰν καὶ Λίβυν αὐλόν·
 οὐπώ καταπαύσομεν 685
 Μούσας, αἶ μ' ἐχόρευσαν.
 παιᾶνα μὲν Δηλιάδες ἀντ. β'.
 ὕμνουσ', ἀμφὶ πύλας τὸν
 Λατοῦς εὐπαιδα γόνον
 εἰλίσσουσαι καλλίχορον 690
 παιᾶνας δ' ἐπὶ σοῖς μελάθροις
 κύκνος ὥς γέρων ἀοιδὸς
 πολὺν ἐκ γενύων
 κελαδήσῃ· τὸ γὰρ εἶ
 τοῖς ὕμνοισιν ὑπάρχει· 695
 Διὸς ὁ παῖς· τᾶς δ' εὐγενίας

So Aesch. Ag. 105, ἔτι γὰρ θεόθεν καταπνέει πειθῶ μολπὰν ἀλλὰ ξύμφυτος αἰών. Mnemosyne is specified as the fabled mother of the Muses; see on Aesch. Prom. 469.—This and the next verse are quoted by Athenaeus, xiii. p. 608, who has ἔτι γάρ.

681. αἰίδω Elmsley for αἰέσω, not only because the Attic future is ἄσσομαι, but because the present tense is better suited to the preceding verb.—καλλίνικον, as it often does, may here stand for a substantive, 'a song about the victories of Hercules,' (compare Bacch. 1161, τὸν καλλίνικον κλεινὸν ἐξεπράξατο, i. e. τὴν νίκην. Med. 45, καλλίνικον ἄσσεται,) or τὰν καλλίνικον μολπὰν may be supplied from what follows. Hesychiuss, καλλίνικος—εἶδος ὀρχήσεως ἐπὶ τῇ τοῦ Κερβέρου ἀναγωγῇ.—παρὰ Βρόμιον, for παρ' οἶνον, at table and with the flute and lyre.

685. οὐπώ καταπαύσομεν κτλ., a repetition of the preceding sentiment; 'we have not yet done with song; not yet will we put the Muses to rest, or stop our accustomed strains. With χορεύειν τινα, to celebrate in the dance (Ion 1080), or to inspire by the dance (*inf.* 871), we

may compare θιασεύειν τινα, to initiate into a θιάσος, Ion 552.

688. ἀμφὶ πύλας. Though Hermann's conjecture ἀμφίπολοι is ingenious and plausible, there is no reason why we should not understand 'by the gates of his temple' at Delos. Compare Ion 495, ἵνα χοροὺς στεΐβουσι ποδοῖν Ἀγραύλου κόραι τρίγονοι στάδια χλοερά πρὸ Παλλάδος ναῶν. Kirchhoff gives ἀμφὶ πυλᾶς, with Musgrave. The general sense is, 'As the Delian maidens sing Apollo at his temple, so I, even though old, will sing of Hercules in his house.' Compare v. 348—356.

690. εἰλίσσουσαι, 'celebrating in the dance;' cf. χορεύειν in v. 686. Bothe well compares Iph. A. 1480, ἐλίσσεται ἀμφὶ ναῶν, ἀμφὶ βωμῶν Ἀρτεμιν.

694. τὸ γὰρ εἶ. 'For that which is good (a good topic) is supplied (or exists as a subject-matter) for my strains.'

696. Διὸς ὁ παῖς. Taken according to the natural position of the words, this clause means, 'Of Zeus he is the offspring' (Jove's is the child), like Διὸς τὸ δ' ἔργον, Aesch. Suppl. 582. And thus it is better connected with what goes before and what follows, than if we place

πλέον ὑπερβάλλων *ἀρεταῖς
μοχθήσας τὸν ἄκμον
θήκεν βίοτον βροτοῖς
πέρσας δείματα θηρῶν.

700

ΛΥΚ. ἐς καιρὸν οἶκων, Ἀμφιτρύων, ἔξω περᾶς·
χρόνος γὰρ ἤδη δαρὸς ἐξ ὅτου πέπλοις
κοσμεῖσθε σῶμα καὶ νεκρῶν ἀγάλμασιν.
ἀλλ' εἶα, παῖδας καὶ δάμαρθ' Ἡρακλέους
ἔξω κέλευε τῶνδε φαίνεσθαι δόμων,
ἐφ' οἷς ὑπέστητ' αὐτεπάγγελτοι θανεῖν.

705

ΑΜ. ἄναξ, διώκεις μ' ἀθλίως πεπραγότα,
ὑβριν θ' ὑβρίζεις ἐπὶ θανούσι τοῖς ἐμοῖς·
ἂ χρῆν σε μετρίως, κεῖ κρατεῖς, σπουδῇν ἔχειν.

(as is commonly done) a comma at ὑπάρχει, and take Διδς ὁ παῖς as = ὁ παῖς Διδς, in *epexegetis* of τὸ εἶδ. According to the above interpretation, the chorus goes on to say, 'nobly born as he is, yet his virtues surpass his birth.'

697. ἀρεταῖς is added by W. Dindorf on the conjecture of Tyrwhitt; and it suits both sense and metre. The concluding passage is not however very easy. As far as syntax is concerned, εὐγενίας may depend either on πλέον or on ὑπερβάλλων. See on Aesch. Prom. 944, βροντῆς ὑπερβάλλοντα καρτερὸν κτύπον. In the former case we may render it, 'surpassing in valorous deeds even to a degree beyond his good birth, by his labours he has given their present tranquil life to mortals, by having destroyed the monsters that kept them in dread.' Pfugk supposes πλέον to have been a corruption of κλέος, which is not unlikely. The position of the article with ἄκμον, which without it would have been the predicate, renders the above translation necessary. The form ἄκμος, beside ἀκύμων, ἀκύμαντος, and ἀκύματος, is said to occur only in this place. We might conjecture πανάκμος, like παναληθής, παναπήμων, πανάμωμος, and a large number of words of the like formation.

701. Lycus, who at v. 333 had given the suppliants leave to retire for the purpose of dressing themselves in the fittest garments for meeting their fate, now returns according to his promise. He finds Amphitryon already coming out of the house. The rest have not yet appeared.

Lycus enters (v. 725) the central doorway of the palace with his attendants, where he is destined to meet his death by the hand of Hercules.—περᾶς Heath for περᾶ.

702. ἐξ ὅτου — κοσμεῖσθε. The time is now long since you have been engaged in dressing yourselves. The combination δαρὸς χρόνος occurs Orest. 55. Iph. T. 1339. Aesch. Suppl. 510. On the νεκρῶν ἀγάλματα, trinkets or ornaments, (or perhaps head-dresses, v. 562,) here distinguished from πέπλοι, see Alcest. 160.

706. ἐφ' οἷς κτλ., 'according to your own voluntary promise to die.' Hec. 727, ἐφ' οἷσπερ Ταλθύβιος ἡγγελέ μοι. Androm. 821, ἐφ' οἷσιν ἦλθες ἀγγέλουσα σύ.

707. διώκεις, you are hard upon me; for it was a cruel insult to make him the messenger to bring out his own family to death. Suppl. 156, οἶμοι, διώκεις μ' ἢ μάλιστ' ἐγὼ σφάλην. The words ἀλλ' εἶα &c. are clearly addressed to Amphitryon, not to a πρόσπολος. He replies with the usual Greek irony, pretending that he is prepared to submit, and concealing his joy at the recent unexpected deliverance.—ἐπὶ θανούσι κτλ., just after I have lost my own son Hercules. Cf. Heracl. 291. Rhcs. 649. Iph. T. 680. Bothe translates, "propterea quod filius meus interiiit."

709. σπουδῇν ἔχειν, being equivalent to σπουδάζειν, takes an accusative of the thing engaged in. See the note on Med. 205. For the sentiment compare Aesch. Ag. 921.

ἐπεὶ δ' ἀνάγκην προστιθεῖς ἡμῖν θανεῖν, 710
στέργειν ἀνάγκη, δραστέον δ' ἄ σοι δοκεῖ.

ΛΤΚ. ποῦ δῆτα Μεγάρα ; ποῦ τέκν' Ἀλκμήνης γόνου ;

ΑΜ. δοκῶ μὲν αὐτὴν, ὡς θύραθεν εἰκάσαι,

ΛΤΚ. τί χρήμα δόξης τῇσδ' ἔχεις τεκμήριον ;

ΑΜ. ἰκέτιν πρὸς ἀγνοίς ἐστίας θάσσειν βάθροισ. 715

ΛΤΚ. ἀνόνητά γ' ἱκετεύουσαν ἐκσῶσαι βίον.

ΑΜ. καὶ τὸν θανόντα γ' ἀνακαλεῖν μάτην πόσιν.

ΛΤΚ. ὁ δ' οὐ πάρεστιν, οὐδὲ μὴ μόλη ποτέ.

ΑΜ. οὐκ, εἴ γε μή τις θεῶν ἀναστήσειέ νιν.

ΛΤΚ. χώρει πρὸς αὐτὴν καὶ κόμιζ' ἐκ δωμάτων. 720

ΑΜ. μέτοχος ἂν εἶην τοῦ φόνου δράσας τόδε.

ΛΤΚ. ἡμεῖς * δ' ἐπειδὴ σοὶ τόδ' ἔστ' ἐνθύμιον,

οἱ δειμάτων ἐξωθεν ἐκπορεύσομεν

σὺν μητρὶ παῖδας. δεῦρ' ἔπεσθε, πρόσπολοι,

ὥς ἂν σχολὴν λύσωμεν ἄσμενοι πόνων. 725

710. Cobet, Misc. Crit. p. 282 and elsewhere, contends that *τίθης* is a false form of the second person. Hence the vulg. *προστίθης* has been altered.

713. *θύραθεν εἰκάσαι*, to judge from without, i.e. not from personal knowledge. Compare *οἰκοθεν*, Med. 239. Amphitryon was outside ; they were, as he professes to believe, still at the altar of Ζεὺς σωτήρ (v. 48) in the *μυχὸς* or inner room of the house. He would be *θύραθεν* in this sense alone ; for he was one of the party who had taken refuge (v. 44). In fact, Hercules had taken his wife and children into the house under his own protection, v. 622. As this appeared an unsatisfactory way of forming a conclusion, Lycus naturally inquires, 'What circumstance have you as a proof of this opinion (whatever it may be) ?' Hermann, followed by Pflugk, Dindorf, and Kirchhoff, reads with a double interrogation, *τί χρήμα ;* &c., which would mean, 'You think that she is doing *what* ? Have you any certain proof of your suspicion ?' The reply of Amphitryon may appear to suit this better ; but in fact he proceeds with his narrative without regarding the doubts thrown out by Lycus. Madvig, Adv. Crit. i. p. 246, would read *τί χρήμα δόξης, ἧς ἔχεις τεκμήριον ;* i.e. *τίνα δόξαν ἧς χρή*

πιστεύειν.

717. *ἀνακαλεῖν* Hermann for *ἀνακαλεῖ*. The change is so slight that the conjecture seems fairly admissible. The verb is used in *earnest* invocation, when a name is repeated over and over again. See Hel. 966. Med. 21.

718. *οὐδὲ μὴ μόλη*, 'nor is there a chance of his ever returning.' See on Heracl. 384.

719. The γε gives a slight irony ; for Amphitryon knew that Hercules had really returned : 'No truly, unless indeed one of the gods should restore (have restored) him from below.'

722. *ἐνθύμιον*, a matter of anxiety, a scruple ; as we say that something is 'on one's mind.' Ion 1347, *ἐνθύμιόν μοι τότε τίθησι Δοξίας*. It is probable that δὲ has dropped out after *ἡμεῖς*. 'Well then, we, who are without fear, will bring out the children with their mother, since you object to do it.' Kirchhoff would read, *ἡμεῖς ἄρ', εἰ δὴ κτλ.*

725. As *σχολὴ πόνων* is delay in doing certain works, so *λύειν σχολὴν πόνων* is to put an end to such delay, and cause that the thing should be done at once. Lycus therefore says that he will gladly end the business, which has been so long protracted, by bringing out the suppliants himself. This is a better explanation than

- AM. σὺ δ' οὖν ἴθ', ἔρχει δ' οἱ χρεῶν· τὰ δ' ἄλλ' ἴσως
 ἄλλω μελήσει. προσδόκα δὲ δρῶν κακῶς
 κακόν τι πράξειν. ὦ γέροντες, ἐς καλὸν
 στείχει, βρόχοισι δ' ἀρκύων γενήσεται
 ξιφηφόροις, τοὺς πέλας δοκῶν κτενεῖν, 730
 ὁ παγκάκιστος. εἴμι δ', ὡς ἴδω νεκρὸν
 πίπτοντ'· ἔχει γὰρ ἡδονὰς θνήσκων ἀνὴρ
 ἐχθρὸς τίνων τε τῶν δεδραμένων δίκην.
- XO. α. μεταβολὰ κακῶν· μέγας ὁ πρόσθ' ἀναξ στρ. α. 735
 πάλιν ὑποστρέφει βίοντον εἰς Ἀιδαν.

Matthiae's, who thinks there is a mixed construction, meaning *ὡς ἂν πόνων ἡμᾶς λύσαντες, σχολὴν λάβωμεν*. But even this is to be preferred before Canter's *λεύσσωμεν*, adopted by Nauck and Pflugk, or Musgrave's *λάβωμεν*, given in W. Dindorf's text. Bothe's proposal, though he rightly acquiesces in the vulgate, is better than either of the above, *ὡς ἂν σχολῇ λυθῶμεν ἄσμενοι πόνων*, 'that at last we may be gladly released from our anxieties.' We might read *ὡς ἂν σχολῇ — πόνων*, 'at last,' &c., or *σχολὴν εὖρωμεν — πόνων*.

726. σὺ δ' οὖν ἴθ'. 'Go then, if you will go.' See on Rhcs. 336.—*οἱ χρεῶν*, a euphemism as well as an ironical evasion for *ἐς θάνατον*.

728. πράξειν, πείσεσθαι.—*ἐς καλόν*, like *ἐς καιρὸν*, for *καλῶς, πρεπόντως*.

729. βρόχοισι, the dative of place, for *ἐνδοσ βρόχων*. Hermann proposes *βρόχοις δ' ἐν ἀρκύων*, Pflugk gives *κεκλήσεται* after Elmsley,—a somewhat doubtful form of *κλείειν*.—Nauck and W. Dindorf, after Pierson, *δεδήσεται*, an equally arbitrary inflexion of *δεῖν*. Valckenacr proposed *λελήσεται*. One might also suggest *ἐντεύχεται*, or *παγήσεται*. The death of Lycus is spoken of as accomplished at vv. 760, 923, beside which there is no further allusion to it.

732. *ἔχει ἡδονὰς*, for *ἡδὺς ἐστί, affert, or secum trahit voluptatem aliis*. So we may explain *ἡδοναὶ τέκνων*, 'pleasure in children,' i. e. proceeding from them to the mind of another, Troad. 371, *τέρψις κακῶν* Androm. 94. More properly, perhaps, he would have said, *τὸ γὰρ θανεῖν ἐχθρὸν ἡδονὰν ἔχει*. But *θνήσκων* is to be taken quite literally, 'by the act of death:' the enemy gives plea-

sure by his very death-pangs.

735. The chorus, in dochmiacs mixed with iambic distichs, exult in the certainty of the retribution which Lycus must now meet with.—The arrangement of the following verses in what may be called *inverse* antithetical clauses, is retained from W. Dindorf's text. Hermann had given nearly the same distribution, but he adds the persons of fifteen choreutae, singly and in couples, nearly alternately. This, of course, is arbitrary. In the opinion of the present editor, this was, like many other passages where excitement is expressed, recited by single choreutae rapidly taking up sentence after sentence; compare, for instance, Bacch. 579 seqq. *inf.* 875—908. Ion 184—237. And in fact, from v. 735 to 762 there are *fourteen* sufficiently distinct clauses, if only v. 741 be regarded as spoken in continuation of the preceding verse by another choreutes, and if we suppose the Hegemon to have commenced with the clause *μεταβολὰ κακῶν*, and to have been silent during the recitation of the rest. But whether the dochmiac portion of it, from v. 750 to v. 762, is really antistrophic, is a matter of some uncertainty. Nevertheless, the singular fact (noticed also on Suppl. 1132) that the iambic lines consist of nearly pure iambi, and the resolved dochmii in 745 closely agreeing with those in 758, show that a special care was taken by the poet in composing such passages, which to modern readers are apt to appear the least interesting.

736. πάλιν κτλ. 'By a backward course is turning his life into Hades.' A metaphor from the downward course of the stadium, after passing the *στήλη* at the end.—*ὁ πρόσθε*, sc. *μέγας ὢν*.

- β'. ἰὼ δῖκα καὶ θεῶν παλῖρρους πότμος. 739
 γ'. ἦλθες χρόνῳ μὲν οὐδ' δίκην δώσεις θανὼν, στρ. β'.
 δ'. ὕβρεις ὑβρίζων εἰς ἀμείνονας σέθεν.
 ε'. χαρμοναὶ δακρύων ἔδοσαν ἐκβολάς. στρ. γ'.
 στ'. πάλιν ἔμολεν ἂ πάρος οὐποτε διὰ φρενὸς * ἂν 745
 ἥλπισεν παθεῖν γᾶς ἀναξ.
 ζ'. ἀλλ', ὦ γεραιοὶ, καὶ τὰ δωμάτων ἔσω ἀντ. β'.
 σκοπῶμεν, εἰ πράσσει τις ὥς ἐγὼ θέλω.
 ΑΤΚ. ἰὼ μοί μοι.
 ΧΟ. ἦ. τόδε κατάρχεται μέλος ἐμοὶ κλύειν ἀντ. α'. 750
 φίλιον ἐν δόμοις· θάνατος οὐ πρόσω.
 θ'. [βοᾷ] βοᾷ φόνου φροῖμιον στενάζων ἀναξ.
 ΑΤΚ. ὦ πᾶσα Κάδμου γαῖ', ἀπόλλυμαι δόλῳ. στρ. δ'.
 ΧΟ. ἰ. καὶ γὰρ διώλλυς· ἀντίποινα δ' ἐκτίνων 755
 τόλμα, διδούς γε τῶν δεδραμένων δίκην.
 ιά. τίς [ὁ] θεοὺς ἀνομία χραίνων, θνητὸς ὢν, ἀντ. γ'.

737. Either ἰὼ must here be doubled, with Hermann, or βοᾷ must be omitted in v. 752, according to a correction in Flor. 2.

740. χρόνῳ μὲν. Briefly put for οὐδ' δίκην δώσεις, χρόνῳ μὲν, ἀλλ' ὅμως. This and the next, before Hermann's edition, were given to Amphitryon. For the plural ὕβρεις, for which Elmsley proposed ὕβρις, see Suppl. 495. Bacchi. 247. Probably, ὕβριν γ' ὑβρίζων κτλ.

745. πάλιν ἔμολεν, have come in retribution. In this sense, or in the notion of unexpected reverses, αὖ is more commonly used. See on Eur. El. 590. Kirchhoff would read ἐμολ' ἄπερ, the best copy (Flor. 2) giving ἐμολ', and this would suit the antistrophe better, where however the first syllable of οὐρανῶν (ὄρανῶν) may be scanned as short. See Oed. Col. 1466. Pflugk proposes to read ἥλπισ' ἂν, and to make γᾶς ἀναξ the nominative to πάλιν ἔμολεν, 'the king of the land (Hercules) has come back, which I never could have expected to happen to me.'—ἐπῆλπισεν Hermann for ἥλπισε, ἂν ἥλπισεν Fix ap. Kirchhoff. One or the other of these metrical corrections is necessary on the supposition that this verse is antistrophic with 758.

747. γεραιοὶ is the acute emendation

of Kirchhoff for γεραιέ. The error arose from v. 740—1 being wrongly given to Amphitryon. Compare γέροντες in the address of the Coryphaeus, v. 817.

748. ὥς ἐγὼ θέλω. See on Androm. 1170. Hel. 1405. Inf. 762. Soph. Oed. Col. 1124, καὶ σοὶ θεοὶ πόροιεν ὥς ἐγὼ θέλω.

749. ἰὼ μοι. This is said from within the house, according to the usual rule of Greek tragedy.

750. κατάρχεται. Probably the middle voice, Lycus being the subject. So Orest. 960, κατάρχομαι στεναγμῶν, ὦ Πελασγία. Hec. 685, αἰαῖ, κατάρχομαι νόμον βακχεῖων. The active however is used in Andr. 1199.

754. ἀπόλλυμαι. Elmsley proposed γῆ, διόλλυμαι δόλῳ, on account of διώλλυς following.

755. τόλμα ἐκτίνων, for ἀνέχου. So παθέντα τλήναι in Aesch. Agam. 1008.

757. The article in this verse is not necessary to the sense, and is rather against the metre of v. 744, which appears to be two cretics followed by a dochmius. If the δ be retained, θεοὺς must be taken as a monosyllable, and both verses be scanned as double dochmiacs.—Translate, 'Who was it that, violating the majesty of heaven by his lawlessness, being but a mortal, aimed a

ἄφρονα λόγον οὐρανίων μακάρων κατέβαλ',
 ὡς ἄρ' οὐ σθένουσιν θεοί ;
 ιβ'. γέροντες, οὐκέτ' ἔστι δυσσεβῆς ἀνὴρ. ἀντ. δ'. 760
 ιγ'. σιγῇ μέλαθρα· πρὸς χοροὺς τραπώμεθα.
 ιδ'. φίλοι γὰρ εὐτυχοῦσιν οὓς ἐγὼ θέλω.

ΧΟΡΟΣ.

χοροὶ χοροὶ καὶ θαλῖαι στρ. ε'.
 μέλουσι Θήβας ἱερὸν κατ' ἄστν.
 μεταλλαγαὶ γὰρ δακρύων,
 μεταλλαγαὶ συντυχίας 765
 ἔτεκον αἰοιδάς.
 βέβακ' ἄναξ ὁ καινὸς,
 ὁ δὲ παλαιότερος
 κρατεῖ, λιμένα λιπὼν γε τὸν Ἀχερόντιον· 770
 δοκημάτων *δ' ἐκτὸς ἦλθεν ἐλπίς.
 θεοὶ θεοὶ τῶν ἀδίκων ἀντ. ε'.

foolish saying at the blessed gods, that they have no power?' Here καταβάλλειν seems unusually put for ρίπτειν κατὰ τινος, (the common meaning being to overthrow.) Pflugk-well compares Herod. i. 122, οἱ δὲ τοκέες—κατέβαλον φάτιν, ὡς ἐκκείμενον Κύρον κύων ἐξέθρεψε. Perhaps the sense may be, 'laid the foundations of foolish talk about the gods;' cf. *inf.* 1261, and πολλοὶ λόγοι καταβέβληνται in Ar. Eth. I. For the sentiment compare Agam. 370 Dind. Hel. 164, ὁ μεγάλων ἀχέων καταβαλλομένα μέγαν οἶκτον.

763. Here begins the ode of the united chorus, for the most part in glyconeum verse, but intermixed in the first strophe with other simple metres. 'Now,' they exultingly say, 'may Thebes dance and sing, for tears and sorrows have ceased. Lycus is dead, and Hercules has returned to his rightful throne. The wicked never escape the vengeance of heaven. Prosperity infatuates men by the power it confers. The unjust man dares not contemplate the possibility of reverses: yet in the end the catastrophe overtakes him.' Thebes is again summoned to the dance and to sing the victories of Hercules. The Muses shall come from Helicon to the city of Cadmus.

The truth of the tale, that Hercules is the veritable son of Zeus, and not of the mortal Amphitryon, is now apparent. He has returned unexpectedly from the darkness of Hades; and if Thebes is to be ruled, better by Hercules than by the ignoble Lycus. The right will be made manifest in the coming contest, if the gods still uphold justice.—For Θήβας we should probably read Θήβαις. Cf. v. 797.

767. ὁ κλεινός MSS. See on v. 38. Here Pierson's conjecture, ὁ καινός, is certainly plausible, on account of the antithesis with παλαιότερος. It has been admitted by Kirchhoff, Nauck, and W. Dindorf.

770. The γε here, if genuine, conveys a tone of triumph, as if the sense were, 'aye, and he has returned from the waters of Acheron too, which his enemies hoped would overwhelm him for ever.' As however the δὲ in the next verse is not found in the old copies, but is added on Hermann's conjecture, we should perhaps read, λιμένα λιπὼν γε τὸν Ἀχερόντιον | δοκημάτων ἐκτὸς ἦλθεν ἐλπίς, i. e. 'our hopes of his leaving Hades have been verified beyond expectation.'

μέλουσι καὶ τῶν ὀσίων ἐπάειν.

ὁ χρυσὸς ἃ τ' εὐτυχία

φρενῶν βροτοὺς ἐξάγεται,

775

δύνασιν [ἄδικον] ἐφέλκων.

χρόνου γὰρ οὐτις ἔτλα

τὸ πάλιν εἰσορᾶν,

νόμον παρέμενος, ἀνομία χάριν διδούς·

ἔθραυσε *δ' ὄλβου κελαινὸν ἄρμα.

780

Ἰσμὴν' ὧ στεφανηφόρει,

στρ. στί.

ξεσταί θ' ἐπταπύλου πόλεως

ἀναχορεύσατ' ἀγυιαί,

Δίρκα θ' ἃ καλλιρέεθρος,

773. μέλουσι. So Canter for μέλλουσι. It is here used transitively for μέλονται, whereas the following infinitive depends rather on the sense of the ordinary impersonal, μέλει θεοῖς ἐπαίνειν. Matthiae gives examples of the personal sense from Soph. El. 342. Ajac. 681. Aesch. Ag. 361. For ἐπάειν, Matthiae's metrical correction of ἐπαίνειν, Pflugk well compares Aesch. Suppl. 739, θεῶν οὐδὲν ἐπαίοντες. Madvig, Adv. Crit. i. p. 247, proposes θέλουσι for μέλουσι. We might equally well read ἐπαύουσι for ἐπάειν.

774. As ἃ τ' εὐτυχία is equivalent to σὺν εὐτυχίᾳ, ἐφέλκων is made to agree with χρυσός. So in fragm. 100, σκαίδν τι χρῆμ' ὁ πλοῦτος ἢ τ' ἀπειρία, 'wealth combined with inexperience.'—For φρονεῖν, the conjecture of L. Dindorf, φρενῶν, seems to be correct. For φρονεῖν alone does not mean 'to be proud' (see on Electr. 383), nor can it very well stand, as Klotz suggests (Praef. p. xvii), for ἐξω τοῦ φρονεῖν, 'prevents men from being wise.' The middle ἐξάγεται is rather exceptional; compare the use of ἐπάξομαι in Rhcs. 949, ἄξομαι inf. 912, and ἐξάγει in 1211.

776. ἄδικον. Hermann omits this word, which is not essential to the sense, 'by bringing power as its attendant.' But Bothe's proposal to repeat ἔτεκον in v. 766 is quite as likely to be right. Kirchhoff also marks a lacuna before ἔτεκον.—Euripides uses the more rhetorical word δύνασις for δύναμις also in Ion 1012, as Barnes has noticed.

777—8. χρόνου τὸ πάλιν, a reverse of

time, i. e. such a reverse of fortune as is likely to be brought by time, but which the proud and wicked man (meaning Lycus in particular) dares not contemplate.—παρέσθαι, like μεθέσθαι (but much less common than παρίεναι in the active), to let pass from one's self, and so to neglect, omit.—χάριν διδούς, for χαρίζμενος, indulging his lawless disposition. There is a similar sentiment, but with a metaphor from a wrecked ship, and not, as here, from a broken chariot, in Aesch. Eum. 555 Diud.

780. The δὲ was inserted by Hermann. Perhaps εἰ τις ἔτλα κτλ., ἔθραυσεν—ἄρμα, 'if any man presumes to look to the changes which time brings, and indulges his lawless desires, he breaks down in the race in the end.' Kirchhoff, Nauck, Bothe, and Klotz are not offended by the asyndeton, and retain the vulg. ἔθραυσεν.—κελαινόν, an Aeschylean form, (inf. v. 834,) means, perhaps, 'unlucky,' θανατηφόρον. It occurs inf. 834. Nauck proposed τὸ κλεινὸν ἄρμα.

781. Both sense and metre strongly confirm Tyrwhitt's correction, as given above, for Ἰσμηνῶ στεφανοφορία or —αν. Hermann however and Bothe, adopting Ἰσμὴν' ὧ, think that ἀναχορεύειν στεφανοφορίαν may be construed, and that the glyceonic verse (cf. 794) will admit a resolved long syllable in the choriambus.—ξεσταί, with temples built of squared and dressed stones; see Alcest. 836. Troad. 46.

782. ἐπταπύλου H. Stephens for —σι.

784. καλλιρέεθρος Matthiae (- - - -) for καλλιρέθρος (- - - -), in the anti-

σύν τ' Ἀσωπιάδες κόραι, 785
 πατρὸς ὕδωρ βάτε λιποῦ-
 σαι * συναοιδῶι
 νύμφαι τὸν Ἡρακλέους
 καλλίνικον ἀγῶνα.
 ὦ Πυθία δεινῶτι πέτρα 790
 Μουσῶν θ' Ἑλικωνιάδων δώματα,
 † ἤξετ' εὐγαθεῖ κελάδῳ
 ἐμὰν πόλιν, ἐμὰ τείχη,
 Σπαρτῶν ἵνα γένος ἐφάνη,
 χαλκασπίδων λόχος, ὃς γὰν 795
 τέκνων τέκνοις μεταμείβει,
 Θήβαις ἱερὸν φῶς.
 ὦ λέκτρων δύο συγγενεῖς 795
 ἐνναῖ, θνατογενοῦς τε καὶ

strophic verse ὡς for καὶ being adopted from Musgrave.

785. Ἀσωπιάδες. Bothe and Hermann for Ἀσωπίδες. As remarked elsewhere, these forms are commonly changed. Thus in Rhes. 826, the metre requires Σιμοεντιάδας for —ιδας, and *inf.* v. 791 Barnes rightly conjectured Ἑλικωνιάδων for —ιδων. Cf. Hes. Theog. 1.

787. If the antistrophic verse (804) be right, a syllable has dropped out of this, which Hermann supposes to have been μοι or νῦν. Now, if we there read οὐχ ὡς ἐπ' ἐλπίδι φάνθη, here an epithet to ὕδωρ, as σεμνὸν, may have been lost. So in Med. 69, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ. The verse would thus be pherecratean. Perhaps however συνασόμεναι should be restored. Bothe gives νύμφαις, depending on συναοιδῶι, and this also is plausible. But it is better to make ἀγῶνα governed by βάτε than by the implied sense of συνασίδουσαι. See on v. 410. The meaning is, 'Come to celebrate the victory of Hercules,' i. e. his victorious return from Hades.

790. Πυθία the present editor for Πυθίου. The word is a dissyllable, on the principle explained on Ion 285. See *inf.* v. 1304. Fix (ap. Kirchr.) conjectured ὦ Πυθοῦς κτλ., the ὦ being commonly added to the end of the preceding verse. For the rare word δεινῶτι cf. Aesch. frag. Danaid. 38, δεινῶτις ἔρα δ' ἐκ νοτίζοντος

γάμου τέλειός ἐστι. The sides and valleys of Parnassus were covered with the bay-tree, as Barnes reminds us. On the reading of the next verse see v. 785. The metre, as compared with v. 808, seems to be spondee + choriamb. + cretic, with an initial long syllable for anacrusis.

792. ἤξετ'. It is to be feared that this word is corrupt. In saying that the abodes of the Muses on Helicon shall come to Thebes, the poet can only mean that the Muses themselves will arrive. L. Dindorf proposes ἤκετ', which is approved by his brother. The old reading is said to be ἤξετ'. Bothe proposes ἤχεϊτ', 'celebrate with a merry noise,' and this suits both metre and sense.

793. τε after ἐμὰ was omitted by Heath.

794. ἐφάνη Hermann for ἔφανε. The final long syllable of the choriambus is resolved into two short (γένος).

796. μεταμείβει, 'gives in turn,' since *succession* necessarily implies *change* of persons.

798. συγγενεῖς, in the active sense, συμφυτεύουσαι, since Zeus and Amphitryon shared in common the couch of Alcmena, cf. v. 1. Compare αἷμα θυογνῆς in Hcl. 1685, the blood of Zeus which produced Helen and the Dioscuri; συγγενέειρα κλεινῶν ἀδελφῶν, of Clytemnestra, El. 746.

Διὸς, ὃς ἦλθεν ἐς εὐνὰς 800
 Νύμφας τὰς Περσηίδος· καὶ
 πιστόν μοι τὸ παλαιὸν ἦ-
 δη λέχος, ὦ Ζεῦ, τὸ σὸν οὐκ
 ἐπ' ἐλπίδι φάνθη,
 λαμπρὰν δ' ἔδειξ' ὁ χρόνος 805
 τὰν Ἡρακλέος ἀλκάν·
 ὃς γὰρ ἐξέβα θαλάμων,
 Πλούτωνος δῶμα λιπὼν νέρτερον.
 κρείσσω μοι τύραννος ἔφυσ
 ἢ δυσγένει' ἀνάκτων. 810
 ἂ νῦν ἐσορᾶν φαίνει
 ξιφηφόρων ἐς ἀγώνων
 ἄμιλλαν, εἰ τὸ δίκαιον
 θεοῖς ἔτ' ἀρέσκει.
 ἔα ἔα. 815
 ἄρ' ἐς τὸν αὐτὸν πίτυλον ἤκομεν φόβον,
 γέροντες, οἷον φάσμ' ὑπὲρ δόμων ὀρώ ;

801. Περσηίδος. Alcmena is called the descendant of Perseus as the daughter of Electryon, who was that hero's son. Brodaeus compares Theocr. xxiv. 72, θάρσει, ἀριστοτόκεια γύναι, Περσῆιον αἶμα. Hermann gives νύμφας τὰς Περσείδος· καὶ κτλ., which agrees with the vulgate καλλιρέεθρος in v. 784. As the reading Περσηίδος, assuming the η to be long (see however on Iph. T. 428), necessitates the rather violent change of καὶ into ὥς (so Pflugk and Dind. after Musgrave; see on v. 291, Iph. T. 335; and Iph. A. 173), as well as the slighter alteration καλλιρέεθρος in the strophe, Hermann is perhaps right. In this case καὶ πιστόν must mean 'even trustworthy,' i. e. the very opposite to a vain and false tale.—οὐκ ἐπ' ἐλπίδι, 'not according to my expectation,' is an unusual phrase for παρ' ἐλπίδα or ἀπ' ἐλπίδος. Perhaps, as suggested on v. 787, οὐχ ὥς ἐπ' ἐλπίδι, scil. εἶχον, 'not as I used to hold it in view.'

805. λαμπρὰν ἔδειξε, scil. οὖσαν.

810. The old reading, ἡδὺς γένει ἀνάκτων, was corrected by Canter. Lycus is meant, who (according to Athenian ideas) would be δυσγένης simply because he

was ξένος, v. 32. Even as a τύραννος Hercules is preferred by them to Lycus as βασις.

811. Hermann, by taking δ for δι' δ, involves rather than simplifies the syntax. The passage, as the text stands, is certainly difficult, and καὶ νῦν for δ νῦν would greatly improve both sense and metre; 'and now he is giving (about to give) a proof, whether justice still pleases the gods.' The antistrophic verse indicates that δ is here for η, 'which ignobleness now makes it manifest (for all) to behold in the contest of the sword-bearing fight, whether justice is still pleasing to the gods;' i. e. the inferiority of Lycus in the contest with Hercules will show that the gods still regard justice.

815. ἔα ἔα. Here the chorus (or rather, the coryphaeus, who speaks v. 815—21,) first catches a glimpse of the terrific spectre Λύσσα, the genius of Madness, ushered by the celestial messenger Iris. Their first impulse is to fly, their next to utter a prayer to Ἀπόλλων ἀποτρόπαιος.—τὸν αὐτὸν πίτυλον, the same fit or emotion of fear as the rest. Cf. μανίας πίτυλον Iph. T. 307.

φυγῇ φυγῇ
 νωθὲς πέδαιρε κῶλον, ἐκποδὼν ἔλα.
 ὦναξ Παιᾶν,
 ἀπότροπος γένοιό μοι [τῶν] πημάτων.

820

ΙΡΙΣ.

θαρσεῖτε, Νυκτὸς τήνδ' ὀρώντες ἔκγονον
 Λύσσαν, γέροντες, κάμῃ τὴν θεῶν λάτριν
 Ἴριν· πόλει γὰρ οὐδὲν ἤκομεν βλάβος,
 ἐνὸς δ' ἐπ' ἀνδρὸς δώματα στρατεύομεν, 825
 ὃν φασιν εἶναι Ζηνὸς Ἀλκμήνης τ' ἀπο.
 πρὶν μὲν γὰρ ἄθλους ἐκτελευτῆσαι πικροὺς,
 τὸ χρῆν νυν ἐξέσωζεν, οὐδ' εἶα πατήρ
 Ζεὺς νιν κακῶς δρᾶν οὔτ' ἐμ' οὔθ' Ἥραν ποτέ.
 ἐπεὶ δὲ μόχθους διεπέρασ' Εὐρυσθέως, 830
 Ἥρα προσάψαι κοινὸν αἷμ' αὐτῷ θέλει,
 παῖδας κατακτείναντι, συνθέλω δ' ἐγώ.
 ἀλλ' εἴ, ἄτεγκτον συλλαβοῦσα καρδίαν,

819. νωθὲς, dull, sluggish, viz. through old age; βραδύς, δυσκίνητος, Photius. Aesch. Prom. 62, ἴνα μάρη σοφιστῆς ὦν Διὸς νωθέστερος.—πεδαιρεῖν, *inf.* 872. Phoen. 1027, for μεταίρειν, like πεδαίχμιος, a well-known Aeolicism, which no one would now mistake, with Barnes, for πόδας αἶρω.—ἔλα, imperative of ἐλάν, as ἔκβα is used as if from a present βάω.

821. Hermann regards this and the preceding verse as antistrophic to 818—9. But the τῶν is more probably an insertion before πημάτων to make up an iambic. Omitting it the verse becomes dochmiac; and so Fix (*ap. Kirch.*) would read.

822. Iris calms the fear of the chorus, by assuring them that not the Thebans generally, but only Hercules is the object of divine resentment. She identifies herself with the cause of Hera, and declares that, having now the power, she has also the will, to persecute the hitherto victorious hero.

821. Between πόλις (= πόλις) and εἰς there is the same antithesis as in Soph. Ant. 737, πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρὸς ἔσθ' ἐνός.

825. δώματα Scaliger for σώματα. See

on v. 432. Perhaps we should read σώματα συστρατεύομεν. Cf. v. 863, δραμοῦμαι στέρον εἰς Ἡρακλέους.

828. τὸ χρῆν, 'destiny.' On this formula see Hec. 260. There is another reading, but of no authority, though it is preferred by Matthiae and Pflugk, τὸ χρεών.

830. ἐπεὶ δὲ κτλ. 'But now that he has got safely through the labours imposed by Eurystheus, Hera desires to attach to him the guilt of kindred blood, by his slaying his own children; and I have the same desire.' Here κοινὸν is Wakefield's correction for καινόν. There can hardly be a doubt of its truth, the sense being κοινὸν αἵματος μίasma. Compare Antig. 201, ἠθέλησε δ' αἵματος κοινὸν πάσασθαι. Choeph. 1027, φεύγων τόδ' αἷμα κοινόν. The Greeks always made the widest possible distinction between ordinary homicide and the shedding of kindred blood. Though καινὸν αἷμα in itself might mean, 'another slaughter besides those he has already committed,' the sense is much inferior to that gained by the slightest possible alteration.—συνθέλω, Troad. 62, καὶ συνθέλῃσεις ἐν ἐγὼ πράξει θέλω;

Νυκτὸς κελαινῆς ἀννυμέναιε παρθένε,
 μανίας τ' ἐπ' ἀνδρὶ τῷδε καὶ παιδοκτόνους 835
 φρενῶν ταραγμοὺς καὶ ποδῶν σκιρτήματα
 ἔλαυνε, κίνει, φόνιον ἐξίει κάλων,
 ὥς ἂν πορεύσας δι' Ἀχερούσιον πόρον
 τὸν καλλίπαιδα στέφανον αὐθέντη φόνῳ
 γυνῇ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῷ χόλος, 840
 μάθη δὲ τὸν ἐμόν· ἧ θεοὶ μὲν οὐδαμοῦ,
 τὰ θνητὰ δ' ἔσται μεγάλα, μὴ δόντος δίκην.

ΛΤΣΣΑ.

ἐξ εὐγενοῦς μὲν πατρὸς ἔκ τε μητέρος
 πέφυκα Νυκτὸς Οὐρανοῦ τ' ἀφ' αἵματος·
 τιμὰς δ' ἔχω τάσδ', οὐκ ἀγασθῆναι φίλοις, 815
 οὐδ' ἡδομαι φοιτῶσ' ἐπ' ἀνθρώπων * φόνους·
 παραινέσαι δὲ, πρὶν σφαλεῖσαν εἰσιδεῖν,
 Ἥρα θελω σοὶ τ', ἣν πίθησθ' ἐμοῖς λόγοις.

837. The full sense is, ἐλαύνουσα (ἐπ' ἄνδρα) κίνει μανίας (ὥστε εἶναι) ἐπ' αὐτῷ. Or we might supply βαλοῦσα. On κάλων ἐξίεναι see Med. 278. Troad. 94.

839. τὸν κ. στέφανον, a singular periphrasis for τοὺς αὐτοῦ παῖδας.—αὐθέντη, αὐτόχειρι.—χόλος, by attraction to οἶός ἐστι, whereas τὸν Ἥρας—χόλον was the intended construction. The idiom is common enough; see examples in Porson's note on Hec. 1038. Translate: 'In order that having conveyed over the Acheron the company of his lovely boys by a death inflicted with his own hand, he may learn by experience what Hera's anger against him is, and may also be taught mine; otherwise the gods are in no account, but human affairs (alone) will be great, if he shall not have been punished.' Iris speaks of *her own anger*, not because she had been specially offended by Hercules, but because, as above remarked, she has made common cause with Hera, and because κοινὰ τὰ τῶν φίλων.

844. It is better not to place a comma at πέφυκα. The sense is, ἐξ εὐγενοῦς πατρὸς, ταυτέστιν Οὐρανοῦ, πέφυκα, ἔκ τε μητρὸς Νυκτός. Otherwise εὐγενοῦς must be repeated with μητέρος. The μὲν is answered in τιμὰς δ' ἔχω τάσδ',

for which the editions before Hervag. 2 (1544) gave τιμὰς τ' &c. 'But the office which I hold is this, not to be resentful against friends (viz. such as have given me no offence), nor am I pleased at making my visits for the murders of the human race.' There is hardly a doubt that ἀγασθῆναι is used for ὀργισθῆναι, in the Homeric sense, as II. xvii. 70, ἐνθα κε βρεία φέροι κλυτὰ τεύχεα Πανθόϊδοι Ἀτρείδης, εἰ μὴ οἱ ἀγάσαστο Φοῖβος Ἀπόλλων. Similarly ἀγαιέται irascitur, Scut. H. 333. Hermann, whom Pflugk follows, explains it thus; "hoc munus, de quo Iris dixit, habeo, non invidendum amicis." Bothe, "ita ut amicis non invideam, ut honore meo contenta esse possim." Elsewhere Euripides uses ἀγασθαι, sometimes with a genitive, for θαυμάζειν, e. g. Iph. A. 28. Phoen. 1054. Rhes. 241.

846. φόνους W. Dindorf, after Dobree, (so also Bothe,) for φίλους, which seems to have caught the transcriber's eye in the preceding verse. Kirchhoff suggests πόλεις. The reluctance of Lyssa is remarkable; she would not only gladly spare men, but she wishes both Hera and Iris to reconsider their views regarding Hercules, before irremediable mischief is done.

ἀνὴρ ὃδ' οὐκ ἄσημος οὐτ' ἐπὶ χθονὶ
οὐτ' ἐν θεοῖσιν, † οὐ γέ μ' εἰσπέμπεις δόμους· 850
ἄβατον δὲ χώραν καὶ θάλασσαν ἀγρίαν
ἐξημερώσας θεῶν ἀνέστησεν μόνος
τιμὰς πιτνούσας ἀνοσίων ἀνδρῶν ὑπο·
σοὶ δ' οὐ παραινῶ μεγάλα βούλεσθαι κακά.

IP. μὴ σὺ νουθέτει τά θ' Ἥρας καμὰ μηχανήματα. 855

ATΣ. ἐς τὸ λῶστον ἐμβιβάζω σ' ἵχνος ἀντὶ τοῦ κακοῦ.

IP. οὐχὶ σωφρονεῖν γ' ἔπεμψε δεῦρὸ σ' ἡ Διὸς δάμαρ.

ATΣ. Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι.
εἰ δὲ δὴ μ' Ἥρα θ' ὑπουργεῖν σοὶ τ' ἀναγκαίως ἔχει
τάχος ἐπιρροιβδεῖν θ' ὁμαρτεῖν ὡς κυνηγέτη κύ-
νας, 860
εἰμὶ γ' οὔτε πόντος οὔτω κύμασι στένων λάβρος,

850. *οὐ γέ* is clearly wrong. It would mean *quippe cuius*. Perhaps, *οὐ μ' ἐπισπέμπεις*.

852. *ἐξημερώσας*. See v. 20. Reasons are given why Hercules is as great a benefactor to gods as to men. Having cleared both land and sea of pirates, he removed a cause of injustice alike injurious to mankind and derogatory to the majesty of heaven. And hence he is said 'alone to have set up again the falling prerogatives of the gods.'

854. *σοὶ δ' οὐ κτλ.* 'So, as I said (v. 847—8), I do not advise you (i. e. I advise you not) to desire any great mischief.' The old reading *σοὶ τ' οὐ* certainly will not stand, (Bothe's idea, that *οὐτοι παραινῶ* is meant, being obviously untenable,) and the change of *τε* into *δὲ* is slight, not to say that the confusion is common. (So also Nauck.) Musgrave's reading, though adopted by Matlh. Herm. Dind. and Pflugk, *ᾧστ' οὐ παραινῶ*, does not seem in the least probable.

855. *καμὰ* Reiske for *κακά*. The sense is, 'tis not for *you* to give advice about (*παραινέειν*) plans conceived in common by Hera and myself.' Cf. v. 832. In the next verse Musgrave, who arranged the persons of the following lines more correctly than the order in the old copies, gave *ἐμβιβάζω σ' for ἐμβιβάζουσ'*, this verse having been wrongly continued to Iris.

857. *σωφρονεῖν*. There is a sort of play between 'to be wise' and 'to be in your senses,' in reference to the name *Λύσσα*,—*οὐτ' αὐτὴν σωφρονεῖν οὐτ' ἄλλους σωφρονίζειν*.

858. *δρῶσ'*. For the singular participle construed with a plural verb, (used of one person,) see *inf.* v. 1206, *ἰκετεύομεν—προσπίτνων*. Aesch. Eum. 136, *ἀπολακτίσασα ὕπνον ἰδῶμεθ'*. Ion 1250, *διωκόμεσθα θανάσιμος ἐπὶ σφαγᾶς, Πυθίᾳ ψήφῳ κρατηθεῖσ'*. Iph. T. 578, *ἐς γὰρ δὴ τιν' ἤκομεν λόγον, ὑμῖν τ' ὀνησιν, ᾧ ξένοι, σπεύδουσ' ἅμα καμοί.—εἰ δὲ δὴ κτλ.* 'But if, as it seems (*δὴ*), I *must* obey the behests of Hera and yourself, and urge him on at full speed to keep up with me, as bounds with the hunter, why then (*γέ*) I will go,' &c. Here the copies give *ἐπιρροιβδην*, corrected by Kirchhoff, who would omit the *τε* here and place it after *ὁμαρτεῖν*. The former verb, meaning properly to make a hissing or rustling noise at some object, is here a synonym of *ἐπιθωπύσσειν*. She appears to represent herself as the huntress, Hercules as the pursuer to be hounded on in quest of his prey, by her terrific and rousing noises. Cf. Aesch. Eum. 402, *ἧ καὶ τοιαύτας τῶδ' ἐπιρροίζεις φυγὰς*; So *Lyssa* is described below as *πολύστονος* (v. 880), and retiring *ὀφέων ἰαχήμασι*, v. 883.—For *εἰμὶ γ', οὔτε* we should perhaps read *εἰμὶ οὔτε κτλ.*

861. *λάβρος* for *λάβρος* is found in

οὔτε γῆς σεισμὸς κεραυνοῦ τ' οἶστρος ὠδῖνας πνέων,
οἷ' ἐγὼ στάδια δραμοῦμαι στέρνον εἰς Ἡρακλέους,
καὶ καταρρήξω μέλαθρα καὶ δόμους ἐπεμβαλῶ,
τέκν' ἀποκτείνασα πρῶτον· ὁ δὲ κανὼν οὐκ εἴσε-
ται

865

παῖδας οὓς ἔτικτ' ἐναίρων, πρὶν ἂν ἐμῆς λύσσης ὑφί·
ἦν ἰδοὺ καὶ δὴ τινάσσει κράτα βαλβίδων ἄπο
καὶ διαστρόφους ἐλίσσει σίγα γοργωποὺς κόρας,
ἀμπνοὰς δ' οὐ σωφρονίζει, ταῦρος ὥς εἰς ἐμβολῇν,
δεινὰ μυκάται δὲ Κῆρας ἀνακαλῶν τὰς Ταρτάρου. 870
τάχα σ' ἐγὼ μᾶλλον χορεύσω καὶ καταυλήσω φόβῳ.
στείχ' ἐς Οὐλύμπου πεδαίρουσ', Ἴρι, γενναῖον πόδα·

the edition of Brubach. Hermann rejects this reading; but it seems necessary to the sense, οὕτω λάβρος ἐστίν, οἷα ἐγὼ κτλ.

862. οἶστρος. If this reading be right, and not οἶστρος as Wakefield proposed, the whizzing sound of the thunderbolt (poetically regarded) rather than its sting or fury, seems to be meant. For the δρομεῖς of the Athenian stadium see Electr. 824.

863. στάδια δραμοῦμαι Hermann and Kirchhoff. The MS. reading is said to be σταδιαδραμοῦμαι with ο superscribed, whence the common reading σταδιοδραμοῦμαι, a verb formed contrary to analogy. The οἷα agrees with στάδια. Otherwise, σταδιοδρομήσω would be an easy correction.

864. καταρρήξω. Lyssa here says she will do what Hercules actually does, *inf.* 1007.

866. ἐμῆς λύσσης, madness sent by me. That the person λύσσα should speak of λύσσα as the effect caused by her, is not more singular than when Θάνατος is said θάνατον ἐμβαλεῖν in Alcest. 50. See on Iph. A. 775. The old reading, ἐμὰς λύσσας ἀφῆ, was corrected by Hermann, who compares Herod. i. 156, ὑπεὶς τῆς ὀργῆς. Kirchhoff retains the vulgate. Few will approve Madvig's conjecture, Adv. Crit. i. p. 247, πρὶν ἂν ἐμῇ λύσσα σφ' ἀφῆ.

867. ἦν ἰδοῦ. 'Lo! already he tosses his head at the outset of his madness, and speechless rolls his distorted glaring eyes, and his breath he does not draw

soberly, but as a bull that pants for the attack.' The same formula is quoted by Pflugk from Ar. Pac. 327, ἦν ἰδοῦ, καὶ δὴ πέπαυμαι. There is no doubt that ἦν, whatever be its etymology, is identical with the Latin *en*. It occurs also in ἦν ἰδε or ἦν ἴδε, Theocr. ii. 38.—βαλβίδων ἄπο, for ἀπ' ἀρχῆς. Med. 1245, ἔρπε πρὸς βαλβίδα λυπηρὰν βίου. Ar. Vesp. 548, καὶ μὴν ἐνθὺς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω. The metaphor in στάδια δραμοῦμαι is maintained. On σωφρονεῖν in the sense of ἐμψρων εἶναι, see Ion 521. Tro. 350. Hel. 97. Orest. 254. It is hard to say whether σωφρονίζειν here has an active or an intransitive sense.—Κῆρας, Ἑρινίας. Cf. v. 481.

871. χορεύειν τινά, generally to celebrate a person in the dance, here means δινεῖν, to agitate and whirl him as if drawn along in a ring of rapid dancers. Cf. v. 879.—καταυλήσω, κηλήσω, a term said to be derived from the effects of Corybantic music. Musgrave cites Athen. p. 527, F., καταλουμένους πρὸς Χελωνίδος, and Pflugk adds several examples from late writers, Plutarch, Lucian, and Alciphron. See also Plat. Symp. p. 215, C.—Kirchhoff would read τάχα δ' ἐγὼ κτλ.

872. Οὐλύμπου. It is a question if this word was not written Ὀλύμπου, and the λ considered as doubled in the pronunciation, as Ajac. 210, παῖ τοῦ Φρυγίου Τελεῦταντος, and also in Ar. Equit. 9, where we read ξυναυλῖαν κλαύσωμεν Οὐλύμπου νόμον. In Troad. 215, κρηπίδ' Οὐλύμπου καλλίσταν is a spondee-anaapaestic verse.—Iris at these words is

ἐς δόμους δ' ἡμεῖς ἄφαντοι δυσόμεσθ' Ἡρακλέους.

ΧΟ. ὁτοτοτοῖ, στέναξον' ἀποκείρεται
σὸν ἄνθος, πόλις, ὃ Διὸς ἔκγονος.

875

ἀ. μέλεος Ἑλλάς, ἃ τὸν εὐεργέταν
ἀποβαλεῖς, ὀλεῖς μανίαισιν Λύσσας
χορευθέντ' ἀναύλους.

β'. βέβακεν ἐν δίφροισιν ἃ πολύστονος,

seen to ascend from the stage; and Lyssa, habited perhaps like a fury, and wearing a mask τῶν φρικωδῶν, of the terrible sort, retires within the palace. Neither person appears again on the stage. In this respect, as well as generally in the unusually elevated and epic diction of the play, Euripides seems to have aimed at the great effects of the Aeschylean drama. There is no reason why the spectacle may not have been made as terrible as the *Eumenides*, about which certain well-known but apocryphal anecdotes are told. Asa Clithonian or Titanian power (compare v. 844 with Aesch. Prom. 213, Hes. Theog. 211 seqq.), it is probable that Lyssa was clad in black garments, contrasting with the bright-coloured dress of the messenger Iris. It would seem, from v. 882, that her head was entwined with snakes after the semblance of an Erinys; and she is described as riding in a car, which does not appear to be a merely metaphorical expression, in v. 880.

874. During the absence of the actors, the chorus, speaking as before (735 seqq.) in succession, the Hegemon commencing with the first distich, express in dochmiac and other measures their fear that Thebes is about to lose Hercules, who has just been seized with a sudden phrenzy. Hermann regards v. 874—88 as the *προῶδος*, and divides the rest, as far as v. 921, into a very complex scheme of strophes and antistrophes, including *μεσῶδός* and *ἐπὶ ῥόδός*. Pflugk, chiefly following Seidler, endeavours to improve on his arrangement; but it seems on the whole better to follow W. Dindorf in omitting the marks of antithetical correspondence as altogether uncertain.

Ibid. ἀποκείρεται for —τε Canter. Pflugk compares Pers. 905, κόσμου τ' ἀνδρῶν, οὓς νῦν δαίμων ἀπέκειρεν. The ictus of the dochmius in the next verse falling on a short syllable is to be remarked as of rare occurrence. The MS.

Flor. 2 has πόλεος, which W. Dindorf says “defendi potest,” and Kirchhoff adopts, but the reading is perhaps due to a metrical suggestion, the common reading being superscribed. The poet would rather have written πόλεως.

877. μανίαισιν—ἀναύλους. ‘With madness not like that inspired by the flute.’ The old reading ἐναύλους (especially as combined with χορευθέντα) is in some degree defended by v. 871, χορεύσω καὶ καταυλήσω φόβῳ. But on the other hand, ἐν and ἀν in composition are as often interchanged as ἐπ— and ἀπ—, and it is a familiar idiom to call anything doleful ἔμουςος, ἄλγος, ἔχρος, ἔναυλος &c., as κῶμον ἀναυλότατον προχορεύειν in Phoen. 791. Hence ἀναύλους, the conjecture of Tyrwhitt, adopted by Matthiae, Pflugk, and W. Dindorf, seems better than Hermann’s μανίαισιν—ἐν αὐλοῖς, or Dobree’s μανίαισιν λύσσαις—ἐναύλους. The scansion of μανίαισιν is trisyllabic, like ἀβίωτος βίος in Hippol. 821. See on Electr. 314. Kirchhoff gives μανίαισιν Λύσσαις χορευθέντ' αὐλοῖς.

879. πολύστονος. Either ‘noisy’ (cf. v. 860) or ‘causing much woe.’ That Lyssa was borne in a real car is probable, though the phrase used might imply mere haste.—ὡς ἐπὶ λάβῃ, as if for mischief, as if resolved on doing injury to some one. These words, which W. Dindorf suspects, and for which Hartung (ap. Kirch.) proposes κέντρ' ἐπὶ λάβῃ, seem best to combine with the following in an anapaestic verse. The metre of 883 is very anomalous. Perhaps, σὺν ὀφείων ἰακχῆμασιν, dochmius + cretic + ithyphallic.—μαρμαρωπὸς from μαρμαίρειν, with glowing or shining face. If this be the sense, the epithet was descriptive of her actual appearance, though we cannot tell how this feature was represented. Barnes’ note however is deserving of consideration. He thinks the reference is to the Gorgon’s head which turned the beholders into stone; and he would

- ἄρμασι δ' ἐνδίδωσι κέντρον 880
 ὥς ἐπὶ λῶβα Νυκτὸς Γοργῶν
 ἑκατογκεφάλους
 ὄφρων ἰαχήμασι, Λύσσα μαρμαρωπός.
 γ'. ταχὺ τὸν εὐτυχῇ μετέβαλεν δαίμων,
 ταχὺ δὲ πρὸς πατρὸς τέκν' ἐκπνεύσεται. 885
 δ'. ἰὼ μοι μέλεος, ἰὼ Ζεῦ, τὸ σὸν
 γένος ἄγονον αὐτίκα λυσσάδες ὠμοβρῶτες
 ἀποινόδικοι δίκαι κακοῖς ἐκπετάσουσιν.
 ε'. ἰὼ στέγαι,
 κατάρχεται χόρευμα τυμπάνων ἄτερ, 890
 οὐ βρομίῳ κεχαρισμένα θύρσῳ,
 στ'. ἰὼ δόμοι,
 πρὸς αἵματ', οὐχὶ τὰς Διουνσιάδος
 βοτρυῶν ἐπὶ χεύμασι λοιβᾶς.
 ζ'. φυγῇ, τέκν', ἐξορμᾶτε· δαῖον τόδε 895
 δαῖον μέλος ἐπαυλεῖται.
 η'. κυναγετεῖ γε τέκνων διωγμόν'

correct Hesychius, μαρμάρω· λιθοποιῶ, into μαρμαρωπῶ, λιθοποιῶ, though he approves of Salmasius' conjecture, λίθῳ ποιῶ, 'a kind of stone.'

885. ἐκπνεύσεται Elmsley for ἐκπνεύσατε or ἐπνεύσατε. The error is common, as ἀποκείρετε for —αι in v. 875. Hermann gives the reading of Barnes, ἐκπνεύσετε, but the future of πνέω is πνεύσομαι.

887. The metre of this verse is dochmiac hypercatalectic, the rhythm — — — — for — — — — being somewhat disguised by resolved syllables. The next is the same, with the *anacrusis*.—ἐκπετάσουσιν, ἐκτενοῦσι, 'will lay him low.' Cf. Cycl. 497. The common reading, ἐκπατάσουσιν, in itself very improbable, is attributed by Kirchhoff to a conjecture of H. Stephens.—κακοῖς the present editor for κακοῖσιν. (So also Nauck ap. Kirch.) The old reading, λύσσα δέ σ' ὠμόβρωτος, was corrected by Hermann. The passage is rather difficult to translate. 'Alas, wretch that I am! thy offspring, O Zeus, (i. e. Hercules,) bereft of his children, forth with mad ravening vengeance exacting penalties for wrong, (i. e. the fierce resentment of Hera,) will lay prostrate

by misfortune.'

890. Hermann, to suit his antistrophic theory, gives χορεύματ' ἄτερ τυμπάνων, against the old copies. He is followed by Matthiae, Dindorf, and Pflugk. The mention of the bacchic τύπανα (cf. Bacch. 59) induces the correction of the sentiment, 'not however in the way that suits the bacchic thyrsus,' where κεχαρισμένα is used adverbially. (Βρομίου Hartung ap. Kirch.) A similar idea is repeated by the next speaker, who continues the construction from κατάρχεται, 'a strain (χόρευμα) for murder, not with the pourings of the bacchic libation of grapes.' Hermann inserts σὸν, Pflugk τὰς before βοτρυῶν, both on the theory of an antistrophe.—λοιβᾶς Barnes for λῶβας.

896. ἐπαυλεῖται. It is clear from τόδε that the real tones of a flute are now heard within. Lyssa had said καταυλήσω in v. 871, and the flute was used in the orgiastic music of Bacchus and Cybele (Bacch. 128). Pflugk supposes the sound to have proceeded from the sacrifice in which Hercules was engaged, v. 923.

897. κυναγετεῖ γε. 'Aye, he is tracking his children in the pursuit,' viz. round

- οὔ ποτ' *οὔ ποτ' ἄκραντα δόμοισι Λύσσα βακχεύσει.
 θ'. αἰαῖ κακῶν.
 ι. αἰαῖ δῆτα τὸν γεραῖον ὡς στένω 900
 πατέρα τάν τε παιδοτρόφον, *ῥ μάταν
 τέκεα γεννᾶται.
 ια. ἰδὸν ἰδὸν,
 ιβ'. θύελλα σείει δῶμα, συμπίπτει στέγη· 905
 ιγ'. ἦ ἦ, τί δρᾶς, ὦ παῖ Διός;
 ιδ'. μελάρθρων τάραγμα ταρτάρειον,
 ὡς ἐπ' Ἐγκελάδῳ ποτὲ Παλλὰς, ἐς δόμους πέμπεις.
 ΑΓ. ὦ λευκὰ γῆρα σώματ'
 ΧΟ. ἀνακαλεῖς *τίνα με τίνα βοάν; 910
 ΑΓ. ἄλαστα τὰν δόμοισι.
 ΧΟ. μάντιν οὐχ ἕτερον ἄξομαι.
 ΑΓ. τεθνᾶσι παῖδες· ΧΟ. αἰαῖ
 ΑΓ. στενάζεθ', ὡς στενακτά· ΧΟ. δάιοι φόνοι,
 δάιοι δὲ τοκέων χεῖρες. 915
 ΑΓ. οὐκ ἄν τις εἴποι μᾶλλον ἢ πεπόνθαμεν.
 ΧΟ. πῶς παισὶ στενακτὰν ἄταν ἄταν
 πατέρος ἀμφαίνεις;
 λέγε *λέγε τίνα τρόπον ἔσυτο θεόθεν ἐπὶ

the pillar, as described in v. 977. The noise of feet is heard within. It seems better to read γε for τε than to omit the word with the editors after Hermann. In the next verse W. Dindorf repeats οὔ ποτε, comparing the metre of v. 908. The meaning is, there is sure to be some dire effect in the house from the revelries of so dread a goddess.

900. γεραῖον. This is an instance of the αἰ being made short, this verse and the two next being dochmiac. Cf. Hipp. 171, ἀλλ' ἦδε τροφὸς γεραῖα πρὸ δόμων. Kirchhoff however says, "ὡς delendum judico." Hermann chooses to make a senarius, αἰ αἰ, σὲ δῆτα τὸν γεραῖον ὡς στένω, to suit v. 916, which he takes for the antistrophe.—The ῥ, wanting in the copies, was added by Musgrave.

906. τί δρᾶς; It appears afterwards from the messenger's account, v. 999, that Hercules was trying to pull the house down upon his head. See also 864 and 1007.

907. μελάρθρων W. Dindorf and Pflugk for μελάρθω, which makes ἐς δόμους a mere tautology. For Enceladus slain by Pallas in the Gigantomachia see Ion 209, λεύσσεις οὖν ἐπ' Ἐγκελάδῳ γοργῶν πάλλουςαν ἵπυν. The passage however seems to have been interpolated. Perhaps, ἐῖ ἔῃ, τί δρᾶς, ἰὼ παῖ Διός. | τάραγμα ταρτάρειον εἰσπέμπεις δόμους.

910. The first τίνα was added by Hermann.

912. ἄξομαι. See on v. 775. The meaning merely is, 'I do not want a prophet to tell me that.'

913—14. The persons here are arranged according to Kirchhoff, who observes that the dochmiacs appear to belong to the chorus, the iambic verses to the messenger. The latter verse he would read thus:—ἰὼ δάιοι φόνοι δάιοι δὲ τοκέων χεῖρες.—στενακτά, sc. τὰ πράγματ' ἐστὶ. So οὐκ ἀκουσά, Andr. 1084.

919. The second λέγε was added by W. Dindorf, by which the verse becomes

- μέλαθρα κακὰ τὰδε 920
 τλήμονάς τε παίδων τύχας.
 ΑΓ. ἱερὰ μὲν ἦν πάροιθεν ἐσχάρας Διὸς
 καθάρσι' οἴκων, γῆς ἄνακτ' ἐπεὶ κτανὼν
 ἐξέβαλε τῶνδε δωμάτων Ἡρακλῆς·
 χορὸς δὲ καλλίμορφος εἰστήκει τέκνων, 925
 πατὴρ τε Μεγάρᾳ τ'· ἐν κύκλῳ δ' ἤδη κανοῦν
 εἵλικο βωμοῦ, φθέγμα δ' ὅσιον εἵχομεν.
 μέλλων δὲ δαλὸν χειρὶ δεξιᾷ φέρειν,
 ἐς χέρνιβ' ὡς βάψειεν, Ἀλκμήνης τόκος,
 ἔσθη σιωπῇ. καὶ χρονίζοντος πατρὸς, 930
 παῖδες προσέσχον ὄμμ'· ὁ δ' οὐκέθ' αὐτὸς ἦν,
 ἀλλ' ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος,
 ῥίζας τ' ἐν ὄσσοις αἱματώπας ἐκβαλὼν

a double dochmiac of resolved syllables. — *ἔσθτο* Hermann for *ἔσσυτο*. In the last line *λέγε* directly governs *τύχας*. Pflugk erroneously makes it depend on *ἐπί*. Kirchhoff gives *τλήμονες τε παίδων τύχαι*.

922. *ἱερὰ*, not only the victims, the blood of which was to be sprinkled on both the person and the house of the murderer, but all relating to sacrifice; see Arnold on Thuc. iii. 104. From Aesch. Eum. 273 it is to be inferred that the victim was a pig, *καθαρμὸς χοιροκτόνος*, the sacrifice of which had been rendered necessary by Hercules having slain Lycus and cast out the body to the dogs, Androm. 1157, Heracl. 1050. The actual sacrifice was not performed till certain preliminary rites had been duly observed, e.g. the carrying of the basket with the knife around the altar, and the assembling of the people in solemn silence. See on Iph. A. 1473, and compare Ar. Pac. 948, *τὸ κανοῦν πάρεστ' ὁλὰς ἔχον καὶ στέμμα καὶ μάχαιραν, καὶ πῦρ γε τοῦτ', κοῦδεν ἴσχει πλὴν τὸ πρόβατον ἡμᾶς*. Iph. Aul. 1568, *ὁ παῖς δ' ὁ Πηλεΐδης ἐν κύκλῳ βωμῶν θεᾶς λαβὼν κανοῦν ἔθρεξε χέρνιβας θ' ὁμοῦ*.—*φθέγμα ὄσιον*, i. e. *εὐφημον*. Cf. Ion 98—100. Thus Clytemnestra in Agam. 1624 says she must hurry away, *τὰ μὲν γὰρ ἐστίας μεσομφάλου ἔσθηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός*.

923. *ἐπεὶ κτλ.*, to purify the house in

consequence of the murder.

925. *τέκνων* Canter for *πέπλων*.

927. *φθέγμα ὄσιον*. The *εὐφημία* that usually preceded a sacrifice.

928. *δαλὸν φέρειν*. Ar. Pac. 956, *ἄγε δὴ, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα, περίθι τὸν βωμὸν ταχέως ἐπιδέξια*.—*Φέρε δὴ, τὸ δαλὸν τόδ' ἐμβάψω λαβὼν*. A lighted brand from the altar was dipped into the water with which the assembled people were sprinkled. The next verse is quoted by Athen. lib. ix. p. 409, (who gives the accent *χέρνιβα*), and, together with the preceding, by the Schol. on Ar. Pac. *ut sup.* The next step was to scatter the barley-grains, and finally to slay the victim, as is clear from Pac. 962. 971. 1017.

930. *πατρὸς*, Hercules. But above, v. 926, *πατὴρ* is Amphitryon.

932. *ἐφθαρμένος*, 'distracted,' 'altered for the worse in, or with, distortion of eyes.' Pflugk well compares Bacch. 1166, *ἀλλ' εἰσορῶ γὰρ ἐς ὁμούς ὁρωμένην Πενθέως Ἀγαυὴν μητὲρ' ἐν διαστροφῶις ὄσσοις*, where see the note (on v. 1161).

933. *ἐκβαλὼν*, protruding the blood-shot roots in his eyes, i. e. protruding his eyes so that the roots seemed visible within the sockets; an hyperbole, not to be taken too literally.—*αἱματώπας* Porson for —*πούς*. See on Iph. T. 308. The dribbling of foam is a common sign of mania.

ἀφρὸν κατέσταζ' εὐτρίχου γενειάδος.
 ἔλεξε δ' ἅμα γέλῳτι παραπεπληγμένῳ, 935
 πάτερ, τί θύω, πρὶν κτανεῖν Εὐρυσθέα,
 καθάρσιον πῦρ καὶ πόνους διπλοῦς ἔχω,
 ἐξὸν μῖα μοι χειρὸς εἶ θεσθαι τάδε ;
 ὅταν δ' ἐνέγκω δεῦρο κρατ' Εὐρυσθέως,
 ἐπὶ τοῖσι νῦν θανούσιν ἀγνῶ χέρας. 940
 ἐκχεῖτε πηγὰς, ρίπτειτ' ἐκ χειρῶν κανᾶ.
 τίς μοι δίδωσι τόξα ; τίς *δ' ὄπλον χερός ;
 πρὸς τὰς Μυκῆνας εἴμι' λάζυσθαι χρεῶν
 μοχλοὺς δικέλλας θ', ὡς τὰ Κυκλώπων βάθρα
 φοῖνικι κανόνι καὶ τύκοις ἡρμοσμένα 945
 στρεπτῷ σιδήρῳ συντριαινῶσω πόλιν.
 ἐκ τοῦδε βαίνων ἄρματ' οὐκ ἔχων ἔχειν
 ἔφασκε, δίφρου τ' εἰσέβαινεν ἄντυγα,

935. ἅμα, 'with an idiotic laugh.' The use of ἅμα except with persons is rather rare.

936. τί θύω Barnes for τί θυμῷ. It is perhaps best to regard it as the deliberative conjunctive. He fancies he must slay Eurystheus as well as Lycus, and that he may as well perform the purificatory sacrifice for both at one and the same time.

938. μῖα χειρὸς. The ellipse of ἐκ is sufficiently defended by Cycl. 681, ποτέρας τῆς χερὸς ; Aesch. Prom. 733, λαῖα δὲ χειρὸς οἱ σιδηροτέκτονες ναίουσι Χάλυβες. The phrase commonly means 'on the right or left hand,' and may be compared with the use of πόθεν for ποῦ, Bacch. 1175. Here it has a slightly different sense, 'when I might make all right with one effort.' Πflugk, in a long note, comes to no more satisfactory conclusion than that the poet may have written ἔργον μῖα μοι χειρὸς κτλ. An easier alteration would be ἐξὸν μῖα μ' ἐκ χειρὸς.

940. ἐπὶ τοῖσι κτλ., ('for that slaughter) beside those just slain,' viz. Lycus.

942. The δὲ was inserted by Barnes.—ὄπλον χερός, his club.—τὰς Μυκῆνας, as τὰς Ἀθήνας is not unfrequently found, the article denoting the celebrity of the place, e.g. Oed. Col. 24, τὰς γούν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

944. ὡς τὰ Hermann after Wakefield for ὥστε, a false reading which gave rise

to the Aldine συντριαινῶσειν, which is a solecism. The φοῖνιξ κανὼν is the red string, such as workmen still use to mark wood or stone in straight lines. Dr. Schliemann found in the agora of Mycenae "fragments of a wall-coating of chalk with painted archaic ornamentations of red, blue, green, or yellow spiral lines" (Mycenae, p. 130). The masonry of accurately-fitted polygonal blocks, still to be seen in the ruins of Mycenae, is here described. See Mr. Clark's 'Peloponnesus,' p. 68.—τύκοις is the correction of Brodaeus for τύχαις. The word means a kind of hammer with a sharp point like a crane's bill (Ar. Av. 1138), a tool now commonly used in chipping the harder kinds of stone. See on Tro. 812.—στρεπτῷ σιδήρῳ, a lever (or crow-bar) slightly curved at the end to supply a fulcrum.—πόλιν is added by a common idiom; compare Hel. 3. Scaliger's correction πάλιν is wrongly admitted by Bothe and Kirchhoff. This would rather mean, 'I will ruin them a second time,' than 'I will reduce them to ruins again,' i. e. to mere stones as before. Rather perhaps we should read ἡρμοσμένην, 'a city which has its Cyclopiian blocks fitted by a mason's line and stone-pick.'—τριάκοντ', to upheave with a trident or lever (Bacch. 348), derives the additional sense of confusion and indiscriminate destruction from the σύν.

κάθεινε, κέντρον δῆθεν ὡς ἔχων χερί.
 διπλοῦς δ' ὀπαδοῖς ἦν γέλως φόβος θ' ὁμοῦ. 950
 καί τις τόδ' εἶπεν, ἄλλος εἰς ἄλλον δρακῶν
 παίζει πρὸς ἡμᾶς δεσπότης, ἧ μαίνεται ;
 ὁ δ' εἶρπ' ἄνω τε καὶ κάτω κατὰ στέγας,
 μέσον δ' ἔς ἀνδρῶν εἰσπεσὼν Νίσου πόλιν
 ἦκεν ἔφασκε, δωμάτων εἴσω βεβώς. 955
 κλιθεὶς δ' ἔς οὔδας, ὡς ἐκεῖ, σκευάζεται
 θοίνην. διελθὼν δ' ὡς βραχὺν χρόνον μονῆς
 Ἴσθμοῦ ναπαίας ἔλεγε προσβαίνειν πλάκας.
 κάνταῦθα γυμνὸν σῶμα θεὶς πορπαμάτων
 πρὸς οὐδέν' ἡμιλλᾶτο, κάκηρύσσετο 960
 αὐτὸς πρὸς αὐτοῦ καλλίνικος οὐδενὸς
 ἀκοὴν ὑπειπών. δεινὰ δ' Εὐρυσθεὶ βρέμων
 ἦν ἐν Μυκῆναις τῷ λόγῳ. πατὴρ δέ νιν
 θιγὼν κραταιᾶς χειρὸς ἐννέπει τάδε·

949. κέντρον — ἔχων is restored from Dio Chrysostom, Or. xxxii. p. 391 C., for the vulg. κέντρον — θένων, which is clearly wrong, even as regards the form of the word, θείναι being the present, θενεῖν the aorist. The same writer gives ἀντυγας for ἀντυγα.

950. διπλοῦς γέλως. Pfugk explains this too literally, "risus ambiguus dubitantium." The meaning is, διπλοῦν σχῆμα, γέλως τε καὶ φόβος. The perception of this doubtless made H. Stephens pretend that he found διπλῶς in MSS.

951. δρακῶν. A rare aorist, used by Aeschylus, Eum. 34.—For καί τις see Andr. 1104. Hel. 1589.

954. Νίσου πόλιν. He pretended that in his journey from Thebes to Mycenae, he had already reached Megara, which was called the 'city of Nisus' because it fell to the lot of Nisus, the fourth son of Pandion, in the division of the Attic empire. Hence, as Barnes observes, the people are called Νισαῖοι Μεγαρήες, Theocr. xii. 27.—δωμάτων κτλ., though in fact he had gone into his own house (εἰσέπεσε, v. praeced.).

956. ὡς ἐκεῖ, scil. ὦν. The conjecture of Dobree, adopted by W. Diendorf, ὡς ἔχει, though ingenious, is not necessary. In fact, the continuance of the delusion

is intended to be expressed, not the mere suddenness of the preparation. He fancies he is going to bivouac for the night, and so reclines on the ground as if in a position of rest.—In the next verse ὡς is Kirchhoff's emendation for εἰς.

959. πορπαμάτων, his χλαμὺς or scarf, Rhes. 442. Electr. 820.—πρὸς οὐδένα, with an imaginary adversary; as οὐδενὸς ἀκοὴν means 'the hearing of imaginary spectators.' Before proclaiming a prize, the herald called out ἀκούετε, λεῖψ, and in commanding this attention after the ordinary formula, Hercules was said ὑπειπεῖν, to tell them to give it. Photius, ὑπέπομεν, ἀντὶ τοῦ προείπομεν καὶ ὑπειπεῖν, ὑπαγορεύειν. Eur. Suppl. 1171, παῖσιν θ' ὑπεῖπον τοῖσδε τοὺς αὐτοὺς λόγους. Bacch. 1266, ἰδοῦ, τί μοι τόνδ' ἐρυπέπας εἰσὸρᾶν; Ar. Vesp. 55, ὀλίγ' ἂν θ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί. Ajac. 213, ὥστ' οὐκ αἰδῆρις ἂν ὑπέποις. Originally, the ὑπὸ gave the notion of *secret* suggestion in a person's ear; and as such suggestion is antecedent to action, the word became a synonym of προείπεῖν.—κάκηρύσσετο Reiske for κάκεκηρύσσετο. Elmsley preferred κάκηρύσσεται.

964. θιγὼν governs νιν, χειρὸς being the genitive of the part seized. Cf. Soph. Antig. 857.

ὦ παῖ, τί πάσχεις ; τίς ὁ τρόπος ξενώσεως 965
 τῆσδ' ; οὐ τί που φόνος σ' ἐβάκχευσεν νεκρῶν
 οὓς ἄρτι καίνεις ; ὁ δέ νιν, Εὐρυσθέως δοκῶν
 πατέρα προταρβούνθ' ἰκέσιον ψαύειν χερὸς,
 ὠθεῖ, φαρέτρην δ' εὐτρεπῇ σκευάζεται
 καὶ τόξ' ἑαυτοῦ παισὶ, τοὺς Εὐρυσθέως 970
 δοκῶν φονεύειν. οἱ δὲ ταρβούντες φόβῳ
 ὥρουον ἄλλος ἄλλοσ', ἐς πέπλους ὁ μὲν
 μητρὸς ταλαίνης, ὁ δ' ὑπὸ κίονος σκιάν,
 ἄλλος δὲ βωμὸν ὄρνις ὡς ἔπτηξ' ὑπο.
 βοᾷ δὲ μήτηρ, ὦ τεκῶν, τί δρᾷς ; τέκνα 975
 κτείνεις ; βοᾷ δὲ πρέσβυς οἰκετῶν τ' ὄχλος.
 ὁ δ' ἐξελίσσων παῖδα κίονος κυκλῶν
 τórνευμα δεινὸν ποδὸς, ἐναντίον σταθεῖς
 βάλλει πρὸς ἡπαρ· ὕπτιος δὲ λαΐνους
 ὀρθοστάτας ἔδευσεν ἐκπνέων βίον. 980
 ὁ δ' ἠγάλαξε κάπεκόμεπασεν τάδε·
 εἰς μὲν νεοσσὸς ὅδε θανὼν Εὐρυσθέως
 ἔχθραν πατρώαν ἐκτίνων πέπτωκέ μοι.
 ἄλλω δ' ἐπεῖχε τόξ', ὃς ἀμφὶ βωμίαν
 ἔπτηξε κρηπίδ', ὡς λεληθέναι δοκῶν. 985

965. Oed. Tyr. 99, τίς ὁ τρόπος τῆς *ξυμφορᾶς* ; — *ξενώσεως*, 'estrangement,' viz. of mind, or rather perhaps, 'strangeness' of conduct. Hermann seems rightly to explain it *rerum novarum effectio*, whereas others understand 'this journey,' ἀποδημία.

972. ὥρουον. Compare *πήδημ' ὀρούσας* Aesch. Ag. 826.

977. ἐξελίσσων, (Hipp. 864,) literally, 'unwinding him,' (a term used of the mazes of a dance, Tro. 3,) here means getting him clear of the pillar, behind which he had sheltered himself from the attack, by chasing him round it. On the nature of this pillar see Iph. T. 50.

978. τórνευμα is Matthiae's emendation of the Aldine *τόρνευμα*, for which Pflugk and Hermann adopt the tame reading *πόρνευμα*, pretended by H. Stephens to have been found in his MSS. A better guess would be *χόρνευμα*. Various

efforts have been made in restoring and interpreting this passage ; but the simplest expedient is to read *κυκλῶν* for *κύκλω*. Cf. Soph. Ant. 226, *ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν*. Literally, 'but he, in chasing his son away from the pillar making a fearful circuit of his foot, stood facing him (at last) and struck him to the vitals,' i. e. shot him to the heart with an arrow. Bothe follows Reiske, and edits *τόξνευμα δεινὸν, ποδὸς ἐναντίον σταθεῖς, βάλλει πρὸς ἡπαρ*.

980. ὀρθοστάτας (so Barnes for ὀρθοστάδας), 'uprights,' pillars ; a synonym here of *κίονας*. See Ion 1134, where they mean the poles supporting the tent.

983. ἐκτίνων. Cf. Aesch. Ag. 1582, *χερὸς πατρώας ἐκτίνοντα μηχανάς*.

985. κρηπίς bears its usual sense of a square platform or base on which a superstructure is raised ; here therefore the steps of the altar. See Ion 38. Hel.

φθάνει δ' ὁ τλήμων γόνασι προσπεσὼν πατρὸς
καὶ πρὸς γένειον χεῖρα καὶ δέρην βαλὼν,
ᾧ φίλτατ', αὐδᾶ, μή μ' ἀποκτείνης, πάτερ·
σὸς εἰμι σὸς παῖς· οὐ τὸν Εὐρυσθέως ὀλεῖς.
ὁ δ' ἀγριωπὸν ὄμμα Γοργόνης στρέφων, 990
ὡς ἐντὸς ἔσται παῖς λυγροῦ τοξεύματος,
μυδροκτύπον μίμημ', ὑπὲρ κᾶρα βαλὼν
ξύλον καθήκε παιδὸς ἐς ξανθὸν κᾶρα,
ἔρρηξε δ' ὅστω. δεύτερον δὲ παιδ' ἔλων,
χωρεῖ τρίτον θυμ' ὡς ἐπισφάξων δυοῖν. 995
ἀλλὰ φθάνει νιν ἢ τάλαιν' εἴσω δόμων
μήτηρ ὑπεκλαβούσα, καὶ κλήει πύλας.
ὁ δ' ὡς ἐπ' αὐτοῖς δὴ Κυκλωπίοισιν ὦν
σκάπτει, μοχλεύει θύρετρα, κᾶκβαλὼν σταθμῷ
δάμαρτα καὶ παιδ' ἐνὶ κατέστρωσεν βέλει. 1000
κᾶνθένδε πρὸς γέροντος ἱππεύει φόνον·
ἀλλ' ἦλθεν εἰκὼν, ὡς ὄραν ἐφαίνετο
Παλλὰς, κραδαίνουσ' ἔγχος ἐπιλόφω κᾶρα,

546. *Infra*, v. 1261.—ἐπτηξε is pluperfect in sense, 'had crouched.' This was the third son; cf. 974.

989. σὸν παιδ', οὐ τὸν κτλ. Elmsley.

991. ὡς ἐντὸς κτλ. 'Since the boy had taken his stand within the distance at which an arrow is fatal,' i. e. too close to be shot with the bow. Cf. 203.

992. μίμημα, the usual accusative (*sup.* 978) of apposition to the sentence, 'striking him over the head as a smith smites the hot iron on his anvil.'

994. ἔλων, 'so having slain.' This third son he wished to slay over the bodies of the other two (cf. *Electr.* 291), whence he is said χωρεῖν &c. Barnes well observes, both from Apollodor. ii. 2, 11, and from v. 474 *supra*, that the sons of Hercules by Megara were three in number.

995. ἐπισφάξων. From Ar. Ran. 564 we may infer that this was a well-known stage effect. Hercules now draws his sword, having already used his bow and his club.

996. On φθάνειν with an aorist participle, which is less usual than a present, see *Alcest.* 662. *Supra*, v. 986.

998. Κυκλωπίοισιν, supply *τείχεσι*, and compare *Κυκλωπῶν πόλιν* in v. 15. Both here and there W. Dindorf prefers the form in —ios to that in —eios, which Kirchhoff retains.

999. σκάπτει and μοχλεύει refer to *μοχλοῦς δικάλλας τ'*, *sup.* 944.—*θύρετρα*, viz. the doors of the *γυναικωνίτις*, the πύλαι of v. 997.—*παιδα*, viz. the child she had removed, &c., *ibid.*—*ἐκβαλὼν*, cf. *Hec.* 1044. Or. 1475.

1002. ὡς ὄραν—Παλλὰς. 'Pallas, as she appeared to the sight.' So Bacch.

1078, *ἐκ δ' αἰθέρος φανῇ τις, ὡς μὲν εἰκάσαι, Διόνυσος.*

1003. ἐπιλόφω κᾶρα, with crested or helmeted head. Nothing seems simpler, if, with Dr. Wordsworth, (*Athens and Attica*, p. 124,) we suppose that the great bronze statue of Pallas on the Acropolis is meant. The old reading, corrected by Wakefield, was *ἐπὶ λόφω κᾶρα*, which is retained, though clearly corrupt, by Kirchhoff, W. Dindorf, and Pflugk. The latter proposes, what is at least only remotely probable, Παλλὰς, κραδαίνουσ' ἔγχος, ἐπ' ὀρόφων ἄκρων. Barnes edits *ἔγχος ἐπίλογχον χερσὶ*, after Canter, com-

καῖρριψε πέτρον στέρνον εἰς Ἡρακλέους,
 ὃς νυν φόνου μαργῶντος ἔσχε κεῖς ὕπνον 1005
 καθήκε· πίτνει δ' ἐς πέδον πρὸς κίονα
 νῶτον πατάξας, ὃς πεσήμασι στέγης
 διχορραγῆς ἔκειτο κρηπίδων ἔπι.
 ἡμεῖς δ' ἔλευθεροῦντες ἐκ δρασμῶν πόδα 1010
 σὺν τῷ γέροντι δεσμὰ σειραίων βρόχων
 ἀνήπτομεν πρὸς κίον', ὡς λήξας ὕπνου
 μηδὲν προσεργάσαιο τοῖς δεδραμένοις.
 εὐδαι δ' ὁ τλήμων ὕπνον οὐκ εὐδαίμονα
 παῖδας φονεύσας καὶ δάμαρτ'. ἐγὼ μὲν οὖν 1015
 οὐκ οἶδα θνητῶν ὅστις ἀθλιώτερος.

ΧΟ. ὁ φόνος ἦν ὃν Ἀργολὶς ἔχει πάτρα

paring Hipp. 221, ἐπίλογον ἔχουσ' ἐν χειρὶ βέλος. The sense is, ἦλθεν εἰκῶν τις, ἢ τοῖς ὁρῶσι Παλλὰς εἶναι ἐφαίνετο, 'a form suddenly came, Pallas as she appeared to the beholders,' armed with spear and helmet, as she was familiarly seen represented in the statue. She is called Γοργολόφα in Ar. Equit. 1181. Hermann's reading is unsatisfactory, ἀλλ' ἦλθεν, εἰκῶν ὡς ὁρῶν, ἐφανέ τε Παλλὰς, κραδαίνουσ' ἔγχος, ὑπὸ λόφῳ κάρα. This action of Pallas, it must be observed, was a friendly and not a hostile one. She could not suddenly cure the madness sent at the instigation of Hera, (for one divinity never interfered with the counsels of another, Hippol. 1329,) and therefore she cast him into a temporary unconsciousness of himself. See Heracl. 920, καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν | λέγουσ' ἐπικουρον εἶναι.

1005. As the person rather than his action is usually called μαργῶν, Elmsley proposed μαργῶντά τ' ἔσχε, comparing Phoen. 1163, ἀλλ' ἔσχε μαργῶντ' αὐτὸν κτλ. We might as easily read μαργῶντ' ἔσχε. (So also Nauck ap. Kirch.) However, slaughter itself may be poetically said μαργῶν, to revel in the destruction of human life. She 'stopped him from his mad career of slaughter.'

1008. πεσήμασι στέγης, the falling in of the roof; cf. v. 999.—κρηπίδων, perhaps the plinth or base of the pillar itself; or it may mean any raised part of the floor. The pillar had fallen with the roof, and had been broken in two by the vio-

lence of the blow, and Hercules had fallen on the pillar, and was tied to it, *inf.* v. 1096.

1011. σειραίων, made of rope. So Pierson for *σειρεύων*. To the same critic is due the transposition of this with the preceding verse. The sense is, 'we, delivered at length from being chased by him, (getting clear off in the chase,) tied him fast to the pillar by the aid of Amphitryon, in order that, when he should have awaked, he might do no additional harm beside what he had already done.'

1017. The chorus compare with the murder of Hercules' children, those two similar events, renowned in song, of relations slain by kindred hands, the sons of Aegyptus by the Danaids, and Itys by his mother Procne. Both this brief ode and the ensuing dialogue with Amphitryon are for the most part dochmiacs alternating with senarii, a combination very common in Euripides when some great event, recently past, is discussed in animated language by parties nearly concerned in it. "Tragedy" (says O. Müller, *Hist. Gr. Lit.* p. 315) "has no form more peculiarly her own, nor more characteristic of her entire being and essence," viz. than the dochmiac rhythm. Hermann has laboured to reduce the whole passage (1029—1086), which is very corrupt and difficult, into a complex and unnatural system of strophes and antistrophes, many of them consisting of one and two lines a-piece. His arrangement is however rejected by the more recent editors.

τότε μὲν περισαμότατος καὶ ἄριστος * ἐν Ἑλλάδι
τῶν Δαναοῦ παίδων
τὰ δ' ὑπερέβαλε, παρέδραμε τὰ τότε κακά. 1020
τάλανι διογενεῖ [κόρῳ] μονοτέκνου Πρόκνης
φόνον ἔχω λέξαι θυόμενον Μούσαις
σὺ δὲ τέκνα τρίγωνα τεκόμενος, † ὦ δαῖς,
λυσσάδι συγκατειργάσω μοίρα.
ἐῆ, τίνα στεναγμὸν 1025

1018. τότε μὲν, scil. ὅτε ἐγένετο, a common use, virtually equivalent to ποτέ. So Aesch. Cho. 962, σεμνοὶ μὲν ἦσαν ἐν θρόνοις τῶν ἡμεῶν. Bothe omits these two words as an interpolation; but τὰ τότε κακά below is in favour of retaining them. The metre seems to demand the insertion of ἐν, and thus it may be compared with Ion 1466, Phoen. 109, 146, inf. v. 1055; but it is doubtful if it should not be dochmiac as far as v. 1024. —For ἄριστος Hermann, Pflugk, W. Dindorf, give ἄριστος, the conjecture of Musgrave and Reiske. The word may virtually mean φόνος ἀρίστων τῶν ἐν Ἑλλάδι. Matthiae explains it of the advantage which the event brought to the Argives by liberating them from tyrants; Klotz (Praef. p. xviii), “quum clarissimus tum in suo genere maximus ac praestantissimus.” He well compares Aesch. Cho. 620, κακῶν δὲ πρεσβεύεται τὸ Δῆμιον λόγῳ, ‘is put first in story,’ ‘is considered as before all others.’ And the poet here consistently goes on to say τὰ δ' ὑπερέβαλε κτλ., ‘yet, very notable and great as that was, the present murder has surpassed it.’ Barnes observes, “ἄριστος dicitur φόνος hic περισσήματος, non quod res ista Poetae probetur, sed ob immanitatem et excellentiam quamdam sceleris.”—τῶν Δαναοῦ Hermann for τῶν τῶν (or τοῦ) Δαναοῦ.

1020. τὰ δ' for τὰδ' Hermann. Wunder, quoted by Pflugk, suggests τὰδε δ', which gives a complete dochmiac dimeter of resolved syllables.

1022. θυόμενον Μούσαις. Both Hermann and Matthiae perceived the sense to be, that Itys was slain by his mother to be a subject of song. The other dative, τάλανι κτλ., seems also to depend, though less directly, on θυόμενον. Taken alone, φόνος θύεται τινὶ would here bear the meaning ‘blood is shed to a person,’ i. e. his blood is shed for him, but as an offer-

ing to another (Μούσαις). We may call it here the *dative of reference* to the person, about whom an act is done. Kirchhoff is probably right in omitting κόρῳ as a gloss. One might suspect the passage should be restored thus: τάλανι διογενῇ μονοτέκνου Πρόκνης κόρον (or γόνον) ἔχω λέξαι θυόμενον Μούσαις. Madvig, Adv. Crit. i. p. 217, approves Wunder's conjecture θερόμενον for θυόμενον, and calls the vulgate *merae nugae*.

1023. The common reading, ὦ δαῖς, is of course corrupt. Canter proposed ὦ δαῖε, which, though adopted by Hermann, Nauck, and Pflugk, is rejected by Elmsley as “contra morem tragicorum dictum.” He himself proposed ὦ τάλας, which W. Dindorf alters to ὦ τάλαν. Barnes edits on his own conjecture ὦ παῖ Διός. Kirchhoff suggests οὐ δαῖς. Perhaps, σὺ δὲ τέκνα τρίγωνα τεκόμενος ὀλέκεις, λυσσάδι συγκατειργάσάμενος μοίρα, or νῦν may be supplied before μοίρα, to complete the dochmiac. ‘You,’ says the Chorus, ‘slew your three sons, while Procne slew one; and he was an offering to the Muses, while yours were sacrificed to the demon of madness.’

1025—6. These two verses are likewise corrupt. The archetypus MS. was probably difficult to read in this part. For ἐῆ the copies give ἐς. For τὸν Ἀῖδα χορὸν we should probably read ἢ τὴν Ἀῖδα νόμον, ‘what death-strain,’ of which the words φθιτῶν ᾠδῶν seem to have been a gloss. It was enough to have said, in a double dochmiac, τίνα γόνον ἢ τὴν Ἀῖδα νόμον ἀχῆσω; W. Dindorf appears rightly to have corrected the vulg. λαχῆσω, after Elmsley. Hermann explains ἐς τίνα (meaning to show that it does not agree with στεναγμὸν) “in quemnam, in occisone, an in eum, qui occidit?” One might suggest the following as not improbable:—ἐῆ, τίς

ἡ γόον [ἡ φθιτῶν ὥδαν] ἡ τίν' Ἀίδα χορὸν ἀχήσω ;
φεῦ φεῦ·

ἴδεσθε, διάνδιχα κλῆθρα

κλίνεται ὑψιπύλων δόμων.

1030

ἰώ μοι.

ἴδεσθε τάδε τέκνα πρὸ πατρὸς

ἄθλια κείμενα δυστάνου,

εὐδοντος ὕπνου δεινὸν ἐκ παίδων φόνου.

περὶ δὲ δεσμὰ καὶ πολύβροχ' ἀμμάτων

1035

ἐρείσμαθ' Ἡράκλειον

ἀμφὶ δέμας τάδε λαΐνοις

ἀνημμένα κίοσιν οἴκων.

ὁ δ', ὥς τις ὄρνις ἄπτερον καταστένων

ὥδινα τέκνων, πρέσβυς ὑστέρῳ ποδὶ

1040

πικρὰν διώκων ἤλυσιν πάρεσθ' ὅδε.

ΑΜ. Καδμείοι γέροντες, οὐ σίγα σί-

γα τὸν ὕπνω παρειμένον ἐάσεν' ἐκ-

λαθέσθαι κακῶν ;

στεναγμὸν τάλας | ἡ γόον ἡ τίν' Ἀίδα
νόμον ἀχήσω ;

1030. κλῆθρα κλίνεται. Whatever is the exact sense of this obscure phrase, it occurs also in Oed. R. 1261, ἐκ δὲ πυθμῶν ἔκλινε κοῖλα κλῆθρα. The general meaning is, that the double door of the room is being opened (by the *eccyclema*) to display the bodies within. Hence διάνδιχα alludes to the separation of the two hinged doors in the middle. Others refer the words to the violent demolition of the doors by Hercules himself, described above, v. 999; but the present tense κλίνεται is rather against this view. In the passage of Sophocles, the πυθμένες are the sockets in which the doors moved by pivots in place of hinges; while κλῆθρα, which in strict sense answers to our word 'shutters,' seem to mean the folding leaves, i. e. the door itself. Perhaps in Sophocles we should read ἐκ δὲ πυθμῶν ἔκλινε κοίλων κλῆθρα. No explanation of κοῖλα κλῆθρα that we have seen is at all satisfactory.

1032. τὰ τέκνα Hermann for τάδε τέκνα, but the article is incorrect. The metre is rather anomalous; it occurs above v. 1029, *inf.* 1038, 1083, Androm.

826, but it is hard to reduce it under any definite system. Here, perhaps, we should read either πρὸ πατρὸς ποδοῖν or πάροιθεν πατρός.

1031. ἐκ παίδων φόνου, 'after his children's slaughter,' is Dobree's happy restoration of ἐκποδῶν φόνου.

1035—8. 'And all round are bonds and the many-looped fastenings of ties about the body of Hercules, attached to the stone pillars of the house.' See above, v. 1011. The combination of ἀμφὶ and περὶ is epic (cf. v. 243); but Elmsley seems to be right in omitting a second ἀμφὶ before κίοσιν. Hermann, who makes 1074—7 antistrophic to the present passage, is forced to assume that something has been lost after Ἡράκλειον.

1039. ὁ δὲ — πρέσβυς. For this Homeric use of the article see on Hel. 1025, τὴν μὲν σ' ἐάσαι πατρίδα νοστήσαι Κύπριν. — ἄπτερον, unfledged; a pretty simile elegantly versified.—διώκων, 'plying,' 'hastening.' Cf. v. 1082.

1044. ἐκλαθέσθαι Hermann for λαθέσθαι, comparing Orest. 325, τὸν Ἀγαμέμνονος γόον ἐάσαι' ἐκλαθέσθαι λύσας.—ἐάσεν' Barnes for ἐάσαι'.

- ΧΟ. κατὰ σε δακρύοις στένω, πρέσβυ, καὶ 1045
τέκεα καὶ τὸ καλλίνικον κάρα.
- ΑΜ. ἐκαστέρω προβάτε, μὴ κτυπεῖτε, μὴ
†βοᾶτε, μὴ τὸν εὖ διαύοντα ὑπνώδεά τ'
εὐνᾶς ἐγείρετε. 1050
- ΧΟ. οἷμοι
φόνος ὅσος ὅδ' ΑΜ. ᾧ ᾧ,
διὰ μ' ὀλεῖτε. ΧΟ. κεχυμένος ἐπαντέλλει.
- ΑΜ. οὐκ ἀτρεμαῖα θρήνον αἰάζειτ', ὦ γέροντες * * ;
μὴ δέσμ' ἀνεγειρόμενος χαλάσας ἀπολεῖ πόλιν, 1055
ἀπὸ δὲ πατέρα μέλαθρά τε καταρρήξῃ.
- ΧΟ. ἀδύνατ' ἀδύνατά μοι.
- ΑΜ. σίγα, πνοὰς μάθω· φέρε πρὸς οὓς βάλω.
- ΧΟ. εὐδαι ; 1060
- ΑΜ. ναί, εὐδαι ὕπνον ὕπνον ὀλόμενον,
ὃς ἔκαν' ἄλοχον, ἔκανε [δὲ] τέκεα τοξήρει
ψαλμῶ τοξεύσας.

1045. κατὰ σε Elmsley for καὶ σέ. Hermann gives καὶ σέ γε. Cf. v. 1039, 1115.

1049. Of this passage Hermann remarks, "indiget hic locus, si quis alius, codicum auxilio." The form διαύειν is corrupt, ἰαύειν, not αἰειν, being 'to sleep,' as Barnes remarked, editing διᾶν-οντα. Bothe gives εὐδιᾶοντα, i. e. ἐν εὐδίᾳ ὄντα, comparing ἐν εὐδίᾳ δὲ πῶς ἔστη—δεσπότης, in Andr. 1145. But εὐδιᾶν, to say nothing of the uncontracted form of the participle, is an unlikely word, and is unknown to the lexicons, unless indeed in Theocr. xvi. 38, for ἐν-διδάσκον ποιμένες ἔκκριτα μᾶλα, we should read εὐδιδάσκον. Fix (ap. Kirch.) more plausibly suggests τὸν εὖ θ' ἰαύονθ'. Perhaps, μὴ τὸν εὖ ἰαύονθ' ὕπνω | βοᾶ ἐγείρετε. Compare the hiatus in ναὶ εὐδαι, v. 1061.

1052. φόνος, 'gore,' which, being shed on the ground, is said to rise up against the murderer, as in Electr. 41, εὐδοντ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος φόνον. Hermann restored this passage by adopting διὰ μ' ὀλεῖτε from Wakefield, for διαμολεῖτε, and giving the next two words to the chorus instead of Amphitryon.

1054. ἀτρεμαῖα for ἀτρεμέα and αἰάζειτ' for αἰάζει are Hermann's corrections. The

former word occurs, though by conjecture only, in Aesch. Suppl. 678, φυλάσσοι τ' ἀτρεμαῖα τιμὰς τὸ δῆμιον κτλ. The meaning is, 'If you must give utterance to these expressions of woe, do so in a subdued voice.' In the next verse Kirchhoff gives ἦ for μὴ. This suits the sense better ('be quiet, or he will destroy the whole city when he wakes'), and avoids the unusual syntax μὴ ἀπολεῖ, Heath's ἀπολῇ being of course a solecism.—καταρρήξῃ Hermann, καταρρήξει Kirchhoff, for καταρῆξῃ.—After γέροντες a word seems to have been lost. This may have been φόβω, and therefore μὴ has been retained. See on Aesch. Pers. 120. Perhaps however γέροντες was added, the exclamation ὦ (or ὦ) standing alone, in the sense of ὡή, *inf.* 1106.

1058. ἀδύνατα, viz. to speak in gentler tones, v. 1054.

1059. σίγα κτλ. 'Hush! let me ascertain his breathing; let me apply my ear close,' προσβάλω. With these words Amphitryon stoops over the sleeping body of his son. This and the next three verses are dochmiac. The δὲ in v. 1062 appears to be interpolated.—ψαλμῶ, the *twang* of the bowstring, Ion 173.

1064. Madvig, Adv. Crit. i. p. 248, thinks τοξεύσας added as a gloss. Per-

- ΧΟ. στενάζέ νυν ΑΜ. στενάζω. 1065
 ΧΟ. τέκνων ὄλεθρον ΑΜ. ὦμοι.
 ΧΟ. σέθεν τε παιδός. ΑΜ. αἰαῖ.
 ΧΟ. ὦ πρέσβυ
 ΑΜ. σίγα σίγα·
 παλίντροπος ἐξεγειρόμενος στρέφεται· φέρε
 ἀπόκρυφον δέμας ὑπὸ μέλαθρον κρύψω. 1070
 ΧΟ. θάρσει· νύξ ἔχει βλέφαρα παιδὶ σῶ.
 ΑΜ. ὀράθ' ὀράτε.
 τὸ [μὲν] φάος ἐκλιπεῖν ἐπὶ κακοῖσιν οὐ
 φεύγω τάλας· ἀλλ' εἴ με κανεῖ πατέρ' ὄντα, 1075
 πρὸς δὲ κακοῖς κακὰ μήσεται,
 πρὸς Ἑρινύσι θ' αἶμα σύγγονον ἔξει.
 ΧΟ. τότε θανεῖν σ' ἐχρῆν, ὅτε δάμαρτι σῇ
 φόνον ὁμοσπόρων ἔμολες ἐκπράξειν
 Ταφίων περὶ κλυστον ἄστν πέρσας. 1080

haps, ὅς ἔκαν' ἄλοχον ἦν (*suam*), ἔκανε δὲ τέκεα τοξήρει ψαλμῶ, a trimeter dochmiac.

1069. παλίντροπος. 'He is turning on to the other side in waking. Let me away and conceal my body in the house.' Amphitryon had expressed fear (at v. 1056, and again he does so at v. 1075) that his son will slay him, and hence he proposes to escape by hiding himself. The reply is, 'Fear not, sound sleep still holds your son's eyelids.' The metre is again anomalous. A dochmiac verse with *anacrusis* would be made by reading παλίντροπος ἐξεγείρεται στρεφόμενος. See on v. 1205. Hermann gives *ἐξανγειρόμενος*, to suit his antistrophic theory.

1074—7. These verses do not seem free from corruption. No great reliance can be placed on Hermann's opinion that they are antistrophic to 1035—8. The following may be suggested, omitting the μὲν with Hermann:

τὸ φάος ἐκλιπεῖν ἐπὶ κακοῖσιν οὐτὶ φεύγω
 τάλας·
 ἀλλ' εἴ με κτενεῖ πατέρα, πρὸς κακοῖς
 δὲ κακὰ μήσεται,
 πρὸς Ἑρινύσι σύγγονον αἱμά θ' ἔξει.

Where the first three are dochmiacs, the fourth the same as v. 1029 and 1038. Amphitryon, still alarmed for his own

safety, and distrustful of his son's slumbers, exclaims, 'beware! To die (indeed) after these miseries I shun not; but (the fear is) that he may slay me his father, and devise evil upon evil, and so, beside his (present) curse, incur the guilt of kindred blood.' The sense of the last verse, as Klotz observes, is πρὸς Ἑρινύσι Ἑρινύας ἔξει.—ἀλλ' εἴ, for ἀλλὰ τοῦτο μᾶλλον φεύγω or δέδοικα, εἴ κτλ. Here Klotz is less happy in taking the δὲ in v. 1076 for the apodosis, 'if he slays me, then he will devise a new crime' &c. The same idea occurred to Bothe.

1079. φόνον ὁμοσπόρων. The brothers of Alemena had been slain in a war with the Taphii or Teleboae. Apollodor. ii. 4, 6, λεγούσης δὲ Ἀλκμήνης, γαμηθήσεσθαι τῷ τῶν ἀδελφῶν αὐτῆς ἐκδικήσαντι τὸν θάνατον, ὑποσχόμενος ἐπὶ Τηλεβόας στρατεύειν Ἀμφιτρυῶν καὶ παρεκάλει συλλαβέσθαι Κρέοντα.—ἔμολες is Matthiae's reading for ἐμελλες, and it is greatly recommended by both sense and metre. 'You ought to have died when you went to avenge for your wife the slaughter of her brothers, by destroying the island-city of the Taphii.' Hartung (ap. Kirch.) proposed ἐκπράξας, i. e. 'when you returned home all glorious after the successful expedition.'—περὶ κλυστον, see on v. 60.

- ΑΜ. φυγᾶ φυγᾶ, γέροντες, ἀποπρὸ δωμάτων
διώκετε, φεύγετε μάργον
ἄνδρ' ἐπεγειρόμενον.
τάχα *δὲ φόνον ἕτερον ἐπὶ φόνῳ βαλὼν 1085
*ὅδ' ἀναβακχεύσει Καδμείων πόλιν.
- ΧΟ. ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὦδ' ὑπερκότως
τὸν σὸν, κακῶν δὲ πέλαγος ἐς τόδ' ἤγαγες ;
- ΗΡ. ἔα.
ἔμπνους μὲν εἰμι καὶ δέδορχ' ἅπερ με δεῖ,
αἰθέρα τε καὶ γῆν τόξα θ' ἡλίου τάδε· 1090
ὥς *δ' ἐν κλύδωνι καὶ φρενῶν ταραγμάτι
πέπτωκα δεινῷ, καὶ πνοᾶς θερμᾶς πνέω,
μετάρσι, οὐ βέβαια, πνευμόνων ἄπο.
ἰδοῦ, τί δεσμοῖς ναῦς ὅπως ὠρμισμένος
νεανίαν θώρακα καὶ βραχίονα 1095
πρὸς ἡμιθραύστῳ λαΐνῳ τυκίσματι

1082. The metre of this verse is the same as v. 1029.

1085. The words δὲ and ὅδ' were supplied by Hermann to complete the dochmiac verses. W. Dindorf proposes ἔτ', Pflugk τάχ' ἀναβακχεύσει, Kirchhoff φόνον ἔθ' ἕτερον, and Nauck ἄν' αὐ βακχεύσει. Cf. El. 1121, ἄν' αὐ σὲ ζωपुरεῖς νείκη νέα. The sense is, 'he will commit some new murder and rouse to vengeance the whole city of Thebes.'

1087. ὑπερκότως, with excessive wrath. It was an opinion of Blomfield's that ὑπερκότως should in all places be substituted for this compound of κότος. But see the note on Aesch. Theb. 386. For κακῶν πέλαγος see on Eur. Suppl. 824.— These two lines, which used to commence the speech of Hercules, were assigned to the chorus by Heath.

1089. Hercules awakes from his deep and dreamy sleep, restored indeed to his senses, yet wildly looking round and asking where he is, and why his arrows lie scattered on the ground among bodies of the slain. In a splendid speech, which the poet has contrived to make at once natural, dignified, and full of pathos, he explains his perplexity, and calls for some of his friends to remove it. There is a very similar scene in the *Bacchae*, v. 1264 seqq., where Agave first returns to consciousness after killing her son Pen-

theus, and, like Hercules here, gazes at the bright sky as if to be assured of her own identity, and her connexion with the beings of earth.

Ibid. ἔμπνους, literally 'in breath,' (as we say conversely that a person is 'out of breath,') here for 'living.' So in Hel. 31, εἰδῶλον ἔμπνουν.—τόξα, 'the rays,' for τόξευμα. Hence Apollo the Sun-god was ἑκηβόλος &c.

1091. The δὲ, which seems necessary to answer the preceding μὲν, was added by Reiske. The ὥς is an exclamation, 'and how I am in a terrible plight' &c. The πνοαὶ θερμαὶ are feverish and excited breathings, not staid and regular, βέβαιαι, but projected towards the upper air, μετάρσιαι, by the head being erected. Pflugk well illustrates the latter phrase by a verse of Menander, ἕπτιον, μόλις λαλοῦντα, καὶ τὸ πνεῦμ' ἔχοντ' ἄνω, and Dionys. Halicarn. xi. 28 fin., ἀσθμαίνων ἔτι καὶ μετέωρος τὸ πνεῦμα. The neuter adjectives, it is hardly necessary to observe, are used for adverbs. See v. 61.

1095. θώρακα, for στέρνον. See v. 1011.

1096. ἡμιθραύστῳ. The emendation of Elmsley for πρόσκειμι θραυστῷ. Lit. 'How is it that, with cords, like a ship, having my sturdy breast and arms moored to a broken stone-carved pillar, I am sitting here?' &c. It was on a pillar broken

ἦμαι νεκροῖσι γείτονας θάκους ἔχων,
 πτερωτά τ' ἔγχη τόξα τ' ἔσπαρται πέδῳ,
 ἂ πρὶν παρασπίζοντ' ἐμοῖς βραχίουσιν
 ἔσωζε πλευράς, ἐξ ἐμοῦ τ' ἐσώζετο ; 1100
 οὐ που κατῆλθον αὖθις εἰς Ἄιδου πάλιν
 Εὐρυσθέως δίαυλον ἐξ Ἄιδου μολών ;
 ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρον
 Πλούτωνά τ', οὐδὲ σκῆπτρα Δήμητρος κόρης.
 ἔκ τοι πέπληγμαι ποῦ ποτ' ὦν ἀμχανῶ ; 1105
 ὦν, τίς ἐγγὺς ἢ πρόσω φίλων ἐμῶν,
 δύσγνωϊαν ὅστις τὴν ἐμὴν ἰάσεται ;
 σαφῶς γὰρ οὐδὲν οἶδα τῶν εἰωθότων.
 AM. γέροντες, ἔλθω τῶν ἐμῶν κακῶν πέλας ;

in half (*διχορραγῆς*, v. 1009) that Hercules had sunk down to rest ; it was to the fragment which supported his head and back that he was tied. When he arose from sleep, he could not, being tied, do more than *sit* upon the broken column. Hence ἦμαι, Musgrave's correction for ἦ μὲν, seems clearly right, and consequently ἔχων for ἔχω. Hermann, retaining ἔχω, gives ἦ μὴν with Wakefield, 'Surely I have a seat close to the dead.' But this is not the idiomatic use of ἦ μὴν, and were it so, the expression is much too strong for describing an obvious fact. For *τειχίσματι* W. Dindorf rightly gives *τυκίσματι* in his text. A column could not be called *τείχισμα*, 'a piece of walling,' but very appropriately it is said to be the work of the *τύκος* (v. 945). The same correction should be made in frag. Andromed. 127, *παρθένου τ' εἰκό τινα ἐξ αὐτομόρφων λαῖνων τειχισμάτων, σοφῆς ἀγαλμα χειρός*. Where *αὐτόμορφον τυκίσμα* is a statue chiselled out of the natural rock.

1100. ἐξ ἐμοῦ ἐσώζετο. To cast away arms in battle was a disgrace, and therefore he says that he repaid their protection of him by himself in turn protecting them.

1101. οὐ που W. Dindorf for the Al-dine οὐπω. Others give ἦπου after H. Stephens. See Hel. 135. El. 235. The meaning is obvious enough, 'Surely I have not descended to Hades again, after having run the course of Eurystheus (i. e. performed the labour imposed by him)

out of Hades ? Obvious however as it is, the editors have not perceived, with the exception of Bothe, that ἐξ Ἄιδου must be restored, for the vulg. εἰς Ἄιδου repeated in v. 1102. W. Dindorf thinks εἰς Ἄιδου μολών "*lacunae explendae causa ab librario adjecta*," a theory to which he often has recourse. Pierson proposed, and Hermann and Kirchhoff approve the suggestion, to read *ἐντολαῖς* for εἰς Ἄιδου in one or the other verse. But ἐξ Ἄιδου, (which had occurred independently to the present editor also,) removes every difficulty. See above, v. 619, and on *δίαυλος*, the to-and-fro journey, Aesch. Ag. 335.

1103. ἀλλ' οὔτε κτλ. 'And yet,' he adds, looking wildly round him, 'I see not here those terrible forms, so familiar to me in Hades, the stone of Sisyphus nor the sceptre of Demeter's daughter,' i. e. Cora herself.—For οὔτε — τε — οὐδὲ, 'neither' — 'nor yet,' see Androm. 568. Elmsley needlessly reads οὔτι, followed by W. Dindorf.

1105. Perhaps, ποῦ ποτ' εἰμ' ἀμχανῶ.

1108. For οὐδέν we should perhaps restore οὐδέν, so that τῶν εἰωθότων would mean τῶν ἡθόδων, scil. φίλων. The common reading means, that his δύσγνωϊα, or difficulty of recognition, extends to objects hitherto the most familiar.

1109. τῶν ἐμῶν κακῶν, not 'my own harm,' i. e. chance of death (Bothe), but my afflicted son and the corpses of his children. This ἔλθω is deliberative, 'should I go?' Cf. v. 1123. In the

- ΧΟ. κάγωγε σὺν σοὶ, μὴ προδοὺς τὰς συμφοράς. 1110
 ΗΡ. πάτερ, τί κλαίεις καὶ συναμπίσχει κόρας
 τοῦ φιλτάτου σοι τηλόθεν παιδὸς βεβώς ;
 ΑΜ. ὦ τέκνον· εἰ γὰρ καὶ κακῶς πράσσων ἐμός.
 ΗΡ. πράσσω δ' ἐγὼ τί λυπρὸν, οὗ δακρυρροεῖς ;
 ΑΜ. ἂ καὶν θεῶν τις, εἰ πάθοι, καταστένοι. 1115
 ΗΡ. μέγας γ' ὁ κόμπος, τὴν τύχην δ' οὐπω λέγεις.
 ΑΜ. ὀρᾷς γὰρ αὐτὸς, εἰ φρονῶν ἤδη κυρεῖς.
 ΗΡ. εἴπ' εἰ τι καινὸν ὑπογράφει τῷμῳ βίῳ.
 ΑΜ. εἰ μηκέθ' Ἄιδου βάκχος εἶ, φράσαιμεν ἄν.
 ΗΡ. παπαῖ, τόδ' ὡς ὑποπτον ἡνίξω πάλιν. 1120
 ΑΜ. καί σ', εἰ βεβαίως εἶ φρονεῖς, ἤδη σκοπῶ.
 ΗΡ. οὐ γάρ τι βακχεύσας γε μέμνημαι φρένας.
 ΑΜ. λύσω, γέροντες, δεσμὰ παιδὸς, ἥ τί δρῶ ;
 ΗΡ. καὶ τὸν γε δήσαντ' εἴπ'· ἀναινόμεσθα γάρ.
 ΑΜ. τοσοῦτον ἴσθι τῶν κακῶν· τὰ δ' ἄλλ' ἔα. 1125

next verse it is hortative, 'Let me too go with you,' and hence *μὴ* is used with *προδοῦς*, whereas *οὐ* would have been required if he had meant *κάγωγε εἰμι*. The old reading *προδῶς* was corrected by H. Stephens. The meaning is, 'not deserting you in the present misfortunes.' We might also read *μὴ προδῶ*, i. e. *ἵνα μὴ*. So *προδοῦναι φόνον*, to be faithless to the cause of avenging a murder, *Iph. T.* 1419.

1112. *τηλόθεν βεβώς*, keeping aloof from. At the next verse, *Amphitryon* rushes into the arms of his son.

1116. *ὁ κόμπος κτλ.* 'The assertion is a bold one; but you do not yet tell me the event that has happened.' Perhaps, *ἦν τύχην*, scil. *ἔπαθον*.

1118. *ὑπογράφει*. Perhaps, *ὑπογράφει*, although so little is known of the true meaning of this rare verb that conjecture may be deemed superfluous. The middle occurs in *Plato, Rep.* 501 A, *Legg.* 803 A, the active in *Rep.* 500 E, and 548 D. (*Liddell and Scott's Lexicon*.) It is perhaps a metaphor from painting, meaning 'to give an outline sketch.' Thus *τερόντων ὑπογραφαί* is 'the outline of the sole of the foot' in *Aesch. Cho.* 201. *Photius, ὑπογράφεται, δεικνύται*. In this passage the meaning is *δεικνύεις*, 'significas,' as *Pflugk* rightly renders it. 'Tell me,' says *Hercules*, 'if

there is any evil which you are obscurely indicating for my life.'

1119. The old reading *εἰ μὴ καθ' Ἄιδου βάκχος, ἐκφράσαιμεν ἂν*, was emended by *Canter and Musgrave*. Cf. *Hec.* 1077. *Hipp.* 550.

1120. *ὡς ὑποπτον*. 'How suspicious is this (viz. this allusion to my being mad) which you have again hinted at' (the former hint being at v. 1117). *Dobree* suggests *εἰς ὑποπτον*, as in *Phoen.* 1210, *τοῦτ' εἰς ὑποπτον εἶπας*, and he might have added *Electr.* 345, *εἰς ὑποπτα μὴ μόλῃς ἐμοί*. But this seems to be no improvement.

1121. *καί σ' κτλ.* 'And even now I am in doubt if your recovery is complete.'

1122. *οὐ γάρ*. 'Why, I have no recollection of having been distraught in mind.'

1124. *ἀναινόμεσθα*, I am ashamed of it, I repudiate the act; or perhaps, 'I disown him.' Cf. *Bacch.* 251, *ἀναίνομαι, πάτερ, τὸ γῆρας ὑμῶν εἰσορῶν νοῦν οὐκ ἔχον*. As the person who bound him was his own father (v. 1011), and *ἀναίνεσθαι* means 'to disown,' in an unfilial sense, *Amphitryon* replies *τὰ δ' ἄλλ' ἔα*, 'don't ask that question too curiously.'

- HP. ἀρκεῖ· σιωπῇ γὰρ μαθεῖν οὐ βούλομαι.
 AM. ὦ Ζεῦ, παρ' Ἥρας ἄρ' ὀρᾷς θρόνων τάδε ;
 HP. ἀλλ' ἢ τι κεῖθεν πολέμιον πεπόνθαμεν ;
 AM. τὴν θεὸν ἐάσας τὰ σὰ περιστέλλου κακά.
 HP. ἀπωλόμεσθα· συμφορὰν λέξεις τίνα ; 1130
 AM. ἰδοὺ θέασαι τάδε τέκνων πεσήματα.
 HP. οἶμοι· τίν' ὄψιν τήνδε δέρκομαι τάλας ;
 AM. ἀπόλεμον, ὦ παῖ, πόλεμον ἔσπενυσας τέκνοις.
 HP. τί πόλεμον εἶπας ; τοῦσδε τίς διώλεσεν ;
 AM. σὺν καὶ σὰ τόξα καὶ θεῶν ὃς αἷτιος. 1135
 HP. τί φῆς ; τί δράσας ; ὦ κάκ' ἀγγέλλων πάτερ.
 AM. μανείς· ἔρωτᾷς δ' ἄθλι' ἔρμηνεύματα.
 HP. ἦ καὶ δάμαρτός εἰμ' ἐγὼ φονεὺς ἐμῆς ;
 AM. μῖας ἅπαντα χειρὸς ἔργα σῆς τάδε.
 HP. αἰαῖ· στεναγμῶν γάρ με περιβάλλει νέφος. 1140

1126. The old reading of this verse has been retained. Heath's correction, which the recent editors have adopted, is ἀρκεῖ σιωπῇ γὰρ μαθεῖν ὃ βούλομαι; Amphitryon had refused to tell his son anything further, than that he had incurred some terrible calamity; and Hercules replies, 'That is enough to know: I do not desire to learn what you do not choose to tell.' Thus μαθεῖν σιωπῇ is opposed to μαθεῖν λόγοις (compare Aesch. Agam. 599), and means in effect μαθεῖν τὰ σιωπώμενα. This at least gives a better meaning than Heath's emendation, 'Will silence inform me of what I want to know?' There is a resignation in the other reply more suited to Hercules' present temper.

1127. παρ' Ἥρας θρόνων. 'See'st thou this, proceeding from the throne of thine own spouse Hera?' This is an indirect way of saying that Hera was the author of the misfortune; and Hercules so understands it, for he asks, 'Can it be that we have suffered hostility from that source?' But παρὰ may = πέλας. See Antig. 966.

1129. τὴν θεόν. Pronounced, probably, τὴν θεὸν or θεῶν, as it must have been in Troad. 948, τὴν θεὸν κόλαζε.—περιστέλλου, θεράπευε, φρόντιζε, 'attend to.' He means, as the following lines show, 'There are calamities of your own to look to, without caring to ascertain who caused

them.' 'Never mind the goddess,' &c.

1130. He means to ask, 'what are these evils of mine, τὰ ἐμὰ κακά, which you hint at?' The old reading, retained by Hermann, is ἔξεις, and he cites several instances of κακὸν ἔχειν for κακὸν πάσχειν. Commonly τίνα was read with an interrogation. Retaining this, Brodaeus conjectured λέξεις, which most of the editors prefer; and it is certainly plausible.

1133. ἀπόλεμον, δυσπόλεμον, ἄθλιον, a war which was not a war at all in the right sense of the word, but a slaughter of kindred. Aesch. Prom. 924, ἀπόλεμος ὦδε γ' ὃ πόλεμος, ἄπορα πόριμος.

1137. ἐρμηνεῦμα is rather vaguely used by Euripides. In Andr. 46 it means 'a token,' 'a memorial.' In Phoen. 470, οὐ ποικίλων δεῖ τᾶνδ' ἔρμηνεμάτων, 'an interpretation.' Properly, ἐρμηνεύειν, (from Ἑρμῆς, like κηρυκεῖν from κήρυξ,) is, 'to communicate through the medium of speech.' So Troad. 428, ποῦ δ' Ἀπόλλωνος λόγοι, οἳ φασιν αὐτὴν εἰς ἔμ' ἡρμηνευμένοι αὐτοῦ θανεῖσθαι; Iph. T. 1302, οὐ, πρὶν γ' ἂν ἐπὶ τοῦπος ἐρμηνεύς τόδε, i. e. 'a plain speaker.' Here it appears to mean, 'a matter requiring explanation.' See Aesch. Ag. 599, 1029.

1138. δάμαρτος φονεύς. See v. 1000.

1140. στεναγμῶν νέφος. Cf. Med. 107, ἐξαιρόμενον νέφος οἰμωγῆς.

- ΑΜ. τούτων ἑκατὶ σὰς καταστένω τύχας.
 ΗΡ. ἦ γὰρ συνήραξ' οἶκον ἢ 'βάκχευσ' ἐμόν ;
 ΑΜ. οὐκ οἶδα πλὴν ἐν, πάντα δυστυχῇ τὰ σά.
 ΗΡ. ποῦ δ' οἷστρος ἡμᾶς ἔλαβε ; ποῦ διώλεσεν ;
 ΑΜ. ὅτ' ἀμφὶ βωμὸν χεῖρας ἡγνίζου πυρί. 1145
 ΗΡ. οἶμοι· τί γὰρ δὴ φείδομαι ψυχῆς ἐμῆς,
 τῶν φιλτάτων μοι γενόμενος παίδων φονεύς ;
 οὐκ εἰμι πέτρας λισσάδος πρὸς ἄλματα ;
 ἦ φάσγανον πρὸς ἡπαρ ἐξακοντίσας
 τέκνοις δικαστῆς αἵματος γενήσομαι, 1150
 ἦ σάρκα † τὴν ἐμὴν ἐμπρήσας πυρί,
 δύσκληϊαν, ἣ μένει μ', ἀπώσομαι βίου ;
 ἀλλ' ἐμποδὼν μοι θανασίμων βουλευμάτων
 Θησεὺς ὄδ' ἔρπει συγγενῆς φίλος τ' ἐμός.
 ὀφθησόμεσθα, καὶ τεκνοκτόνον μύσος 1155
 εἰς ὄμμαθ' ἥξει φιλτάτῳ ξένων ἐμῶν.
 οἶμοι· τί δράσω ; ποῖ κακῶν ἐρημίαν

1142. 'βάκχευσ', i.e. ἐβάκχευσα, is the old reading, and probably the true one, though it has been variously altered. The verb is here active, as in v. 966, 1086. Hercules is confounded at the sight of his ruined house and his dead children. He asks whether he demolished it (συναρᾶσθαι) and so killed his children by the fall of it, or incited his household to the desperate act. So a family was said δαιμονῶν when possessed with an infatuation through the crimes of its inmates. Pflugk thinks the poet must have written ἦ γὰρ σὺν ἡρας οἰκτρὸς ἦν βακχεύμασιν. But this conjecture is ingenious rather than probable. Hermann proposes ἐκβάκχευμ' ἐμόν, Kirchhoff ὅτ' ἐβάκχευσ' ἐμόν.

1145. ἡγνίζου. When you were having your hands purified from the murder of Lycus : see v. 923, 923.

1146. τί δὴ γε the MSS. The editors, after Schaefer and others, read τί δὴτα. Rather perhaps τί γὰρ δὴ, the sense being ἐπεὶ οὐ χρὴ φείδεσθαι βίου, εἰμι κτλ. It may be that these two verses are a spurious supplement to οἶμοι, which stands *extra metrum* as εἶα in v. 1088. The speech of Hercules now contains *seventeen* verses, whereas it should contain only *fifteen*, like the reply of Theseus at v. 1163, and again at v. 1214.

(See above, on v. 603, and the argument from numerical equality of verses discussed in the preface to vol. ii. p. xx.) In v. 1148 the old copies give *κούκ εἰμι*, the question being postponed to v. 1150. The *καὶ* was omitted by Elmsley without any idea that the preceding distich was spurious.

1151. τὴν ἐμὴν. Elmsley proposed τὴν τάλαιναν. Pflugk, who appears to be a believer in H. Stephens' pretended MSS., gives, after him and Canter, ἦ σάρκα τὴν ἐμὴν κατεμπρήσας πυρί,—a verse which we may feel sure never came from the pen of Euripides. This is also adopted in the text of Barnes' edition. A more probable compound, at least, would have been *συνεμπρήσας*, which occurs Rhes. 489. W. Dindorf gives ἦ σάρκα τήνδε τὴν ἐμὴν πρήσας πυρί, from his brother's emendation ; but neither does this carry with it any high probability, for if τήνδε had been used, it was superfluous to add τὴν ἐμὴν. The lacuna might be supplied in several ways, and it is impossible to decide what the poet wrote.

1156. φιλτάτῳ Reiske for φιλτάτων, which Hermann and Pflugk retain. Both give φιλτάτου.

1157. ποῖ — μολὼν may be construed together, though even this is not neces-

εὕρω πτερωτὸς ἢ κατὰ χθονὸς μολῶν;
 φέρ', ἀντι . . . κρατὶ περιβάλλω σκότος.
 αἰσχύνομαι γὰρ τοῖς δεδραμένοις κακοῖς, 1160
 καὶ τῶνδε προστρόπαιον αἷμα προσλαβὼν
 οὐδὲν κακῶσαι τοὺς ἀναιτίους θέλω.

ΘΗΣΕΥΣ.

ἦκω σὺν ἄλλοις οἱ παρ' Ἀσωποῦ ῥοὰς
 μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροι,
 σὺ παιδί, πρέσβυ, σύμμαχον φέρων δόρυ. 1165
 κληδὼν γὰρ ἦλθεν εἰς Ἐρεχθιδῶν πόλιν
 ὡς σκηπτρα χώρας τῆσδ' ἀναρπάσας Λύκος
 ἐς πόλεμον ὑμῖν καὶ μάχην καθίσταται.
 τῶν δ' ἀμοιβὰς ὧν ὑπῆρξεν Ἡρακλῆς
 σώσας με νέρθεν, ἦλθον, εἴ τι δεῖ, γέρον, 1170
 ἢ χειρὸς ὑμᾶς τῆς ἐμῆς ἢ συμμάχων.

sary, since *εὔρειν* involves the idea of *going* to seek. Hermann is certainly rash in giving *ποῦ* against the old copies. On the usual formula for escape in difficulty, *πτεροῖς ἢ ὑπὸ χθονός*, see Med. 1296.

1159. Something is lost in this verse, which most of the editors fill up with H. Stephens' conjectural supplement *ἐν πέπλοις*. The true reading is perhaps *ἀντιτείνων*, which is confirmed by the two Florentine MSS. having *φέρ' ἂν τι κρατὶ*. On the neuter form *σκότος* see v. 563. The meaning would be, 'let me cover my face by putting my hand,' or my peplus, 'before it.' Compare v. 1198, from which we might suggest, *φέρ' ἀντιτείνων κρατὶ περιβάλλω φάρος*, comparing *φάρη* in Electr. 543, or perhaps, *χεῖρα περιβάλλω σκότος*.

1161. *τῶνδε* Kirchhoff for *τῶδε*. This correction makes a somewhat obscure verse simple enough: 'and, having taken upon myself in addition (to Lycus' murder) the guilty murder of these children, I do not wish to injure the innocent' (i. e. Theseus, by casting my eye upon him). For the Greek doctrine of meeting friends with a cheerful and innocent countenance, *φαιδρὰ, δίκαια ὄμματα*, Aesch. Ag. 503, Cho. 658, see on Alcest. 778. It is on this principle that Oedi-

pus hesitates to grasp the hand of Theseus, Oed. Col. 1132, saying *πῶς ἂν ἄθλιος γεγώς θιγεῖν θελήσαιμι' ἀνδρὸς, ὃ τις οὐκ ἐνὶ κηλὶς κακῶν ξύνοικος*;—The old reading *τῶδε*, which Pflugk and Hermann took for *ἐμοί*, led to the reading *προσβαλὼν* for *προσλαβὼν*, and *ὄμμα* for *αἷμα*.

1163. Theseus, who during the preceding speech had been seen approaching by Hercules, now stands on the stage, announcing that he has come from Athens to Thebes with an armed force, in consequence of a report that Lycus had usurped the sovereignty. He has come, too, from motives of duty and gratitude, having been restored to life and light by Hercules from the regions of the dead. Seeing the corpses of the slain, he fears that he has arrived too late to prevent the slaughters incidental to civil commotions.

1169. *ὧν ὑπῆρξεν*, *quae prior in me contulit*, Pflugk.

1170. The construction is as in Aesch. Prom. 86, *αὐτὸν γὰρ σὲ δεῖ Προμηθέως*. Hec. 1021, *πάντα πράξας ὧν σε δεῖ*. It is due to the original idea of binding or obliging, while the genitive depends on the notion of deficiency; see Curtius, Gr. Et. 233.

ἔα· τί νεκρῶν τῶνδε πληθύνει πέδον ;
οὐ που λελειμμαι καὶ νεωτέρων κακῶν
ὑστερος ἀφίγμαι ; τίς τάδ' ἔκτεινεν τέκνα ;
τίνος γεγῶσαν τήνδ' ὀρῶ συναόρον ; 1175
οὐ γὰρ δορός γε παῖδες ἴστανται πέλας,
ἀλλ' ἄλλο τοί που καινὸν εὐρίσκω κακόν.

AM. ὦ τὸν ἐλαιοφόρον ὄχθον ἔχων * ἄναξ.

ΘΗ. τί χρῆμά μ' οἰκτροῖς ἐκάλεσας προοιμίους ;

AM. ἐπάθομεν πάθεα μέλεα πρὸς θεῶν. 1180

ΘΗ. οἱ παῖδες οἶδε τίνες, ἐφ' οἷς δακρυρροεῖς ;

AM. ἔτεκεν * ἔτεκεν οὐμὸς ἱνὶς τάλας,
τεκόμενος δ' ἔκανε, φόνιον αἷμα τλάς.

ΘΗ. εὐψημα φώνει.

AM. βουλομένοισιν ἐπαγγέλλεις. 1185

1172. νεκρῶν πληθύνει. Aesch. Pers. 274, πλῆθουσι νεκρῶν—Σαλαμῖνος ἀκταί. At the word ἔα Theseus is seen to start.

1173. οὐ που λέλειμμαι, 'Surely I am not behind and have arrived too late to prevent still worse evils?' See v. 1101. The old copies, as usual (see Hel. 135), give οὐπα, but here they have οὐπα τι, which Hermann perceived arose from a variant οὔτοι, and so he has edited, while others give ἡπου.—νεωτέρων κακῶν, a euphemistic periphrasis, illustrated by Pflugk from Pind. Pyth. iv. 275, μὴ τι νεώτερον ἐξ αὐτῶν ἀναστήσης κακόν.

1175. It is not quite clear whether τίνος γεγῶσαν means 'whose wife' or 'whose child.' Probably however the latter, as the Greeks commonly asked τίς πόθεν εἶ; There is the same ambiguity in Suppl. 841, πόθεν ποθ' οἶδε διαπρεπεῖς εὐψυχία θνητῶν ἔφυσαν; i. e. from what cause, or sprung from what parents.

1176. The emphasis is on παῖδες, 'for boys (such as these) do not stand near the spear,' i. e. do not join in war, such as he supposes to have been waged against Lycus. Cf. Hec. 14, οὔτε γὰρ φέρειν ὄπλα οὐτ' ἔγχος οἶδς τ' ἦν νέφ βραχίονι.

1178—1212. Here, as in so many other passages, the dochmiacs of one speaker are answered by the iambic verses of another, the two forms expressing respectively emotion and sedateness. See above, v. 1017, and on Ion 1441. Androm. 821. —In the first verse ἄναξ was added by

Hermann on conjecture. Theseus is addressed as king of Athens, and also perhaps as having (in the time of Euripides, who thought not of the anachronism) a *Theseum* near the Acropolis, which is called 'olive-bearing,' as in Ion 1434. 1480. Troad. 798. 1182. The metre was restored by Hermann, by repeating ἔτεκεν and omitting the μέν. Elmsley, whom Kirchhoff and W. Dindorf follow, read ἔτεκε μέν νιν. Although τίκεσθαι is properly used of the male, τίκειν of the female, (and Sophocles distinguishes the two, Trach. 834, ὃν τέκετο θάνατος ἔτεκε δ' (ἔτρεφε δ'?) αἰόλος δράκων,) yet the difference is not invariably observed by Greek writers of the best age. So Il. vi. 154, ὃ δ' ἔρα Γλαῦκον τέκεθ' υἱόν, αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. Cf. sup. v. 3, inf. 1367, and see the note on Hel. 214.—In the next verse Matthiae gave ἔκανε for ἔκτανε.

1185. ἐπαγγέλλει MSS. As the middle voice means 'to make proposals,' or 'to promise,' it is probable that we should here read ἐπαγγέλλεις, 'You tell me to speak good words, and I wish I could do so.' It will be observed, that in three consecutive answers Theseus uses an iambic penthemimeris instead of an entire verse. In the same manner the messenger speaks in two dimeter catalectic versicles of the same metre, sup. v. 909 seqq., followed by τεθνάσι παῖδες in v. 913.

- ΘΗ. ὦ δεινὰ λέξας.
 ΑΜ. οἰχόμεθ' οἰχόμεθα πτανοί.
 ΘΗ. τίς φῆς ; τί δράσας ;
 ΑΜ. μαινομένω πιτύλῳ πλαγχθεῖς
 ἑκατογκεφάλου βαφαῖς ὕδρας. 1190
 ΘΗ. Ἥρας ὅδ' ἀγών· τίς δ' ὅδ' οὖν νεκροῖς, γέρον ;
 ΑΜ. ἔμδς ἔμδς ὅδε γόνος ὁ πολύπονος, * ὃς ἐπὶ
 δόρῳ γιγαντοφόνου ἦλθεν σὺν θεοῖ-
 σι Φλεγραῖον ἐς πεδῖον ἀσπιστάς.
 ΘΗ. φεῦ φεῦ· τίς ἀνδρῶν ὧδε δυσδαίμων ἔφν ; 1195
 ΑΜ. οὐτὰν εἰδείης ἕτερον πολυμοχθότερον
 πολυπλαγκτότερόν τε θνατῶν.
 ΘΗ. τί γὰρ πέπλοισιν ἄθλιον κρύπτει κάρα ;
 ΑΜ. αἰδόμενος τὸ σὸν ὄμμα
 καὶ φιλίαν ὁμόφυλον 1200
 αἰμά τε παιδοφόνον.
 ΘΗ. ἀλλ', ὡς συναλγῶν γ' ἦλθον, ἐκκάλυπτε νιν.
 ΑΜ. ὦ τέκνον, πάρες ἀπ' ὀμμάτων
 πέπλον, ἀπόδικε, ῥέθος ἀελίῳ δεῖξον·
 βάρος ἀντίπαλον δακρύοισιν ἀμιλλᾶται. 1205

1189. *πλαγχθεῖς*. This refers back to *ἔκανε*, v. 1183. The meaning is, that Hercules has committed all this slaughter with the poisoned arrows. Literally, 'deceived by a mad fit, with (i.e. by the instrumentality of) the arrows dipped in the venom of the hundred-headed hydra.' So *μαινομένων οἰστρον*, Iph. A. 548. The metre of v. 1190 is the same as Ion 1494, *ἀνὰ δ' ἄντρον ἔρῃμον οἰωνῶν*. Seidler needlessly reads *ἑκατογκεφάλου*.

1191. *τίς δ' ὅδ' οὖν* is Reiske's very elegant emendation for *τίς δόλου*. In the next verse *ὃς* was added by Canter. By *ἔλθεῖν ἐπὶ δόρῳ* he simply means 'to come to the war.' Cf. v. 178. The common readings violate the dochmiac metre, *ἦλθε θεοῖσι* or *θεοῖς*. The *σὺν* is found in the Aldine, but only by the conjecture of the editor, according to Kirchhoff, who proposes *ἦλθεν ποτε θεοῖσι*.

1196. *οὐτᾶν*. So the old reading *οὐκ ἔν γ'*, not only here but in very many other places (see on Aesch. Ag. 331, Por-

son on Med. 863), is clearly to be corrected. Pflugk, Kirchhoff, and W. Dindorf adopt the alteration of Elmsley, *οὐκ ἂν ἴδοις ἕτερον*. In favour of it the similar metre of 1129—1201 might indeed be alleged; and besides, the fact that Amphitryon's speeches in this dialogue generally have a dactylic character. But *οὐτὰν εἰδείης* gives a dochmius, and the meaning is simple, 'you could not know (become acquainted with) any other of mortals more full of toils and more fatally deluded.'

1199. *αἰδόμενος* Hermann for *αἰδοῦμενος*.

1202. *συναλγῶν γ'* Wakefield for *συναλγούντ'*. 'Well but, as it is to share in his grief that I come (i.e. not to reproach or blame him), uncover him.'

1204. *ῥέθος, πρόσωπον, ἐρύθημα*, Photius, who adds *μέλος, σπλάγχνον*. As here, Sophocles uses this rare word, Antig. 529, the other sense being Homeric.

1205. This verse is alike difficult in

ἰκετεύομεν ἀμφὶ σὰν
 γενειάδα καὶ γόνυ καὶ χέρα προσπίτνων,
 πολὶόν τε δάκρυον ἐκβαλὼν.
 ἰὼ παῖ, κατάσχεθε λέοντος ἀγρίου θυμὸν, ὥς 1210
 δρόμον ἐπὶ φόνιον, ἀνόσιον ἐξάγει
 κακὰ θέλων κακοῖς συνάψαι, τέκνον.
 ΘΗ. εἰεν· σὲ τὸν θάσσοντα δυστήνους ἔδρας
 αὐδῶ, φίλοισιν ὄμμα δεικνύναι τὸ σόν. 1215
 οὐδεὶς σκότος γὰρ ᾧδ' ἔχει μέλαν νέφος,
 ὅστις κακῶν σὼν συμφορὰν κρύψειεν αὖ.
 τί μοι προσείων χεῖρα σημαίνεις φόνον ;

sense and metre. The old reading *δακρύοις συναμιλλᾷται* seems rightly to have been corrected by Hermann, who explains it thus, 'a weighty motive (viz. friendship for Theseus) counterbalancing your grief contends with it,' i.e. induces you to uncover your face as much as grief induces you to cover it. Nor is it easy to elicit a better meaning. Bothe edits *δακρύοισιν ἀμιλλᾷσθαι*, "*molestum est adversus lacrimas pugnare.*" He thinks the metaphor is taken from the palaestra, *βάρος* (ἔστί τινα) ἀμιλλᾷσθαι ἀντίπαλον δακρύοις, and that Amphitryon is exhorting his son to find relief in tears. The metre, which in the two first and the three last lines of Amphitryon's speech is dochmiac, seems here to consist of anapaests, or to be dactylic with a double anacrusis and spondaic base. A dochmiac verse would easily be made, ἀντίπαλον δάκρυσιν βάρος ἀμιλλᾷται. The next two verses seem to be dochmiac with anacrusis,—an uncommon form of that metre, as in v. 1069. For the singular participle with a plural verb see v. 858.

1210. The old reading, *κάτασχε λέοντος ἀγρίου θυμὸν γ' ὅπως*, was corrected by Elmsley. The sense is ambiguous: he may mean 'keep a lion's heart,' i.e. *καρτέρει*, 'bear up;' or 'restrain that fierce temper.' In the former sense cf. Aesch. Cho. 815, *Περσέως ἐν φρεσὶν καρδίαν σχεθάν*. On the form *κάτασχε*, a supposed imperative of *κατέσχω*, where the usual form is *κατάσches*, some doubts are entertained; but both Porson and Hermann are disposed to admit it. See on Hec. 842. As *θυμὸν γ' ὅπως* was doubtless the correction of one who

wished to make a senarius of the verse, he must have found *κάτασχε*, and not either *κατάσches* or *κατάσχεθε*. It is difficult to determine the true reading. The dochmiac verse requires *ὥς* for *ὅπως*, and this also improves the sense, 'since you are being led to commit an unholy murder,' literally, 'led out for a murderous course,'—if we admit Reiske's correction *δρόμον* for *βρόμον*. Nauck (ap. Kirch.) suggested *μόρον*. Amphitryon seems now to think that Hercules contemplates suicide. Cf. v. 1241.

1214. Theseus now first addresses Hercules. Firmly, but kindly, he tells him that it is vain to hide his face, as if that could also hide the deed that has been done. He has no fear and no concern about contracting pollution from his unhappy friend's address. A feeling of gratitude overcomes all other feelings, and he has no sympathy with those who receive favours and then forget their benefactors in misfortune.

1216. *οὐδὲς σκότος* Canter. *ἴδ', εἰ σκότους* Aldus; and apparently the MSS. Kirchhoff reads, *ὄμμα δεικνύναι τὸ σὸν ἰδεῖν σκότος γὰρ—κρύψειεν αὖ*; But, if this were right, *ὅτῳ* should be restored for *ὅστις*. Cf. frag. Peliad. 615,

οὐκ ἔστιν ἀνθρώποισι τοιοῦτο σκότος, οὐ δῶμα γαίης κλειστὸν, ἔνθα τὴν φύσιν ὁ δυσγενὴς κρύψας ἂν ἐκβαίη σοφός.

For so we should read in the third verse for *αὖ εἰη σοφός*.

1218. *προσεῖων χεῖρα*, warning me away by waving your hand, and pointing in the direction of the murder.—*βαλῇ* Scaliger for *βαλεῖ*.

ὥς μὴ μύσος με σὼν βάλη προσφθεγμάτων ;
οὐδὲν μέλει μοι σὺν γε σοὶ πρᾶσσειν κακῶς· 1220
καὶ γὰρ ποτ' ἠτύχησ'· ἐκεῖσ' ἀνοιστέον,
ὅτ' ἐξέσωσάς μ' ἐς φάος νεκρῶν πάρα.
χάριν δὲ γηράσκουσιν ἐχθαίρω φίλων,
καὶ τῶν καλῶν μὲν ὅστις ἀπολαύειν θέλει,
συμπλεῖν δὲ τοῖς φίλοισι δυστυχοῦσιν οὔ· 1225
ἀνίστασ', ἐκκάλυψον ἄθλιον κára,
βλέψον πρὸς ἡμᾶς. ὅστις εὐγενὴς βροτῶν,
φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται.

HP. Θησεῦ, δέδορκας τόνδ' ἄγων' ἐμῶν τέκνων ;

ΘΗ. ἤκουσα, καὶ βλέποντι σημαίνεις κακά. 1230

HP. τί δῆτ' αὖ μου κρᾶτ' ἀνεκάλυψας ἡλίγ ;

1221. ἐκεῖσε ἀνοιστέον. In considering the danger of contagion from a murderer, I must look to the time when that murderer was my benefactor and friend : I must refer all fears and risks to that primary motive of gratitude, which induces me to act as your friend. Kirchhoff's correction is plausible, *κεῖ γὰρ ποτ' κτλ.*, 'for, if on a former occasion I was fortunate, I must refer it to the time when,' &c. If *καὶ γὰρ* be right, he either implies that he has seen a reverse, and so has learnt sympathy in the school of misfortune ; or he means, by a rather awkward ellipse, *διὰ σέ or σὺν σοί*.

1225. συμπλεῖν. Pflugk happily compares Antig. 540, *ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι ξύμπλουν ἑμαυτὴν τοῦ πάθους ποιουμένη*.

1227. ὅστις εὐγενὴς, scil. πέφυκε. But perhaps we should read *εὐγενὴς, ὅστις βροτῶν φέρει κτλ.* So *εὐγενὴς ἀλγεῖν κακοῖς*, Troad. 722.—*τὰ θεῶν γε*, heaven-sent misfortunes at all events, if not human ones, or those voluntarily incurred. Aldus and the MSS. have *τῶν θεῶν γε*, and it is very doubtful whether *τῶν or γε* should be struck out.

1229—54. The following dialogue is rather difficult, and therefore the purport of it is here subjoined :—H. 'Do you see, Theseus, my slain children?'—Th. 'I heard of the calamity (v. 1182) before, and now I see it.'—H. 'If so, what is your motive for uncovering me?' (i.e. if you see what I have done, you should rather acknowledge that I ought to hide myself.)—Th. 'Do you ask *why*? Be-

cause the celestial sun can contract no pollution from mortal eyes.'—H. 'Unhappy man, fly from my guilt lest it should defile you.'—Th. 'No evil influence comes to friends from friends.'—H. 'You are very good : indeed, I am aware that you are under an obligation to me' (i.e. that we are friends).—Th. 'And therefore I, who before experienced your kindness, now pity you.'—H. 'I deserve your pity, for I have slain my children.'—Th. 'I lament on your account in your present changed fortunes.'—H. 'Did you ever know one more wretched than I?'—Th. 'Your misery reaches to the very heaven.'—H. 'And therefore I have resolved to die.'—Th. 'The gods laugh at your threats.'—H. 'As the gods act without consideration for me, so do I defy them.'—Th. 'Hush! your blasphemy may bring worse suffering.'—H. 'There is not room for more calamity in my case.'—Th. 'What then is it that you intend to do?'—H. 'To return, by death, to that Hades from which I have just emerged.'—Th. 'Every ordinary man talks about suicide.'—H. 'It is easy to give advice, when you are free from harm.'—Th. 'Is this the language of that Hercules who is famed for his endurance?'—H. 'Endurance has its limits.'—Th. 'That Hercules, I repeat, who is the benefactor and friend of mankind?'—H. 'Mankind cannot assist me against the power of Hera.'—Th. 'Hellas will not bear that you should die under these perverse views.'

- ΘΗ. τί δ' ; οὐ μαιίνεις θνητὸς ὦν τὰ τῶν θεῶν.
 ΗΡ. φεύγ', ὦ ταλαίπωρ', ἀνόσιον μίασμ' ἐμόν.
 ΘΗ. οὐδεὶς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων.
 ΗΡ. ἐπῆρσε'. εὖ δράσας δέ σ' οὐκ ἀναίνομαι. 1235
 ΘΗ. ἐγὼ δὲ πάσχων εὖ τότ' οἰκτεῖρω σε νῦν.
 ΗΡ. οἰκτρὸς γάρ εἰμι τᾶμ' ἀποκτείνας τέκνα.
 ΘΗ. κλαίω χάριν σὴν ἐφ' ἑτέροισι συμφοραῖς.
 ΗΡ. ἡῦρες δέ γ' ἄλλους ἐν κακοῖσι μείζουσιν ;
 ΘΗ. ἄπτει κάτωθεν οὐρανοῦ δυσπραξίᾳ. 1240
 ΗΡ. τοιγὰρ παρεσκευάσμεθ' ὥστε κατθανεῖν.
 ΘΗ. δοκεῖς ἀπειλῶν σῶν μέλειν τι δαίμοσιν ;
 ΗΡ. αὐθαδὲς ὁ θεός· πρὸς δὲ τοὺς θεοὺς ἐγώ.
 ΘΗ. ἴσχε στόμ', ὥς μὴ μέγα λέγων μεῖζον πάθῃς.
 ΗΡ. γέμω κακῶν δὴ, κοῦκέτ' ἔσθ' ὅπου τεθῇ. 1245
 ΘΗ. δράσεις δὲ δὴ τί ; ποῖ φέρει θυμούμενος ;
 ΗΡ. θανὼν, ὅθενπερ ἦλθον, εἰμι γῆς ὕπο.
 ΘΗ. εἰρηκας ἐπιτυχόντος ἀνθρώπου λόγους.

1232. τί δ' ; This verse is given as Hermann edits it, and as it is found in the old copies. Others give τί δ' οὐ ; μαιίνεις—θεῶν. 'Of course I do ; you, a mortal, defile by your guilt that which is divine.' For τί δ' ; see Electr. 963. Hec. 886. Pflugk well quotes Antig. 1043, εἰ γὰρ οἶδ' ὅτι θεοὺς μαιίνειν οὐκ ἀνθρώπων σθένει. The superstition was very prevalent, that crime should be concealed from the sun. Cf. Soph. Oed. Tyr. 1424, — ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα αἰδεῖσθ' ἀνακτος ἥλιου, τοιόνδ' ἔγος ἀκάλυπτον οὕτω δεικνύναι. Iph. T. 1207, κῶστα (sc. ἀνοσίαν ξένων) κρύψαντες πέπλοισιν ἥλιον πρόσθεν φλογός. See Orest. 822.

1234. ἀλάστωρ. The notion of this avenging genius was, that the spirit of an enemy below persecuted an enemy on earth. But, where there was no enmity, there could be no ἀλάστωρ, for the very word implies unforgotten and unforgiven wrongs (ἐλάστα).

1235. For ἀναίνομαι with a participle see Iph. A. 1503.

1238. ἐφ' ἑτέροισι σ. This is a euphemism for δυστυχία. So Aesch. Suppl. 394, εἰ ποῦ τι μὴ τοῖον τύχη, 'if any

harm should have happened.'—In the preceding verse γὰρ εἰμι is Pierson's correction of πάρεμι.

1239. ἡῦρες. Perhaps εἶδες. Nauck suggests γὰρ, Fix δ' ἔτ', for δέ γ'.

1245. ὅπου τεθῇ is quoted by Plutarch, p. 1048 F, ὅπη by the same writer, p. 1063 D, and Longinus § 40, where there is a variant ὅποι. The copies of Euripides have ὅπη, and so Hermann has edited. The metaphor is from a ship, which is so loaded that there is no room for more in the hold. Cf. Aesch. Agam. 982.

1248. ἐπιτυχόντος, common-place, οὐκ ἐπισήμου, one who is to be met with anywhere. Euripides had the courage to oppose the foolish notion of his age, that suicide was a brave and honourable act ; and he chose a very wise way of opposing it, by holding it up to contempt, as the reverse of either brave or honourable. In this view he was followed both by Plato in the *Phaedo* and Aristotle in his *Ethics*, as Barnes has remarked. See the preface to vol. i. p. xlviii. So in Orest. 415, Menelaus says to Orestes, who had hinted at a short way of getting rid of his cares, μὴ θάνατον εἴπης· τοῦτο μὲν γὰρ οὐ σοφόν.

HP. σὺ δ' ἐκτὸς ὧν γε συμφορᾶς με νουθετεῖς.

ΘΗ. ὁ πολλὰ δὴ τλᾶς Ἡρακλῆς λέγει τάδε ; 1250

HP. οὐκ οὖν τοσαῦτά γ' ἐν μέτρῳ μοχθητέον.

ΘΗ. εὐεργέτης βροτοῖσι καὶ μέγας φίλος ;

HP. οἱ δ' οὐδὲν ὠφελούσιν μ', ἀλλ' Ἡρα κρατεῖ.

ΘΗ. οὐτὰν ἀνάσχοιθ' Ἑλλάς ἀμαθία θανεῖν.

HP. ἄκουε δὴ νυν, ὡς ἀμιλληθῶ λόγοις 1255

1249. ἐκτὸς ὧν συμφορᾶς. This was a common saying. See Aesch. Prom. 271—2.—σὺ δ' Wakefield for σύ γ'.

1250. Quoted by Plutarch, De adul. et amico, p. 72, as Kirchhoff has noticed.

1251. ἐν μέτρῳ for εἰ μέτρῳ Hermann. One can hardly hesitate to accept this slight change, which so materially improves the sense. The οὐκ οὖν — γε is, as usual, equivalent to οὐ γοῦν, and what he means is this; if I am ὁ πολλὰ τλᾶς, at all events I am not ὁ τοσαῦτα τλᾶς. 'One may undergo many toils, but there must be some limit and measure to them.' Matthiae, disregarding this undoubted sense of οὐκ οὖν — γε, and supposing τοσαῦτα to depend on ἔλεγον ἂν, explains, "non tot verba fecissem, si modice aerumnas perferendae essent." Kirchhoff accordingly gives οὐκ ἂν τοσαῦτά γ'. Pflugk rightly objects to this, but does not propose a much better version, "at non tam immania sum laturus, si quidem etiam perferendi aliquis modus statuendus est."—μέτρον is so used in Troad. 616, (νυσῶ) ἂν γ' οὕτε μέτρον οὐτ' ἀριθμός ἐστί μοι.

1253. οἷδ' MSS. Perhaps, οἱ δ'. See Hec. 674. (So Kirchhoff has edited.)

1254. οὐκ ἂν σ' for οὐκ ἂν is said to be found in the Florence MSS., though Kirchhoff doubts this. But we should probably read οὐτὰν, with or without the σ. So in Hel. 1045, οὐτὰν ἀνάσχοιτ' οὐδὲ σιγήσειεν ἂν has been restored for οὐκ ἂν ἀνάσχοιτ', where Portus inserts the σ' against the copies. *Supra*, v. 186, οἱκ ἂν ἐπαινέσειεν has undergone the same conjectural restorations.—ἀμαθία, δ' ἀμαθίαν, through a foolish and perverse view of the dispensations sent by the gods to man.

1255—1393. This passage, as has been pointed out in the preface to vol. ii. p. xxi, is so composed, that whereas the two speeches of Hercules contained each *fifty-six* verses, that of Theseus, which intervenes (v. 1313), contained *half* that

number, or *twenty-eight*. That a verse has in all probability been lost after v. 1361, and that two verses appear to have been interpolated after v. 1337, will be shown in due order. The dialogue following Hercules' speech has also *twenty-eight* verses. See the note on Iph. T. 116. Precisely similar is the speech of Jocasta in Phoen. 528, which has 54 to 27, or half, in the two preceding speeches of her sons.

The point of Hercules' first speech (which may have been composed with reference to the not dissimilar one in the *Trachiniae*) is, to reply to Theseus' dissuasion from suicide. His reasons for taking that step are manifold. In the first place, he is conscious that a stain of guilt adhered to him even from his birth; for Electryon, the father of Alcmena his mother, had been slain by his reputed father Amphitryon. Secondly, the hostility of Hera had persecuted him from his very infancy until now. It was at her instigation that he performed all the labours of Eurystheus; by her malice that he has at length slain his own children. Under present circumstances, he can neither stay at Thebes, as a murderer, nor retire to Argos, as being an exile from that city. If he should become a wanderer among other states, he will be taunted everywhere as *that* (pretended) *son of Zeus, who killed his own wife and children*. Reverses from prosperity and happiness are harder to bear than one continued course of misfortunes. Should he continue to live, the very elements will disclaim him. It is better that he should die, than that he should be seen by any of those Hellenes who knew his former fortunes. Let Hera now exult; for she has caused the destruction of him who was called the first man in Hellas.

1255. ὡς ἀμιλληθῶ. 'That I may contend by arguments against your admonitions,' viz. against my intention of sui-

πρὸς νουθετήσεις σάς· ἀναπτύξω δέ σοι
 ἀβίωτον ἡμῖν νῦν τε καὶ πάροιθεν ὄν.
 πρῶτον μὲν ἐκ τοῦδ' ἐγενόμην ὅστις κτανὼν
 μητρὸς γεραιὸν πατέρα, προστρόπαιος ὦν,
 ἔγῃμε τὴν τεκοῦσαν Ἀλκμήνην ἐμέ. 1260
 ὅταν δὲ κρηπὶς μὴ καταβληθῇ γένους
 ὀρθῶς, ἀνάγκη δυστυχεῖν τοὺς ἐκγόνους.
 Ζεὺς δ', ὅστις ὁ Ζεὺς, πολέμιόν μ' ἐγένεατο
 Ἥρα· σὺ μέντοι μηδὲν ἀχθεσθῆς, γέρον·
 πατέρα γὰρ ἀντὶ Ζηνὸς ἡγοῦμαί σ' ἐγώ· 1265
 ἔτ' ἐν γάλακτί τ' ὄντι γοργωποὺς ὄφεις
 ἐπεισέφρησε σπαργάνοισι τοῖς ἐμοῖς
 ἢ τοῦ Διὸς σύλλεκτρος, ὥς ὀλοίμεθα.
 ἐπεὶ δὲ σαρκὸς περιβόλαι' ἐκτησάμην
 ἡβῶντα, μόχθους οὖς ἔτλην τί δεῖ λέγειν ; 1270

cide. Cf. Suppl. 195, ἄλλοισι δὲ ἴδω' ἄνθρωπον
 ἀμιλλῆθαι λόγῳ τοιῷδε.—νουθετήσεις for
 νουθεσίας Pierson. Transcribers thought
 this word should be either written or
 pronounced νουθεσίας.

1257. νῦν τε καὶ πάροιθεν. Not only
 in consequence of the recent events, but
 from the accident of my unlucky birth.
 Amphitryon had slain Electryon, the fa-
 ther of Alcmena; see v. 17.—ἀναπτύξω
 takes the participle after it like δείξω.

1258. ὅστις. Mr. Hutchinson well
 compares Prom. 381 and Hipp. 943.
 The notion expressed is, that the indi-
 vidual specified belongs to a class of male-
 factors.

1259. προστρόπαιος, under the curse
 of blood, ἀνόσιος. Cf. v. 1161.

1261. κρηπὶς γένους, the substructure,
 the foundation of a family. On the
 meaning of the word see v. 985, and on
 καταβληθῇ, v. 757. This distich is
 quoted by Plutarch, *De pueris edu-*
candis, init., τοῖς γὰρ μητρὸθεν ἢ πα-
τρὸθεν οὐκ εὖ γεγονόσιν ἀνεξάλειπτα παρα-
κολουθεῖ τὰ τῆς δυσγενείας ὀνείδη παρὰ
πάντα τὸν βίον, καὶ πρόχειρα τοῖς ἐλέγ-
χειν καὶ λυιδορεῖσθαι βουλομένοις. Καὶ
σοφὸς ἦν ἄρα ὁ ποιητής, ὅς φησιν, "Ὅταν
δὲ κτλ. Also by Stobaeus, Flor. 75, 5,
 and again in 90, 4.

1263. Ζεὺς, ὅστις ὁ Ζεὺς. See the
 note on Troad. 885, ὅστις ποτ' εἰ σὺ,
 δυστόκαστος εἶδέναι, Ζεῦ. The article

here means, 'whatever share in my birth
 the Zeus that men talk about as my
 father really had.' He seems to assume
 that Amphitryon is his true father, or at
 least he pretends to do so, because Zeus
 seems to have deserted him.

1264. μηδὲν ἀχθεσθῆς. Amphitryon
 was not likely to be pleased at this refer-
 ence to Zeus as the real parent of Her-
 cules. He therefore apologizes, and says
 that even if Amphitryon was not his true
 father, he has always stood towards him
 in the place of a father. This sentence,
 σὺ μέντοι—γέρον, is parenthetical. The
 τε in the next verse couples ἐπεισέφρησε
 to the preceding ἐγένεατο. The story is
 well told in Theocritus, Id. xiv. For
 the compound ἐπεισφρέειν see Alcest.
 1056, Electr. 1033, and Cobet, Var.
 Lect. p. 575, who thinks the true form
 of the aorist was εἰσέφρηκεν, as preserved
 by Hesychius in v.

1270. τί δεῖ λέγειν is, 'I need not re-
 count.' For this formula see Androm.
 920. Aesch. Eum. 790.—ποῖος λέοντας,
 an hyperbole, 'there never was a lion that
 I did not slay.' Dobree's proposal, πό-
 σους, is needless, for ποῖος or ποῖος οὐκ,
 especially following τίς, is common in this
 sense, (see v. 518,) and it is obvious that
 the plural does not alter the nature of the
 idiom. Inf. v. 1283. Andr. 390, τίνα
 σὼν ἔκτανον παῖδων ἐγώ; ποῖον δ' ἐπρησα
 δῶμα; *ibid.* 300, τίς οὐκ ἐπῆλθε, ποῖον

ποίους ποτ' ἢ λέοντας ἢ τρισωμάτους
 Τυφώνας ἢ Γίγαντας ἢ τετρασκελῆ
 κενταυροπληθῇ πόλεμον οὐκ ἐξήνυσσα ;
 τήν τ' ἀμφίκρανον καὶ παλιμβλαστῇ κύνα
 ὕδραν φονεύσας μυρίων τ' ἄλλων πόνων 1275
 διήλθον ἀγέλας κεῖς νεκροὺς ἀφικόμην,
 Ἄιδου πυλωρὸν κύνα τρίκρανον ἐς φάος
 ὅπως πορεύσαιμ' ἐντολαῖς Εὐρυσθέως.
 τὸν λοίσθιον δὲ τόνδ' ἔτλην τάλας φόνον,
 παιδοκτονήσας δῶμα θριγκῶσαι κακοῖς. 1280
 ἦκω δ' ἀνάγκης ἐς τόδ'· οὐτ' ἐμαῖς φίλαις
 Θήβαις ἐνοικεῖν ὅσιον· ἦν δὲ καὶ μένω,
 ἐς ποῖον ἱερὸν ἢ πανήγυριν φίλῳ
 εἶμ' ; οὐ γὰρ ἅτας εὐπροσηγόρους ἔχω.

οὐκ ἐλίσσεται δαμογερόντων βρέφος φονεύειν; Still more rash is Elmsley's conjecture, *Γηνόνας* for *Τυφώνας*, which it is surprising that Kirchhoff should have admitted. Though the difference in letters is but small, and *τρисωμάτους* suits the former word best, (we have *τρισώματος Γηνών* in Aesch. Ag. 842,) there can be little doubt that the poet here used *Τυφῶνες* in the indefinite sense of 'furious monsters,' not excluding Geryon.—*τετρασκελῆ* is Reiske's correction for *τετρασκελεῖς*, which Hermann retains, placing a comma at *πόλεμον* and regarding it as an epexegetis. The objection to this is, that *ἐξανύειν πόλεμον* is a much more natural phrase than *ἐξανύειν Κενταύρους*, for *κτείνειν*. If we read *τετρασκελῆ*, the preceding accusatives will naturally depend on *ἐκτεῖναι* implied in *ἐξήνυσσα*. Klotz (Praef. p. xxii) regards *τετρασκελεῖς* as used for a substantive (*Κενταύρους*), and *Κενταυροπληθῇ πόλεμον* as 'accusativus remotioris objecti;' but this seems hardly a Greek way of saying 'I killed Centaurs in war.' Cf. v. 181, *τετρασκελεῖς θ' ὕβρισμα, Κενταύρων γένος*.

1275. Matthiae finds a changed construction or aposiopesis in this passage which is by no means apparent; and Dobree would omit the *τε* in 1275. The sense however is, 'and, after slaying the hydra that had many heads on each side (see on v. 419) and continually reproduced them, I not only went through a series of

countless other labours, but finally I descended into Hades.'

1279. Reiske proposed *πόνον*. 1280. *δῶμα θριγκῶσαι*. To put the coping-stone of misfortune to the house. Aesch. Ag. 1254, *κάτεισιν ἄτας τάσδε θριγκώσων φίλοις*. Troad. 489, *τὸ λοίσθιον δὲ, θριγκὸς ἀθλίων κακῶν, κτλ.*

1281. *οὔτε—ἐνοικεῖν*. He was going to add, *οὔτε Ἄργος ἐλθεῖν*, but he changes the construction at v. 1285.

1283. *ἐς ποῖον ἱερὸν*. See Aesch. Eum. 623, *τὸ μητρὸς αἷμ' ὅμαιμον ἐκχέας πέδῳ, ἔπειτ' ἐν Ἀργεῖ δώματ' οἰκήσει πατρός; ποίοισι βωμοῖς χρώμενος τοῖς δημίοις; ποῖα δὲ χέρνιψ φρατέρων προσδέξεται*; Choeph. 285, *βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρός μῆνιν· δέχεσθαι δ' οὔτε συλλύειν τινὰ*, where Porson's conjecture *συνθύειν* derives support from the present passage.

1284. The real meaning is, *ἔχω ἄτας οὐκ εὐπροσηγόρους*, 'I bear upon me a curse that precludes others from conversing with me.' Instead of which he says, 'for I have not crimes that admit easily of converse.' Cf. Hel. 810, *σιδῆρ' ἢ τρωτὸν οὐκ ἔχει δέμας*. Some regard this as a *hyperthesis* of the negative. It was forbidden by the law for any man to speak to a murderer before he had been expiated. Cf. Orest. 75. Oed Col. 256. Iph. T. 951, *σιγῇ δ' ἐτεκτάναντ' ἀπρόσφθεγκτόν με*. Aesch. Eum. 426, *ἄφθογγον εἶναι τὸν παλαμναῖον νόμος*.

ἀλλ' Ἄργος ἔλθω ; πῶς, ἐπεὶ φεύγω πάτραν ; 1285
 φέρ', ἀλλ' ἐς ἄλλην δὴ τιν' ὀρμήσω πόλιν ;
 κἄπειθ' ὑποβλεπόμεθ' ὡς ἐγνωσμένοι,
 γλώσσης πικροῖς κέντροισι κληδονοχούμενοι,
 Οὐχ οὗτος ὁ Διὸς, ὃς τέκν' ἔκτεινέν ποτε
 δάμαρτά τ' ; οὐ γῆς τῆσδ' ἀποφθαρῆσεται ; 1290
 κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ
 αἱ μεταβολαὶ λυπηρόν· ᾧ δ' αἰεὶ κακῶς
 ἔσθ', οὐδὲν ἀλγεί, συγγενῶς δύστηνος ὢν.
 ἐς τοῦτο δ' ἤξειν συμφορᾶς οἶμαί ποτε
 φωνὴν γὰρ ἦσει χθὼν ἀπεννέπουσά με 1295
 μὴ θιγγάνειν γῆς, καὶ θάλασσα μὴ περᾶν,
 πηγαί τε ποταμῶν, καὶ τὸν ἄρματῆλατον
 Ἰξίου' ἐν δεσμοῖσιν ἐκμμήσομαι.
 καὶ ταῦτ' ἄριστα, μηδέν' Ἑλλήνων μ' ὀράν,

1285. φεύγω πάτραν. See v. 18.
 1287. ὑποβλεπόμεθα. This is the deliberative conjunctive, the sense being κἄπειτα τοῦτο πάσχωμεν, τὸ ὑποβλέπεσθαι κτλ. Properly, this conjunctive is only used when some *action* is implied on the part of the speaker, as in ἀλλ' Ἄργος ἔλθω ; So *inf.* v. 1384, when Hercules asks, ἀλλὰ γυμνωθεὶς ὕπλων — θάνω ; there is an idea of action on his part implied. It is possible therefore that he wrote, ἐς ἄλλην ἦν τιν' ὀρμήσω πόλιν, κἄπειθ' κτλ., 'what if I should go to another state, and then be looked at with suspicion, as being well known,' &c.

1288. κληδονοχούμενοι, 'watched,' 'kept in check,' 'coerced,' by the malicious things said against me. He means, that all free action would be impossible, because he would be under a ban, and looked upon as a marked man. It is surprising that the critics generally (Herm. Dind. Pflugk) should regard this word as corrupt. Matthiae explains it quite rightly, "*dum observamur ab hominibus et acerbis eorum conviciis exagitamur.*" He might very well have compared Ion 602,

τῶν δ' αὖ λογίων τε χρωμένων τε τῇ
 πόλει
 εἰς ἀξίωμα βᾶς, πλεον φρουρήσομαι
 ψήφοισι.

Hermann proposed κηλιδούμενοι (*inf.*

1318), Scaliger κληδονοούμενοι, which Bothe adopts. (Hesych. κληδονῆσαι, ἀκονῆσαι.)—The compound κληδουχεῖν occurs also in Iph. T. 1463.

1291—3. Quoted by Stobaeus, 104. 4. The sentiment is a favourite one with Euripides. See on Alceste. 926. Tro. 634. Hel. 417. Iph. T. 1117, (ζηλοῦσα τὰν διὰ παντὸς δυσδαίμον'. ἐν γὰρ ἀνάγκαις οὐ κάμνει σύντροφος ὢν.—συγγενῶς, from his birth, 'congenitally,' if the word may be allowed.

1294. ποτέ, 'at last.' After being bandied about from state to state, despised, insulted, the very elements will refuse to receive him alive or dead. For this latter is probably implied, if we compare the imprecation in Hippol. 1030, καὶ μήτε πόντος μήτε γῆ δεξαίτῳ μου σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.—πηγαὶ κτλ., supply μὴ ψαύειν αὐτῶν i. e. for λουτρὰ, χέρνιβες, &c.

1297. ἄρματῆλατον, 'wheel-driven' (i. e. περιελαυνόμενον, δινούμενον). So Musgrave for ἄρματῆλάτην, which means 'a charioteer.' Bothe retains the vulgar, supposing Ixion to be called 'a wheel-driver' *per sarcasmum*.

1299. καὶ ταῦτ' ἄριστα, 'Besides, this is best for me,' this is an additional reason why I should die, that I may not be seen by the Hellenes in my degraded state. Nauck plausibly conjectures πρὸς ταῦτ'.

ἐν οἷσιν εὐτυχοῦντες ἤμεν ὄλβιοι. 1300

τί δῆτά με ζῆν δεῖ; τί κέρδος ἔξομεν

βίον †τ' ἀχρεῖον ἀνόςιον κεκτημένοι;

χορευέτω δὴ Ζηνὸς ἡ κλεινὴ δάμαρ,

† κρούουσ' Ὀλυμπίου Ζηνὸς ἀρβύλῃ πόδα·

ἔπραξε γὰρ βούλησιν ἦν ἐβούλετο 1305

ἄνδρ' Ἑλλάδος τὸν πρῶτον αὐτοῖσιν βάθροις

ἄνω κάτω στρέψασα. τοιαύτη θεῶ

τίς ἂν προσεύχοιθ'; ἡ γυναικὸς οὐνεκα

λέκτρων φθονοῦσα Ζηνὶ τοὺς εὐεργέτας

Ἑλλάδος ἀπώλεσ' οὐδὲν ὄντας αἰτίους. 1310

XO. οὐκ ἔστιν ἄλλου δαιμόνων ἀγὼν ὅδε
ἡ τῆς Διὸς δάμαρτος· εὖ τόδ' αἰσθάνει.

ΘΗ. * * * *

παραinéσαιμ' ἂν μᾶλλον ἢ πάσχειν κακῶς.

1302. βίον τ' is certainly corrupt, and βίον γ', adopted by most critics after Reiske, is not the true restoration, as any one who is familiar with the uses of this participle must feel. (See on v. 309.) Perhaps, βίον ζαχρείον, 'a needy life.' This word has been replaced in Aesch. Suppl. 190, where the old reading was τὰ χρεῖ' ἔπη. The compound ζαπληθής occurs in Pers. 318, ζάχρυστος Iph. T. 1111, and ζάπλουτος we have seen to be a probable emendation above, v. 399, as it occurs also in Frag. Belleroph. 20, v. 6, ὁ μὲν ζάπλουτος, εἰς γένος δ' οὐκ εὐτυχής, and in Androm. 1282, μηδ' εἰ ζαπλούτους οἴσεται φερνὰς δόμοις. We might read βίον ἀχρεῖον, but the other is more probable (βίον also Nauck).

1303—7. δὴ Hermann for δεῖ, and the same correction was made by the present editor. 'So then let the spouse of Zeus dance for joy, and shake the very heavens with her foot; for she has effected the object she had at heart, in utterly ruining the hero of Hellas.' The reading is manifestly corrupt. Nauck reads Ὀλύμπου διὸν ἀρβύλῃ πέδον. We have κρούειν πόδα, 'to stamp the foot,' in El. 180, and ἀρβύλῃ for a woman's shoe in Or. 140.

1306. αὐτοῖσιν βάθροις, 'base and all,' a metaphor from a statue thrown down head-foremost together with its pedestal.

This, like many other phrases in the poets, may best be explained by referring it to the effects of an earthquake. Compare Electr. 608, ἐκ βάθρων γὰρ πᾶς ἀνῆρσαι φίλοις. We might have here expected τρέψασα rather than στρέψασα, but ἄνω κάτω implies rotation round a point. So Iph. T. 1165, βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη. ΘΟ. αὐτόματον, ἡ νιν σεισμὸς ἔστρεψε χθονός; Hence Aeschylus says, Eun. 620, πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν. So Troad. 1242, εἰ δὲ μὴ θεὸς ἔστρεψ' ἄνωθεν περιβαλὼν κάτω χθονός.

1308. τίς ἂν προσεύχοιτο; What is the use of trying to appease her by supplications?—γυναικὸς, Alcmena, mother of Hercules.

1313. It was a strange idea of Pflugk, that this verse should be transposed before v. 1340, and he accordingly there reads as follows:—

παραinéσαι μ' ἂν μᾶλλον ἢ πάσχειν
κακῶς
οἶμαι· πάρεργά τοι τὰδ' ἔστ' ἐμῶν
κακῶν.

A very little sagacity might have suggested, that Theseus is resuming his former dissuasive arguments against suicide, in reference to Hercules' question just above, τί δῆτά με ζῆν δεῖ; What he ought to say is something to this effect, 'I can-

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος,
οὐ θεῶν, αἰοιδῶν εἴπερ οὐ ψευδεῖς λόγοι. 1315
οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,
συνῆψαν ; οὐ δεσμοῖσι διὰ τυραννίδας
πατέρας ἐκηλίδωσαν ; ἀλλ' οἰκοῦσ' ὁμως
"Ολυμπον ἠνέσχοντό θ' ἡμαρτηκότες.
καίτοι τί φήσεις, εἰ σὺ μὲν θνητὸς γεγώς 1320
φέρεις ὑπέρφεν τὰς τύχας, θεοὶ δὲ μή ;
Θήβας μὲν οὖν ἔκλειπε τοῦ νόμου χάριν,
εἶπου δ' ἄμ' ἡμῖν πρὸς πόλισμα Παλλάδος.

not advise you to die by your own hand, from despondency, rather than *to go on suffering ills* (this being the force of the present *πάσχειν*). What he *did* say could hardly have been very different from this,

οὐκ ἔσθ' ὅπως θανεῖν σε δυσθυμούμενον
παραίνεσάμ' ἂν μᾶλλον ἢ πάσχειν
κακῶς.

That something was lost before this verse was perceived by Scaliger. But none of the critics have noticed, first, that the distich preceding (1311—12) suits the chorus better than Theseus, to whom it has hitherto been assigned ; secondly, that by supplying *one* line, as suggested above, the present *ῥῆσις* will contain, as it ought (see on v. 1255), *twenty-eight* verses, or precisely half the number of the preceding and following speeches of Hercules. As, however, there are good grounds for believing vv. 1338—9 to be spurious, it is reasonable to suggest, (supposing that 1311—12 should really be assigned to the chorus,) that more than one verse is wanting after 1312, by which the exact numerical equality was attained.

1314. ἀκήρατος, 'unharm'd in his fortunes,' uninjured by calamity. The argument is, that as even the gods are not free from wrongs and injustice inflicted by others of their own order, Hercules ought to bear *his* lot patiently.—οὐ ψευδεῖς stands for ἀληθεῖς, and hence the οὐ is not affected by the εἴπερ. Elmsley proposed ἀψευδεῖς.

1316. οὐδεὶς νόμος. See Troad. 324. Regular marriage, as opposed to concubinage, is meant by this term : but perhaps the union of brothers with sisters, as Zeus with Hera, is here particularly alluded to.

1317. διὰ τυραννίδας, to gain sovereignties. Dobree proposed τυραννίδα, but the plural makes the expression more general and less pointedly applicable to any particular god, though the story of Zeus binding Cronos is alluded to. Compare v. 1271—2.

1318. κηλιδῶν is rather a singular form, derived from the genitive of the noun, which may be compared with στεμματοῦν Heracl. 529, στολιδῶν Phoen. 1754, δωματοῦν Aesch. Suppl. 935. The meaning is, 'to infect with a stain of disgrace,' ὑβρίζειν, αἰσχύνειν. The preceding τε implies that he should have added καὶ πατέρας ἐκηλίδωσαν. Lobeck conjectured λέκτρ' ἐν ἀλλήλοισιν.

Ibid. ἀλλ' ὅμως κτλ. Cf. Hippol. 456, ἀλλ' ὅμως ἐν οὐρανῷ ναλοῦσι καὶ φεύγουσιν ἐκποδῶν θεούς. He means, that *they* have not been ashamed to show their faces in heaven after doing grievous wrong even to relations ; why then should Hercules shun the sight of the Hellenes, (v. 1299,) because he has unwittingly murdered his wife and children ?—ἠνέσχοντο is the middle voice, 'they endure (bear with) the consciousness of their own weaknesses.'

1320. καίτοι. "Itaque, proinde. Quid igitur dices ? quid arrogantiae te accusantibus respondebis ?" Bothe. But καίτοι is invariably objective. The sense is, 'And yet, if the gods can bear misfortunes better than you, (whereas their lot and privilege is to be exempt, yours to endure,) what plea will be left you to justify your weakness in succumbing to your trouble, and committing suicide ?'

1322. τοῦ νόμου χάριν. In compliance with the law which forbids murderers to reside in their city ; cf. v. 1281.

ἐκεῖ χέρας σὰς ἀγνίσας μιάσματος
 δόμους τε δώσω χρημάτων τ' ἐμῶν μέρος. 1325
 ἃ δ' ἐκ πολιτῶν δῶρ' ἔχω σώσας κόρους
 δις ἐπὶ ταῦρον Κνώσσιον κατακτανὼν,
 σοὶ ταῦτα δώσω πανταχοῦ δέ μοι χθονὸς
 τεμένη δέδασται. ταῦτ' ἐπωνομασμένα
 σέθεν τὸ λοιπὸν ἐκ βροτῶν κεκλήσεται 1330
 ζῶντος· θανόντος δ', εὖτ' ἂν εἰς Ἄιδου μόλῃς,
 θυσίαισι λαῖνοισί τ' ἐξογκώμασιν
 τίμιον ἀνάξει πᾶς Ἀθηναίων πόλις.
 καλὸς γὰρ ἄστοις στέφανος Ἑλλήνων ὕπο
 ἄνδρ' ἐσθλὸν ὠφελούντας εὐκλείας τυχεῖν. 1335
 καὶ γὰρ χάριν σοι τῆς ἐμῆς σωτηρίας
 τήνδ' ἀντιδώσω· νῦν γὰρ εἰ χρεῖος φίλων.
 [θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ φίλων.

1325. δόμους, temples. The meaning is, that the various shrines and temples hitherto consecrated in Attica to Theseus, shall henceforth be called *in common* after Theseus and Hercules. Hence Theseus does not say χρήματα δώσω, but χρημάτων μέρος, a share or moiety. Pflugk very aptly quotes Plutarch, Vit. Thes. § 35, καὶ ὅσα ὑπῆρχε τεμένη πρότερον αὐτῷ, τῆς πόλεως ἐξελεύσεως, ἅπαντα καθιέρωσεν Ἡρακλεῖ καὶ προσηγύρευσεν ἀντὶ Θησεῖων Ἡράκλεια, πλὴν τεσσάρων, ὡς Φιλόχορος ἰσθόρηκεν. Aristid. vol. i. p. 58, ὅσα Θῆσεια κατὰ δήμους, ἅπαντα μετεσκεύασαν καὶ κατέστησαν Ἡράκλεια ἀντὶ Θησεῖων. But the principal allusion is to the *Theseum* at Athens, where the labours of Hercules and Theseus remain to this day sculptured, as Dr. Wordsworth attests, *Athens and Attica*, p. 148. He quaintly adds, that the *Hercules Furens* may be regarded as "a temple of Theseus in verse."

1327. Κνώσσιον. The Dindorfs give Κνώσιον, against the old copies. The ancients may have written Κνώσσιος as well as Παρηγησός, and other similar forms; and perhaps the matter could be decided by existing coins. The story is told in Apollodorus, iii. 15. 7, Μίνως δὲ ἐκέλευσεν αὐτοῖς κούρους ἐπὶ καὶ κόρας τὰς ἴσας χαρὶς ὅπλων πέμπειν τῷ Μινωταύρῳ βορᾶν, — but the liberation of the victims by Theseus was probably narrated in the part of his *Bibliotheca* which is

lost. See Diodor. Sic. iv. 61. Plato, Phaed. p. 58 A.

1329. ἐπωνομασμένα σέθεν, called after you; as the Greeks commonly said ἐπωνυμος τινός. Cf. Soph. El. 284. Orest. 1008. During his life, he was to have temples, *Heraclea*, consecrated to him; but after death, altars for sacrifices to him as a hero. Pflugk explains λάινα ἐξογκώματα 'temples'; Bothe, 'sepulchres.' Perhaps the form of altar-tomb explained in the note on Hel. 546, called also πυρὰ, is specially meant.

1331. θανόντος, i. e. σοῦ. W. Dindorf and Kirchhoff adopt θανόντα after Dörrie. There is no sufficient reason for the change. On the contrary, the two genitives present a much more marked antithesis. The apparent tautology, but real epexegetis of either time or person, is compared by Pflugk with Heracl. 320, ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω. So also Aesch. Cho. 729—30, κλέων — εὖτ' ἂν πύθῃται.

1335. εὐκλείας τυχεῖν, to be honoured both in life and in death. Translate, 'For 'tis an honourable prize to citizens, that by doing service to a brave hero they should obtain renown from the Hellenes.' The ὕπο is used as if he had said ὑπὸ Ἑλλήνων ἐπαινεθῆναι. Pflugk compares Phoen. 576, μήπορ', ὃ τέκνον, κλέος τοῖνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.

1338—9. This distich appears to be spurious. For (1) the sense ends very

ἄλις γὰρ ὁ θεὸς ὠφελῶν, ὅταν θέλῃ.]

- HP. οἶμοι· πάρεργά *τοι τὰδ' ἔστ' ἐμῶν κακῶν. 1340
ἐγὼ δὲ τοὺς θεοὺς οὔτε λέκτρ' ἂ μὴ θέμις
στέργειν νομίζω, δεσμά τ' ἐξάπτειν χερσῶν
οὔτ' ἠξίωσα πώποτ' οὔτε πείσομαι,
οὔδ' ἄλλον ἄλλου δεσπότην πεφυκέναι.
δεῖται γὰρ ὁ θεός, εἴπερ ἔστ' ὄντως θεός, 1345
οὔδενός· αἰοιδῶν οἶδε δύστηνοι λόγοι.
ἔσκεψάμην δὲ, καίπερ ἐν κακοῖσιν ὦν,

appropriately at *νῦν γὰρ εἰ χρεῖος φίλων*, and the allusion to the favour of the gods is quite beside the purpose; (2) the *ὁμοιοτέλετον* with *φίλων* is inelegant. (3) The pause is violated by *οὔδεν δεῖ φίλων*, though we might easily read *οὔδὲ for οὔδεν*. (4) What is very remarkable, these two verses seem adapted from Orest. 667, *ἔταν δ' ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων; ἀρκεῖ γὰρ αὐτὸς ὁ θεὸς ὠφελεῖν θέλων*.

1340. Hercules still refuses to listen to the arguments of Theseus. He has no belief in the popular stories about the gods, and thinks that, if they really are divine and omnipotent, they are exempt from care. One motive however has influenced him; the fear of being thought a coward if he dares not face misfortune. Therefore he will not hasten his death, but will accompany Theseus to Athens. Much as he has endured, he never shed tears before now. His injunctions to his father are, to convey the corpses of his children to the tomb.—He concludes by a touching apostrophe to them and to his wife, to the arms which he has honourably borne, and to the Thebans, whom he implores to go with his children to the grave.

Ibid. *πάρεργα, incrementa*, Hermann. *Aliena sunt haec a meis malis*, Portus. Properly, *πάρεργον* is something done over and above, as in Hel. 925, *πάρεργον τοῦτο δοῦσα τῆς τύχης*, 'an extra piece of good fortune'; and as *πάρεργάτης λόγων* is one who talks of matters beside the subject, Suppl. 426. The *τοι* appears to be wanting in the copies. Kirchhoff would read *πάρεργα γάρ*. Perhaps, *πάρεργα ταῦτα τῶν ἐμῶν κακῶν*. The argument seems to be this:—'You do not make my present condition better, either by comparing the troubles of the gods or by offering me honours if I consent to

live. All this is beside the question as concerns *my* troubles. The troubles of the gods exist only in men's imagination; if I live and go with you to Athens, it will be from this sole motive, that my voluntary death may not be interpreted as a proof of my cowardice.'

1341—6. For these and the like sentiments, often fearlessly expressed, unthinking men in ancient as well as in modern times called Euripides an infidel. He was not sure of the true nature of God; but he was sure, that if such a Being existed at all, he must be very different from that which the fables of poets represented him to be.

1342. *δεσμά ἐξάπτειν*. The binding of Cronus by his own son Zeus is meant. See Aesch. *Eum.* 611. Cic. de N. Deor. ii. § 63. Plat. *Symp.* p. 195 C, *τὰ δὲ παλαιὰ πράγματα περὶ θεοῦ, ἃ Ἡσίοδος καὶ Παρμενίδης λέγουσιν, Ἀνάγκη καὶ οὐκ ἔρωτι γεγονέναι, εἰ ἐκείνοι ἀληθῆ ἔλεγον· οὐ γὰρ ἂν ἐκτομαὶ οὔδὲ δεσμοὶ ἀλλήλων ἐγίγνοντο, καὶ ἄλλα πολλὰ καὶ βίαια, εἰ ἔρος ἐν αὐτοῖς ἦν*.

1343. *ἠξίωσα*, for *ἄξιον πίστεως ἐνόμισα*.

1346. *δύστηνοι λόγοι, misellae fabulae*, foolish or wretched inventions. So *δύστηνος* for *μῶρος* in Electr. 923. Plutarch, De Repug. Stoic. p. 1052 E, quotes this and the preceding verse, without the *δὲ* which Aldus and Flor. 2 add after *αἰοιδῶν*. The poet does not mean to call in question the *existence* of a supreme Being. He only doubts the *personality*. By *εἴπερ ἔστ' ὄντως θεός* (where *ἔστ'* is for *ἔστι*, not for *ἔστιν*), we must understand, 'if he is truly a god,' i. e. and not a mere human invention.

1347. *ἔσκεψάμην*. As aorists can seldom be construed as true perfects, and yet as the subjunctive follows instead of the optative, we must suppose *μὴ ὄφλω* κτλ. to be the very words in which his

μὴ δειλίαν ὄφλω τιν' ἐκλιπὼν φάος.
 τὰς συμφορὰς γὰρ ὅστις οὐκ ἐπίσταται
 θνητὸς πεφυκὼς ὃν τρόπον χρεῶν φέρειν,
 οὐδ' ἀνδρὸς ἂν δύναιθ' ὑποστῆναι βέλος. 1350
 ἐγκαρτερήσω θάνατον· εἴμι δ' ἐς πόλιν
 τὴν σὴν, χάριν τε μυρίων δώρων ἔχω.
 ἀτὰρ πόνων δὴ μυρίων ἐγευσάμην·
 ὦν οὐτ' ἀπειπὼν οὐδέν' οὐτ' ἀπ' ὀμμάτων
 ἔσταξα πηγὰς, οὐδ' ἂν ψόμην ποτὲ 1355
 ἐς τοῦθ' ἰκέσθαι, δάκρυ' ἀπ' ὀμμάτων βαλεῖν.
 νῦν δ', ὡς ἔοικε, τῇ τύχῃ δουλευτέον.
 εἶεν· γεραιέ, τὰς ἐμὰς φυγὰς ὄρᾳς,
 ὄρᾳς δὲ παίδων ὄντα μ' αὐθέντην ἐμῶν.
 δὸς τοῦσδε τύμβω καὶ περιστείλον νεκροῦς 1360
 δακρύοισι τιμῶν, ἐμὲ γὰρ οὐκ ἔῃ νόμος·
 * * * * *

anxiety was at the time expressed: 'I considered the matter thus, though I was then in trouble:—Shall I incur the charge of cowardice at leaving life?'

1349. This verse was recovered from Stobaeus, Flor. cviii. 12, as well as the correct reading of the preceding, for which Aldus gives *ταῖς συμφοραῖς γὰρ ὅστις οὐχ ἐπίσταται*, a reading evidently adapted from the following *ὑποστῆναι*, 'he who cannot withstand misfortunes, cannot withstand an enemy's weapon in battle.' Both the dative and the accusative are construed with *ὑποστῆναι*. Cf. Pers. 90, *ὑποστὰς μεγάλῳ βέβηκατι φωτῶν*. Rhcs. 375, *σὲ γὰρ οὐβις ὑποστὰς Ἀργείας ποτ' ἐν Ἡρας δαπέδοις χορεύσει*.

1351. *ἐγκαρτερήσω θάνατον*. He must mean, that he will not commit suicide, but wait for death at the natural time; and Plüggk appears rightly to render it, "furtiter expectabo, neque ultro arcesam." But in Androm. 262, *ἐγκαρτερεῖς δὴ θάνατον* is, 'do you brave death?' i.e. defy it. In Alcest. 1071, *καρτερεῖν θεοῦ δόσιν* means 'to take patiently whatever the god may send.'

1352. *μυρίων δώρων*, for your numerous gifts. See v. 1328. Kirchhoff and W. Dindorf needlessly give *μυρίαν* after Wakefield, albeit in Alcest. 544 we have *καὶ σοι μυρίαν ἔξω χάριν*. So in Phoen. 1171, *αἶμα μυρίων νεκρῶν*, there is a var.

lect. *μυρίων*. At this verse we must assume a brief pause. Hercules covers his face and sheds tears of gratitude. This introduces the next clause:—'Well! I have gone through countless labours, and I have never yet refused one of them (through faintness of heart), nor ever shed tears from my eyes.' On the combination *ἀτὰρ δὴ* see Elmsley's note on Bacch. 516. On *ἀπειπὼν τι*, to disown or refuse a thing, see on Alcest. 487. Bothe and W. Dindorf seem right in giving *οὐδέν'* for *οὐδέν*. There is a very similar passage in the speech of Hercules, Soph. Trach. 1070:—

Ἰθ', ὦ τέκνον, τόλμησον, οἴκτειρόν τέ με
 πολλοῖσιν οἴκτρῳ, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἰς
 ποτὲ
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

1355. It is hard to say whether *ἂν* belongs to *ψόμην* or to *ἰκέσθαι*. Both may easily be defended, and the sense is not very different, 'I never thought I should come to this,' and 'I never could have thought to come to this.'

1358. *εἶεν· γεραιέ*. He here turns to Amphitryon; and this scene again, since the entrance of Theseus, requires three actors. See v. 275.

1361. Examples of *τιμᾶν τινά τινα* are given on Aesch. Suppl. 108.—*οὐκ ἔῃ*

πρὸς στέρν' ἐρείσας μητρὶ δούς τ' εἰς ἀγκάλας,
κοινωνίαν δύστηνον, ἣν ἐγὼ τάλας
διώλεσ' ἄκων. γῆ δ' ἐπὴν κρύψης νεκρούς,
οἶκει πόλιν τήνδ', ἀθλίως μὲν, ἀλλ' ὁμως 1365
ψυχὴν βιάζου τὰμὰ συμφέρειν κακά.
ὦ τέκν', ὁ φύσας χῶ τεκὼν ὑμᾶς πατὴρ
ἀπώλεσ', οὐδ' ὤνασθε τῶν ἐμῶν καλῶν,
ἀγὼ παρεσκεύαζον ἐκμοχθῶν βίου
εὐκλειαν ὑμῖν, πατρὸς ἀπόλαυσιν καλήν. 1370
σέ τ' οὐχ ὁμοίως, ὦ τάλαιν', ἀπώλεσα,
ὥσπερ σὺ τὰμὰ λέκτρ' ἔσωζες ἀσφαλῶς

νόμος, because he was compelled to leave Thebes, v. 1322. After this verse, one appears to have been lost. We have had proof of such an accident just above, v. 1349; and not only is the syntax of the following participles abrupt after *περί-στειλον*, with an intervening parenthesis (a fault which Milton felt, in proposing *dōs τ' ἐς ἀγκάλας*), but one verse is wanted in this *ῥῆσις* to make up the total of *fifty-six*, which, as already stated on v. 1255, appears to have been designedly given by the poet. Unquestionably, the passage would be greatly improved by some such supplement as the following,—

[καὶ πρὸς δόμους κόμιζε συγκρύψας
καλῶς]
πρὸς στέρν' ἐρείσας μητρὶ δούς τ' εἰς
ἀγκάλας, κτλ.

By *μητρὶ* Alcmena is perhaps meant, for Megara was now dead (v. 1000); though this act of affection might be done even to a corpse.

1363. *κοινωνίαν*. Porson on Phoen. 16 explains this *communes liberis*, and Hermann, by referring to his note without further remark, appears to approve it. But Bothe and Pflugk regard it as the accusative in apposition to the sentence, 'a mournful converse (of children with parents), which I have unwittingly brought to an end.' Cf. *ῥῆσις κοινωνία*, v. 1377. It is the more difficult to decide, because *διολλύναι* is either to kill, or to destroy in a general sense.

1364. *ἐπὴν* Herm. for *ἐπὶν*.

1366. Amphitryon is advised to stay at Thebes, and to bear as well as he can the affliction in common with his absent

son. Of this sense of *συμφέρειν* examples are given on Med. 13.

1367. *ὁ φύσας χῶ τεκὼν*. Pflugk compares Suppl. 1032, *ὅστις φυτεύσας καὶ νεανίαν τεκὼν ἄριστον*, where however *φυτεύσας* is used absolutely, 'having entered the marriage state,' 'having engendered offspring.' More appositely he cites Soph. frag. Acris. 62, Dind.,—

ῥῆσις βραχεῖα τοῖς φρονούσι σῶφρονα
πρὸς τοὺς τεκόντας καὶ φυτεύσαντας
πρέπει,

though even here one might suspect the poet meant, 'mother and father.' Reiske's conjecture, *ὁ φύσας οὐχ ἐκὼν κτλ.*, is ingenious. Cf. v. 1364.

1368. *τῶν ἐμῶν καλῶν*. He means, the glory and credit of their father's honours, rather than the substantial emoluments, as Bothe seems to understand it.—*ἐκμοχθῶν* Reiske for *ἐκ μόχθων*. We have not hesitated to restore *βίου* for *βίᾳ*, 'labouring to procure for you an honourable life, a fitting benefit to receive from a father,' i.e. from his exertions for his children. It is evident that *βίᾳ* would naturally have resulted from the error *ἐκ μόχθων*, the meaning being mistaken for *ἂ ἐγὼ βίᾳ παρεσκεύαζον, τουτέστιν εὐκλειαν*. (Kirchhoff gives *βίᾳ*, observing that Dobree had proposed *βίου*.)

1370. *ἀπόλαυσιν* Canter for *ἀπόλλυσιν*. The same word was restored by Reiske in Hel. 77, for a very similar error, *ἀπώλλυσ' ἢν' ὁ ἀπώλεσ' ἢν' εἰκοῖς*. The A was mistaken for A.

1371. The sense is, *ἀπώλεσα σέ, οὐχ ὡς σὺ ἔσωζες τὰμα λέκτρα*, i.e. *πιστὴ ἦσθα ἐμοί*.

μακρὰς διαντλοῦσ' ἐν δόμοις οἰκουρίας.
οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ,
ὥς ἀθλίως πέπραγα ἀποξεύγνυμαι 1375
τέκνων γυναικός τ'. ὦ λυγραί φιλημάτων
τέρψεις, λυγραί τε τῶνδ' ὄπλων κοινωνίαι.
ἀμηχανῶ γὰρ πότερ' ἔχω τάδ' ἢ μεθῶ,
ἀ πλευρὰ τὰμὰ προσπίτνοντ' ἐρεῖ τάδε·
'Ημῖν τέκν' εἶλες καὶ δάμαρθ'· ἡμᾶς ἔχεις 1380
παιδοκτόνους σούς. εἴτ' ἐγὼ τάδ' ὠλέναις
οἶσω ; τί φάσκων ; ἀλλὰ γυμνωθεὶς ὄπλων,
ξὺν οἷς τὰ κάλλιστ' ἐξέπραξ' ἐν Ἑλλάδι,
ἐχθροῖς ἐμαυτὸν ὑποβαλὼν αἰσχροῦς θάνω ;
οὐ λειπτέον τάδ', ἀθλίως δὲ σωστέον. 1385
ἔν μοί τι, Θησεῦ, σύγκαμ' ἀθλίῳ· κυνὸς
κόμιστρ' ἐς Ἄργος συγκατάστησον μολὰν,
λύπη τι παίδων μὴ πάθω μονούμενος.
ὦ γαῖα Κάδμου πᾶς τε Θηβαῖος λεῶς,
κείρασθε, συμπευθῆσατ', ἔλθετ' ἐς τάφον 1390

1377. λυγραί τε. Hermann gives λυγραί δέ, and so Kirchhoff and W. Dindorf.

1379. προσπίτνοντα. Aldus has προσπιτνόντα, and Hermann in an elaborate note maintains that προσπιτνούντα is the true present, προσπιτνόντα the aorist participle. Elmsley and others more truly regard πίττω as the present, after the analogy of μῖμνω. The meaning here is, that as often as his bow and club strike against his side, he will be reminded that these were the instruments with which he slew his children.

1380. ἡμῖν, for δι' ἡμῶν, a remarkable use of the dative of the agent, (here, in fact, identical with the instrument,) for which see Ion 455, Προμηθεὶ Τιτάνι λοχευθεῖσαν. For the use of εἴτα see Alc. 701, 831.

1382. He here makes a movement as if to dash on the ground his bow and club ; but he pauses, and considers the consequences of doing so.

1384. ὑποβαλὼν, putting myself under the power of. On θάνω, the deliberative subjunctive, see v. 1287.

1386. ἀθλίῳ Pierson, who placed a

colon after the word, for the vulg. ἀθλίου κυνός. The sense is, ἐπεὶ ἔθλιος ὢν οὐ δύναμαι μόνος ταῦτα διαπράξασθαι. Hercules appears (from v. 1394) here to kneel in supplication, or perhaps (cf. 1397) to have thrown himself on the ground in abject grief.—κόμιστρα, the price or reward of bringing Cerberus from Hades. The word is so used in Aesch. Ag. 938, ψυχῆς κόμιστρα τῆσδε μηχανωμένη. He begs Theseus first to accompany him to Argos, to help him to settle the reward proposed by Eurystheus, (perhaps his recall from exile, cf. v. 19, or the restoration of his patrimony,) lest, if he should go alone, and without his children, he should die of grief. Pflugk thinks the meaning rather is, 'help me to get the dog Cerberus conveyed to Argos,' and he compares the common use of προφεία for τροφή. But συγκαθιστάται is rather 'to assist in settling, or setting right,' as in Hipp. 293, κεί μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν, γυναῖκες αἶδε συγκαθιστάται νόσον. Although Hercules did not choose to return to Argos, it was very likely that he should wish to have the legal right of doing so.

παίδων, ἅπαντες δ' ἐνὶ λόγῳ πενθήσατ·
νεκρούς τε καμέ· πάντες ἐξολώλαμεν
Ἥρας μιᾷ πληγέντες ἀθλίῳ τύχῃ.

ΘΗ. ἀνίστασ', ὦ δύστηνε· δακρύων δ' ἄλλis.

ΗΡ. οὐκ ἂν δυναίμην· ἄρθρα γὰρ πέπηγέ μου. 1395

ΘΗ. καὶ τοὺς σθένοντας γὰρ καθαιροῦσιν τύχαι.

ΗΡ. φεῦ.

αὐτοῦ γενοίμην πέτρος ἀμνήμων κακῶν.

ΘΗ. παῦσαι· δίδου δὲ χεῖρ' ὑπηρέτῃ φίλῳ.

ΗΡ. ἀλλ' αἶμα μὴ σοῖς ἐξομόρξωμαι πέπλοις.

ΘΗ. ἔκμασσε, φείδου μηδέν· οὐκ ἀναίνομαι. 1400

ΗΡ. παίδων στερηθεὶς παῖδ' ὅπως ἔχω σ' ἐμόν.

ΘΗ. δίδου δέρη σὴν χεῖρ', ὁδηγήσω δ' ἐγώ.

ΗΡ. ζεύγός γε φίλιον· ἄτερος δὲ δυστυχής.

ὦ πρέσβυ, τοιόνδ' ἄνδρα χρὴ κτᾶσθαι φίλον.

ΑΜ. ἡ γὰρ τεκοῦσα τόνδε πατρὶς εὐτεκνος. 1405

ΗΡ. Θησεῦ, πάλιν με στρέψον, ὥς ἴδω τέκνα.

ΘΗ. ὥς δὴ τί φίλτρον τοῦτ' ἔχων ῥᾶν ἔσει ;

ΗΡ. ποθῶ, πατρός τε στέρνα προσθέσθαι θέλω.

ΑΜ. ἰδὸν τάδ', ὦ παῖ· τὰμὰ γὰρ σπένδεις φίλα.

1391. ἅπαντας Hermann for ἅπαντες. He thinks the accusative is required by the πάντες immediately following ; and so Kirchhoff has edited. But Hercules is giving a *general* invitation to the citizens to put on mourning for the deceased. So Admetus commands πᾶσιν Θεσσαλοῖσιν and πάσῃ τετραρχίᾳ, Alc. 425, 1154, to share in the mourning for his deceased wife, *κουρᾷ ξυρήκει* κτλ., and so πάντες Καδμείῳ celebrated the nuptials of Hercules and Megara, *sup.* v. 10.

1396. καθαιροῦσιν, pull down, overthrow. So in one of the fragments, *τὸν μὲν καθέλειεν ὑπόθεν, τὸν δ' ἥρ' ἄνω*. Cobet, Var. Lect. p. 604, reads ἄρα for γὰρ, 'it seems then that fortune can disable even the strong.' But γὰρ may well mean, 'Yes, for even the strong become weak.'

1398. παῦσαι, sc. ταῦτα λέγων, or δρῶν.

1399. μῃ, i. e. δέδοικα μῃ.—ἐκμασσε, 'wipe it off upon me,' if you please. See on ποδῶν ἐκμακτρον, Electr. 535, and κηλίδας ἐξέμαζεν, Soph. El. 446.

1403. ζεύγός γε (for δὲ) Reiske. Yoked together in an affectionate embrace, the two heroes prepare to leave the stage.

1407. ὥς δὴ τί. Lit. 'Since you will be easier in what respect if you get this desire?' Dobree proposes to place an interrogation here as well as at the end of the verse, as if the sense were ὥς δὴ τί γένηται ; Both ὥς δὴ τί and ὥς τί δὴ (Ion 525, Iph. A. 1342) seem to be so used, and the ellipse of the verb is supplied in Aj. 77, τί μὴ γένηται ; But in Alceste, 537, we have ὥς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον ; and perhaps here the sense is, ὥς δὴ τί (πεισόμενος) ῥᾶν ἔσει φίλτρον τοῦτ' ἔχων ; Again with a participle it occurs in Iph. T. 557, ὥς τί δὴ θέλων ; and the two forms of speaking are obviously only varieties of the same idiom.

1408. πατρός τε Musgrave for πατρὸς γε.—προσθέσθαι, scil. ἐμαυτῷ, for προσ-πύξαι, 'to clasp my father's breast.'

1409. ἰδὸν τάδ', i. e. στέρνα. Cf. Hec. 563, ἰδὸν τόδ', εἰ μὲν στέρνον, ὦ νεανία,

- ΘΗ. οὕτως πόνων σῶν οὐκέτι μνήμην ἔχεις ; 1410
 ΗΡ. ἅπαντ' ἐλάσσω κείνα τῶνδ' ἐτλην κακά.
 ΘΗ. εἴ σ' ὀψεται τις θῆλυν ὄντ', οὐκ αἰνέσει.
 ΗΡ. ζῶ σοὶ ταπεινός ; ἀλλὰ πρόσθεν οὐ δοκῶ.
 ΘΗ. ἄγαν γ' ὁ κλεινὸς Ἡρακλῆς ποῦ κείνος ὦν ;
 ΗΡ. σὺ ποῖος ἦσθα νέρθεν ἐν κακοῖσιν ὦν ; 1415
 ΘΗ. ὡς ἐς τὸ λῆμα, παντὸς ἦν ἥσσω ἀνῆρ.
 ΗΡ. πῶς οὖν * ἔμ' εἵποις ὅτι συνέσταλμαι κακοῖς ;

παίειν προθυμεῖ, παῖσον. As Hercules had wished for his father's embrace, the latter now offers it, adding, 'for that which you desire is dear also to me.'

1410. οὕτως κτλ. 'Is *this* the way in which you forget your toils and troubles?' i. e. by indulging in these effeminate acts. — 'My former toils (or labours) were nothing compared with these,' which are therefore not so easily forgotten.

1412. The old reading was εἰσὸψεται—*κοῦκ ἂν αἰνέσῃ*. The *καὶ* followed as a matter of course from the corruption of εἴ σ' ὀψεται, which was restored by Barnes. Musgrave emended οὐκ ἂν αἰνέσῃ, which Barnes had left.

1413. This is a most difficult verse. The old reading *προσθῆναι δοκῶ* gives no sense; and the correction of Hermann and Jacobs, *πρόσθεν οὐ δοκῶ*, is far from a certain one, though it gives a fair sense; 'Do I live (i. e. have I given up the idea of suicide) humbled in *your* eyes? You did not think me so before, at least.' The corruption perhaps is rather in ζῶ, though we might compare Oed. R. 410, οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία. We might suggest, *ὡς σοὶ ταπεινὸς ἀλλὰ πρόσθ' εἶναι δοκῶ*, 'it seems that before, at all events, I was degraded in your eyes' (i. e. when I was for committing suicide, if I am not degraded now, in giving way to grief). If ζῶ is genuine, he must mean to ask whether Theseus regards him as consenting to live on, while so humbled in his eyes as to make life discreditable on any terms.

1414. This verse is also obscure. For ὦν we should perhaps read εἰ. See on Phoen. 1688. As ποῦ is sometimes ironically used for οὐδαμοῦ, as Heracl. 369, ποῦ ταῦτα καλῶς ἂν εἴη; Hec. 1199, ποῦ ποτ' ἂν φίλον τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος; Ion 528, ποῦ δέ μου πατὴρ σύ; 'You are not my father,' &c; so here the meaning perhaps is,

ἄγαν γε ταπεινὸς ζῆς, οὐδαμοῦ ὦν ἐκείνος ὁ κλεινὸς Ἡρακλῆς, ὅλος ἦσθα τὸ πρίν. Pflugk, at least, can hardly be right in explaining κείνος ὦν by οὕτω ταπεινὸς ὦν. He seems to understand, ποῦ ἐστὶν ὁ κλεινὸς Ἡρακλῆς, ἐπειδὴ οὕτω ταπεινὸς ἰὺν ἐστί; Bothe, who frequently sets at nought the natural order of the words, would explain it ποῦ κείνος Ἡρακλῆς ἐστίν, ὁ ἄγαν κλεινὸς ὦν;

1415. Hercules retorts, 'What sort of a hero were *you*, when in trouble below the earth,' and when I recovered you from Hades? The old reading *ἦς ἂν* was corrected by Hermann. Theseus replies ('miro responso,' says W. Dindorf), 'As far as courage went, I was as much a coward as any one else.' Hercules thus rejoins, 'How then can you say of *me* that I am reduced to littleness by my misfortunes?' In other words, 'You are not the person to accuse others of cowardice.' As however Theseus ought not, as a hero, and especially as an Athenian hero, to admit that he was afraid, we should probably restore *κρείσσω* for *ἥσσω*. These words are occasionally interchanged, as in Hel. 974, Andr. 707. The point of the reply would thus be, 'If you were yourself courageous in danger, you ought not to say of *me*, your deliverer, that I am less so.'

1417. The old reading, πῶς οὖν ἔτ' εἶπες, is retained by Hermann, Bothe, and Pflugk, without a remark, except that the last approves L. Dindorf's reading, πῶς οὖν ἂν εἴποις, while Kirchhoff gives πῶς οὖν ἔτ' εἶποις. But πῶς ἂν with the optative more usually expresses a wish, and the emphatic *εἰμὲ* seems to be required by the context; there is sufficient authority too for the omission of the ἂν. See on Bacch. 747. Phoen. 1201. Iph. A. 1210, οὐδεὶς πρὸς τὰδ' ἀντίποι βρωτῶν. The less obvious use of the optative might easily have induced a

- ΘΗ. πρόβαινε. ΗΡ. χαῖρ', ὦ πρέσβυ.
 ΑΜ. καὶ σύ μοι, τέκνον.
 ΗΡ. θάφθ' ὥσπερ εἶπον παῖδας.
 ΑΜ. ἐμὲ δὲ τίς, τέκνον;—
 ΗΡ. ἐγώ—ΑΜ. πότ' ἐλθών; 1420
 ΗΡ. ἥνικ' ἂν θάψῃς τέκνα—
 ΑΜ. πῶς;
 ΗΡ. εἰς Ἀθήνας πέμψομαι Θηβῶν ἄπο.
 ἀλλ' εἰσκόμιζε τέκνα δυσκόμιστα γῇ.
 ἡμεῖς δ' ἀναλώσαντες αἰσχύναις δόμον
 Θησεῖ πανώλεις ἐψόμεσθ' ἐφορκίδες.
 ὅστις δὲ πλοῦτον ἢ σθένος μᾶλλον φίλων 1425
 ἀγαθῶν πεπᾶσθαι βούλεται, κακῶς φρονεῖ.
 ΧΟ. στείχομεν οἴκτροι καὶ πολὺκλαυτοι,
 τὰ μέγιστα φίλων ὀλέσαντες.

false correction, εἴπης.—On συστέλλεσθαι, 'to shrink into oneself,' see Troad. 108.

1420. ἥνικ' ἂν θάψῃς τέκνα. "Haec quoque mira et prope absurda mihi videntur." W. Diindorf. The difficulty of the passage is best met by supposing the words of the speakers to be mutually interrupted. Amphitryon was going to ask, 'And who is to take care of me?' To which Hercules replies, 'I will have you brought to Athens, when you shall have buried my children.' Hence πῶς refers to the intended question κομίσεις ἐμέ. For this use of πέμπεσθαι τινα cf. Hec. 977, τί χρήμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; Oed. Col. 602, πῶς δῆτά σ' ἂν πεμψαίῃθ', ὅστ' οἰκεῖν δίχα; Hercules means that he will send for his father to live with him at Athens; and this is added because it was the object of the poet to aggrandize Athens, even at the expense of the tradition, mentioned by Pausanias, i. 41. 1, that Amphitryon was buried at Thebes. Pending the arrival of Theseus, he had already been told to live on at Thebes, v. 1365.

1422. For εἰσκόμιζε Kirchhoff proposes

εἰς κόμιζε, which affords a good antithesis with δυσκόμιστα, 'Do you take up the bodies which it is hard (or painful) for the Theban land to take up' (*non nisi cum dolore inferenda*, Pflugk). On κομίσειν νεκρῶς see Suppl. 273. If εἰσκόμιζε be genuine, we must translate, 'take them into the house;' the bodies of the children being now displayed to the spectators by the eccyclema. In either case they were *δυσκόμιστοι γῇ*, as having been the rightful successors of the throne, and an unwelcome burden,—perhaps even a *μίασμα*,—to the land on account of their unnatural death.

1423. ἀναλώσαντες. 'After causing so many deaths in our own family by deeds of shame, we will go in the train of Theseus as being ourselves utterly ruined.'

1424. ἐφορκίδες. See v. 631, and compare v. 445, ὑποσειραίους ποσὶν ἔλκουσαν τέκνα.

1428. τὰ μέγιστα, for τοὺς μεγίστους, by a well-known idiom. The chorus speak of the departure of Hercules as of the loss of their greatest friend and benefactor.

ΕΥΡΗΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.

ΥΠΟΘΕΣΙΣ.

Ἐτεοκλῆς παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν ἀποστρεφὶ τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην. φυγὰς δ' ἐκείνος εἰς Ἄργος παραγενόμενος ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου. κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιόχρεων στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ Ἰοκάστη ἔπεισεν αὐτὸν ὑπόσπονδον ἔλθειν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον πρὸς τὸν ἀδελφὸν περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη τὰ τέκνα εἰς φιλίαν συναγαγεῖν οὐκ ἠδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον λοιπὸν παραταξάμενος ἀνεχώρησε τῆς πόλεως. ἔρχησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέοντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἡρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ τοῦ πατρὸς αὐτοῦ φυγὴν μετὰ χρημάτων δίδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔσφαξαν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχῆσαντες ἀνέκλινον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὐροῦσα νεκροὺς τοὺς υἱοὺς ἔσφαξεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν διναστείαν. οἱ δὲ Ἀργεῖοι τῇ μάχῃ ἡττηθέντες ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφὴν, Πολυνείκην δὲ ἀκήδευτον ἔρριψεν, Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ᾧ μὲν *οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ᾧ δὲ τὴν ὀργὴν λογοποιήσας,¹ οὐδὲ παρὰ τὴν δυστυχίαν ἐλέησας.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ.²

[Ἡ μὲν ὑπόθεσις τοῦ δράματος] ἐπιστρατεία τοῦ Πολυνείκου μετὰ τῶν Ἀργείων ἐπὶ Θήβας καὶ ἀπώλεια τῶν ἀδελφῶν Πολυνείκου καὶ Ἐτεοκλέους

¹ Translate; 'in the one case not observing the universal law of mankind (to bury the dead), and in the other, acting on anger rather than reason (or perhaps, 'making a plea, or case, of anger'), in not pitying him even in his misfortune.'

² This is given according to Kirchhoff's recension. It was first published by him in 1853, from a MS. of Euripides at St. Mark's, Venice. The words in [] were subsequently supplied from two other MSS.

καὶ θάνατος Ἰοκάστης. ἡ μυθοποιία κείται παρ' Αἰσχύλῳ ἐν Ἑπτὰ ἐπὶ Θήβας †πλείστης Ἰοκάστης. [ἐδιδάχθη] ἐπὶ Ναυσικράτους ἄρχοντος Ὀλυμπιάδ πρῶτος δεύτερος Εὐριπίδης, [τρίτος] καθῆκε διδασκαλίαν [.] περὶ τούτου· καὶ γὰρ ταῖτ'α [.] ὁ Οἰνόμαος καὶ Χρῦσιππος καὶ [Φοίνισσαι καὶ σατυρ . . . οὐ] σώζεται. ὁ χορὸς συνέστηκεν ἐκ Φοινισσῶν γυναικῶν· προλογίζει δὲ Ἰοκάστη.

Περιπαθεῖς ἄγαν αἱ Φοίνισσαι τῇ τραγωδίᾳ. ἀπώλετο γὰρ ὁ Κρέοντος υἱὸς ἀπὸ τοῦ τείχους ὑπὲρ τῆς πατρίδος ἀποθανών. ἀπέθανον δὲ καὶ οἱ δύο ἀδελφοὶ ὑπ' ἀλλήλων καὶ Ἰοκάστη ἡ μήτηρ ἀνείλεν ἑαυτὴν ἐπὶ τοῖς παισὶ καὶ οἱ ἐπὶ Θήβας στρατευσάμενοι Ἀργεῖοι ἀπώλοντο καὶ ἄταφος Πολυνείκης πρόκειται καὶ ὁ Οἰδίπους τῆς πατρίδος ἐκβάλλεται καὶ σὺν αὐτῷ ἡ θυγάτηρ Ἀντιγόνη. ἔστι δὲ τὸ δράμα καὶ πολυπρόσωπον καὶ γνωμῶν πολλῶν μεστόν τε καὶ καλῶν.

Τὸ δράμ'α ἐστὶ μὲν ταῖς σκηνικαῖς ὄψεσι κάλλιστον, ἐπεὶ καὶ παραπληρωματικόν. ἡ τε ἀπὸ τῶν τειχέων Ἀντιγόνη θεωροῦσα μέρος οὐκ ἔστι δράματος καὶ ὑπόσπονδος Πολυνείκης οὐδενὸς ἔνεκα παραγίνεται ὃ τε ἐπὶ πᾶσι μετ' ὥδης ἀδολέσχου φυγαδεύμενος ὁ Οἰδίπους προσέρριπται³ διακειῆς.

ΧΡΗΣΜΟΣ.

Λαῖε Λαβδακίδη, παῖδων γένος ὄλβιον αἰτεῖς.
τέξεις μὲν φίλον υἱόν, ἀτὰρ τόδε σοὶ μόρος ἔσται,
παιδὸς ἐοῦ χεῖρεσσι λιπεῖν βίον· ὥς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὐ φίλον ἦρπας υἱόν, ἀτὰρ τόδε σοὶ μόρος ἔσται.

ΤΟ ΤΗΣ ΣΦΙΓΓΟΣ ΑΙΝΙΓΜΑ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τετράπον, οὐ μίᾳ φωνῇ,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσ' ἐπὶ γαῖαν
ἐρπετὰ γίνονται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὅπταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,
ἔνθα μένος γυίοισιν ἀφαιρότερον πέλει αὐτοῦ.

³ Read προσέρριπται.

PHOENISSAE.

ON the subject treated of in the Cyclic Thebaid,¹ and standing next in celebrity to the heroic legends of the house of the Atridae, each of the three great tragic writers composed dramas ; and it is fortunate that of these some from the hand of each are still extant. The present play has the same argument with the *Seven against Thebes* of Aeschylus ; indeed, it was evidently written to compete with it, since there are one or two disparaging allusions to the too epic treatment which the elder poet had preferred. A sequel to the *Phoenissae* is the *Supplices*, besides which no other of the remaining plays of Euripides bears upon the same topic. Here we read of the invasion of Thebes by the Argive army, invited by the injured Polynices ; there, of the νεκρῶν ἀναίρεσις, or burial of the Argive dead after their defeat. Sophocles has three of his seven extant plays bearing upon this subject ; the two containing the history of Oedipus, and his great master-piece the *Antigone*, which is intermediate in the events described between the *Phoenissae* and the *Suppliants*.

There can be no doubt that the present drama was one of those which, though hardly of the highest intrinsic excellence, and by no means universally commended by critics and grammarians, nevertheless gained a considerable share of popularity in the post-Attic ages. Its great length,—not far from double that of the *Seven against Thebes*, and exceeding that of all the other extant plays except the *Oedipus at Colonus*, was in itself likely to induce a sense of satiety and monotony ; but this has been remedied by the device of introducing two double narratives of messengers,² and by a succession of scenes alternately suggesting suspense, pathos, and surprise. That

¹ Alluded to, like other Theban subjects in the Homeric texts which we possess, in *Od.* xi. 271—80.

² Each of the messenger's speeches has a secondary narrative, or appendix, describing a distinct event ; a feature unique in this play. But it will be shown in the course of the notes that one of these is of doubtful authenticity, as well as the speech of Oedipus towards the conclusion. Deducting these, we shall have about the average standard of length for the present play.

there are faults in the plot, if some superfluities and one or two not absolutely necessary characters be so considered, may fairly perhaps be conceded; but that it contains much elegant versification and beautiful imagery cannot be denied. Hermann, who begins his preface by saying "*Nulla est Euripidis tragoedia, quam tractanti tam molestus tamque plenus tædii labor exantlandus sit, quam Phoenissæ,*" after severely criticizing and rarely praising the composition of the play, sums up his judgment of the whole in these clever and eloquent words³: "*Sic hæc tragoedia, in qua satis erat duos mori, duas insuper habet non necessarias mortes, de hominibus autem, qui agentes introducti sunt, duos bonos et justos, Polynicen et Jocastam, unum aequè stolidum ac malum, Eteoclem, de non necessariis autem Creontem virtute nulla insignem, nisi quod prudentior Eteocle est, cetera inconstantem et mutabilem, Teiresiam corpore debilem, moribus gravem, Menoeceum generosum quidem, sed qui, quod ejus partes brevissimæ sunt, non possit retinere animos spectatorum, eademque conditione Antigona, initio fabulae timidam, postea importune verecundam, postremo audacem et fortem, Oedipum senio et infortunio miserabilem, chorum denique raro recte fungentem officio suo, aliquando etiam frigidissime aliquid interloquentem, multa autem inani verborum tumore aliena cantantem: quæ tamen culpa minuitur eo, quod illo tempore, quo Phoenissæ scriptæ sunt, modi musici potiorum, quam poësis, locum tenuisse in chori canticis videntur.*"

K. O. Müller (*Hist. Gr. Lit.* p. 378) gives a not very favourable critique on the play, in these words: "Notwithstanding all the beauties of the details and all the abundance of the materials, (for the piece contains, in addition to the fall of the hostile brother, also the expulsion of Oedipus, and Antigone's two heroic resolves to perform the funeral rites for her brother and to accompany her banished father,) we miss in this play, too, that real unity and harmony of action which can result only from an idea springing from the depths of the heart and ripened by the genial warmth of the feelings." A. W. Von Schlegel assents to the opinion given in one of the minor Greek arguments, that "the play is beautiful as a theatrical spectacle, because, in fact, it is full of filling-up matter foreign to the purpose. Antigone, gazing down from the walls, has nothing to do with the action; and Polynices enters the city under warranty of a truce, without anything coming of it. After all the rest, the

³ In reply to which Klotz remarks, (*Praef.* p. vi,) "*Cujus disputationem quum ærimus, videtur vix digna fabula esse, quæ denuo edatur hodie, nedum ut a juventute sedulo legenda et cognoscenda esse videatur. Quod longe secus est.*"

banished Oedipus and a wordy ode are tacked on to no purpose."

So much for the opinion of the critics, ancient and modern. On the other hand, it is pretty clear that this play was much read in the schools,—for it is elaborately supplied with Greek scholia and *ὑποθέσεις* by various commentators,—and it is very often quoted by writers of the declining ages. It is no part of the present edition to enter into discussion as to the fairness or unfairness of criticisms; but generally, we have protested against the sweeping condemnation which is too commonly dealt against Euripides; and we now gladly adopt the sensible remark of Klotz, in the preface to his edition of this play (1842): "*Re experti intelleximus imperitos puerorum animos iudicio nondum aliqua librorum lectione confirmato facile in deteriorem partem trahi, et, quum leviora quaedam ac tenuiora jure vituperare didicissent, etiam ea, quae egregie facta essent, ociosus contemnere et negligere. Qui autem jam magis confirmati animo, etiam aetate proveciores sunt, ii, quemadmodum optime cognoscunt quod pulcrum ac venustum est in veterum auctorum scriptis, sic sine annotatione nostra ipso prudenti magistro duce etiam illa facile judicabunt, quae minus probari posse videantur.*"

The plot of the play is thus. Of the two sons of Oedipus by his incestuous marriage with Jocasta, Eteocles and Polynices, the elder, Eteocles, having agreed to hold the sovereignty of Thebes year by year alternately with his brother, had proved false to his promise, and had driven the younger, when a just claimant for his year of office, into banishment. Having formed an alliance with Adrastus, king of Argos, whose daughter he had married, and with other chief tains, making seven in all, including himself, he had appeared before the walls of Thebes with a powerful army to enforce his claims. Jocasta, anxious to avert the imminent peril of her country, persuades the brothers to have an interview under a truce. They accordingly meet and argue the matter; but not being able to arrange it, they retire with mutual threats of hostilities. The opening of the play, after the prologue, is taken up with an episode which, if not strictly essential to the plot, is naturally and artistically devised. This is, the ascent of Antigone, sister of the two rival chiefs, accompanied by an aged slave, to an upper part of the house, from which she commands a view of the hostile army, and learns the names and devices of the leaders. The chorus, which the poet has made to consist of Phoenician maidens, (lest, Hermann thinks, he should appear too closely to imitate Aeschylus, whose chorus is of

Theban women,) has not much to do with the real action of the piece, and therefore the burden of the choral odes need not here be singly specified; the action itself proceeds with an interview between Creon and Eteocles, in which the advice of the former, as the uncle, is sought; and the conclusion is, to send for Teiresias, the aged seer, in case he should be able to communicate something essential to their common interests. Teiresias arrives, but shows himself reluctant to speak in presence of Creon; being however urged to declare the truth, he affirms that the sole hope of the safety of Thebes lies in the sacrifice of Creon's only son, Menoeceus, over the dragon's den, in order to appease the wrath of Ares at the death of that monster, which had been slain by Cadmus. Menoeceus, evading his father's affection by a stratagem, devotes himself to a voluntary death; and thus the victory of the Thebans is secured, and is forthwith reported by a messenger to Jocasta. In this narrative the poet has used his utmost effort to sustain the epic tone and sentiment of the rival play, the *Seven against Thebes*; and he has certainly succeeded in producing a most brilliant and exciting description of the contest. There follows an account by the same messenger, which informs Jocasta that her sons are about to fight single-handed. Hearing this, she sets forth, accompanied by Antigone, to the camp. But she arrives just too late. Another messenger then describes the mortal combat, in which both the brothers have fallen, and the suicide of the afflicted mother over the bodies. The play ends with an evident imitation of the Aeschylean drama, the bringing of the corpses upon the stage, and the *thranos* of Antigone. The poet has also introduced, with considerable stage-effect, the aged Oedipus, who had been the cause of all the woe by intemperately cursing his sons, and who has survived to witness the calamity, and to hear his sentence of banishment pronounced by Creon. With the prohibition on the part of the latter to give burial rites to Polynices, and the avowed resolution of Antigone to disobey the unnatural and impious injunction, the play concludes.

Even before the date of the play was known to be the Archonship of Nausicrates, critics were pretty well agreed that it must be referred to Ol. xcii. 2 or 3. The Scholiasts on *Ar. Av.* 347, and *Ran.* 53, make statements which Valckenaer, W. Dindorf, and others reasonably interpret as inferentially giving this date, which is confirmed, as Hermann thinks,⁴ by the probable opinion of Zirndorf, that the triumphant return of Alcibiades⁵ from exile in that very year

⁴ *Praef.* p. xv.

⁵ See *Thucyd.* viii. 81 and 97.

(B.C. 411) is alluded to in the dialogue between Polynices and Jocasta (390 seqq.). And certainly, there is a considerable resemblance between the complaints of Polynices respecting the hardships of exile, and the language of Alcibiades before the Samian assembly, where he τὴν ἰδίαν ξυμφορὰν τῆς φυγῆς ἐπητιάσατο καὶ ἀνωλοφύρατο. Be this as it may, there can be no mistake about the general style both of diction and metres, which are those of the later period of the poet's life.

The *Phoenissae*, while it has been much disparaged, has at the same time been much commented on and frequently edited by modern scholars, Valckenaer, Hermann, Porson, Bothe, Klotz, and many others. For the text, very much more is due to Kirchhoff than to Porson, who had not the best MSS. at his command, and did not sufficiently discriminate between the relative merits of those which he had.—That a good many interpolations exist in this play is the opinion of many. In the present edition rather more verses have been called in question, than preceding editors had noted. This is a matter that scholars are not likely ever to agree upon. It requires an extremely fine and subtle sense of an author's style and diction to detect interpolations generally. Those who are not sufficiently matured scholars to have acquired that sense, will probably be disposed to cavil at what they will call a habit of unreasoning suspicion.⁶

⁶ No prudent critic will deny the soundness of Hermann's remark, (Praef. p. vi,) "Qui laudis illius adipiscendae gratia de industria suspiciones venatur, in eo ista obelis ostentandae perspicaciae cupiditas postremo in morbum vertit, ipsi quidem qui eo morbo tenetur gratum, aliis autem molestissimum et pene intolerabilem."

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΟΚΑΣΤΗ.

ΠΑΙΔΑΓΩΓΟΣ.

ΑΝΤΙΓΟΝΗ.

ΧΟΡΟΣ ΦΟΙΝΙΣΣΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΕΤΕΟΚΛΗΣ.

ΚΡΕΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΜΕΝΟΙΚΕΥΣ.

ΑΓΓΕΛΟΣ.

ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΕΥΡΥΠΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.

ΙΟΚΑΣΤΗ.

ὦ Ν τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν
καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροις
Ἥλιε, θααῖς ἵπποισιν εἰλίσσων φλόγα,
ὥς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρα
ἀκτῖν' ἐφήκας, Κάδμος ἡνίκ' ἦλθε γῆν
τὴνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα· 6

1. Jocasta, the daughter of Menoeceus, and formerly widow of Laius, king of Thebes, explains in the prologue all the circumstances under which the action of the play will be brought about.—Laius, having long been childless, had asked the oracle for a son; and the answer was, 'If you beget a son, you will die by his hand.' Regardless of the warning, he disobeyed the god, and Oedipus was born. The infant, being exposed by his parents to die, was rescued, brought up in the family of Polybus, king of Corinth, and eventually slew Laius without knowing who he was. After this event Oedipus had solved the riddle of the sphinx, and had received as a reward the hand of his own mother Jocasta in marriage, again unconscious of the relationship; by which alliance he had become king of the country. Finding out his terrible mistake, but not till two sons and two daughters had been born, he had put out his own eyes, and is still living, confined within the house. In a fit of anger he had imprecated on his sons, Eteocles and Polynices, that they might share the kingdom by the sword. They, fearing the accomplishment of the curse, had agreed to rule by turns for a year; but the elder having refused to cede the throne, the younger had invaded his

native city with the aid of an Argive army. She, the mother, has endeavoured to bring the brothers to an agreement under a truce, before commencing hostilities.

1—6. Unlucky was the day when Cadmus came to Thebes from the sea-coast of Tyre; for he was the progenitor of the family on whom troubles have now come.—τὴν ἐν ἄστροις, scil. οὐραν, the course through the signs of the zodiac, which is, as it were, laid down for the sun to pass over with his gold-studded car. Rhes. 305, πέλτη δ' ἐπ' ὤμων χρυσοκολλήτοις τύποις ἔλαμπε.—θααῖσιν ἵπποις, Iph. T. 2. Schol. ἔθος δὲ τοῖς ποιηταῖς θηλυκῶς λέγειν τὰς ἵππους.—εἰλίσσειν, as Porson remarks, was used by the tragic writers equally with ἐλίσσειν. Cf. Iph. T. 7.

5. ἐφήκας. The expression is taken from arrows or darts, which a person was said ἐφίεναι τινὸς or τινί, to discharge at, towards, or against another. Hence Θήβαισι depends alike on δυστυχῇ and on ἐφήκας, or rather, may depend either on one or the other.

6. ἐναλίαν, because the position of ancient Tyre was insular, though the original settlement had been on the mainland.

ὅς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ
 Πολύδωρον ἐξέφυνσε, τοῦ δὲ Λάβδακον
 φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λαΐον.
 ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως 10
 [Κρέων τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφνυ],
 καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ
 ἔθετο, γαμεῖ δὲ Λαΐός μ'· ἐπεὶ δ' ἄπαις
 ἦν χρόνια λέκτρα τὰμ' ἔχων ἐν δώμασιν,
 ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα 15
 παίδων ἐς οἴκους ἀρσένων κοινωνίαν.
 ὁ δ' εἶπεν, ὦ Θήβαισιν εὐίπποις ἀναξ,
 μὴ σπείρε τέκνων ἄλοκα δαιμόνων βίᾳ.
 εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,
 καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. 20
 ὁ δ' ἡδονῇ δοὺς ἐς τε βακχεῖον πεσὼν
 ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,
 γνούς τὰμπλάκημα τοῦ θεοῦ τε τὴν φάτιν,

7. Ἀρμονίαν. See on Bacch. 1333. As Κάδμος (if from a Greek root, καδ as in κάσμαι) meant ὁ κοσμών καὶ διατάσσων, so *Harmonia* may have implied, in the mythology of these persons, the adapting and fitting together of the colonists by laws and institutions. But others say the word means 'Eastern.'

11. This verse can hardly be regarded as genuine. It interrupts the narrative; the relationship is stated at v. 47, Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη, and there are two various readings, μιᾶς ἐκ μητρὸς (Flor. 2) and ἐκ μιᾶς γαστρὸς (Flor. 33, and Harl.). Kirchhoff suggests μητρὸς ὅς μιᾶς ἔφνυ. By omitting this verse, the μὲν is answered by δέ. If we retain it, it is either answered by τε, (as in v. 57.) in which case a fuller stop must be placed at ἔφνυ, or the verse itself is a mere parenthesis, much like v. 56.

12. Ἰοκάστην. Homer, as the Schol. observes, gives the name Ἰοκάστη, Od. xi. 271.—τοῦτο, sc. ὄνομα, which is simply and easily implied from καλοῦσι.

15. ἐξαιτεῖ is rather stronger than αἰτεῖ, —not merely 'asks,' but 'demands from him.' This seems implied by the ἅμα, which involves something further than ἐρωτᾷ.—κοινωνίαν παίδων, i. e. κοινὸν παίδας. Bacch. 1277, παῖς ἐγένετο—ἐμῇ

τε καὶ πατρὸς κοινωνίᾳ.

18. τέκνων ἄλοκα, i. e. ἄλοκα, ἐν ᾗ τέκνα φύεται. The metaphor as in Antig. 569, ἀρώσιμοι γὰρ εἰσι χυτέρων γυῖα. There is a variant παίδων for τέκνων in some of the writers who quote this verse (Origen c. Cels. ii. p. 73. Schol. Pind. Ol. ii. 65), and so the Schol. on the present passage.

21. ἡδονῇ δοὺς, sc. ἐάντῳ. So Pers. 837, ψυχὴν διδόντες ἡδονῇ καθ' ἡμέραν.—βακχεῖον, here used as a substantive, for 'drunkenness,' or (as wine and love were inseparable) we may accept from the Schol. ἐρωτα and ἐρωτομανίαν. Klotz compares the begetting of Ion by Xuthus βακχίου πρὸς ἡδοναῖς, Ion 553.

22. ἡμῖν. As a woman was said τεκεῖν ἀνδρὶ (Ion 4), so a man σπείρει τέκνον γυναίκῃ. For the repetition in καὶ σπείρας see Hec. 26. The addition of βρέφος is justified by Porson from Ion 16, τεκοῖσ' ἐν οἴκοις παῖδ' ἀπήνεγκεν βρέφος. But it is here the more harsh on account of βρέφος below, v. 25. The Greeks, it should be observed, say σπείρειν τέκνον, σπείρειν λέχος (Ion 64), or σπείρειν μητέρα, (above, v. 18,) the female parent being compared to the ἀγρὸς, the male to the husbandman.

λειμῶν' ἐς Ἥρας καὶ Κιθαιρῶνος λέπας
 δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, 25
 [σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσοι,
 ὅθεν νιν Ἑλλάς ὠνόμαζεν Οἰδίπουν.]
 Πολύβου δέ νιν λαβόντες ἵπποβουκόλοι
 φέρουσ' ἐς οἴκους ἕς τε δεσποίνης χέρας
 ἔθηκαν. ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον 30
 μαστοῖς ὑφέϊτο καὶ πόσιν πείθει τεκεῖν.
 ἦδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος
 παῖς οὐμὸς ἢ γνούς ἢ τινος μαθὼν πάρα
 ἔστειχε τοὺς φύσαντας ἐκμαθεῖν θέλων
 πρὸς δῶμα Φοῖβον, Λαῖός θ' οὐμὸς πόσις 35
 τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,

24. λειμῶνα. The Schol. says there was a temple of Hera (doubtless in her attribute of Ἀκραία, goddess of the heights) on the ridge of Cithaeron.

27. W. Dindorf omits this verse, with Valckenaer. Porson defends it, because Euripides was fond of etymologies; and Hermann, Klotz, Kirchhoff, throw no suspicion on it. The truth is, either both verses are spurious, or neither. The two cannot reasonably be separated. But there are grave objections to v. 26, where all the good copies give μέσον (the last syllable however in Kirchhoff's best MS. being illegible), while μέσων, which Hermann considers necessary to the construction, is only found in the MS. Harl. But διαπείρειν, 'to make to pass through,' is a word without any precedent in Attic Greek, and has only Il. xvi. 404 alleged in its defence, ὃ δ' ἔγχρ' ἔνυξ παραστὰς γναθὸν δεξιτέρῳ, διὰ δ' αὐτοῦ πείρειν ὀδόντων. Though both the Scholiast and Eustathius, p. 650 (compared with the Schol. on Il. ii. 45, who confounded the κέντρα of the feet with the περόναι which blinded the eyes of Oedipus), recognize v. 26, it is likely to have been an early addition for the purpose of including Oedipus in the list of names given in the prologue. That however was done by the poet himself in v. 50, with the adjunct ἐμὸς παῖς Οἰδίπους.—On the imperfect ὠνόμαζεν see Cycl. 692. Heracl. 87. Iph. A. 416.

28. With the compound ἵπποβουκόλος compare οἰοβουκόλος in Aesch. Suppl. 299. Porson observes that ἵπποι βουκο-

λέοντο occurs in Il. xx. 221.

30—1. Those who find difficulty in these two verses, with the Scholiast, might use the remark made on Orest. v. 1641, in impugning their genuineness. Certain it is they are not necessary to the narrative. It was enough to say that the child was brought by the shepherds into the hands of their mistress. However, the conjecture of Nagel, τρέφειν for τεκεῖν, cannot be called necessary. The sense is, 'She persuaded her husband that she had brought it forth,' i. e. the infant Oedipus; which implies that a child of her own had been still-born, or had just before died. The Greeks were in the habit of bringing up supposititious children. See Alcest. 639. —Hesych. ὑφέϊτο, ὑπεβάλλετο.

32. πυρσαῖς. This epithet was applied to the colour of the beard in early manhood. See on Aesch. Pers. 318, πυρσὴν ζαπληθῇ δάσκιον γενειάδα ἔεργγε. Hesych. and Photius; πυρσαῖς γένυσιν ταῖς ξανθαῖς θριξί. It was probably a physical feature peculiar to the race.

33. γνούς, finding out, or coming to the conclusion, by his own sagacity, that he was not really the son of Polybus.—The next four verses are quoted by Strabo, p. 762, with the variant τεκόντας for φύσαντας.

35. Λαῖός τ'. And at the very same time Laius happened to be going to the same place on a similar mission, &c. For μαθεῖν there is a var. lect. ἰδεῖν, the suggestion perhaps of some one who had noticed μαθὼν and ἐκμαθεῖν just before.

εἰ μηκέτ' εἴη. καὶ ξυνάπτετον πόδα
 ἐς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ.
 καὶ νιν κελεύει Λαῖου τροχηλάτης,
 ὦ ὦ ἐξένε, τυράννοις ἐκποδὼν μεθίστασο. 40
 ὁ δ' εἶρπ' ἀναυδος μέγα φρονῶν. πῶλοι δέ νιν
 χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.
 ὅθεν, τί τὰκτὸς τῶν κακῶν με δεῖ λέγειν ;
 παῖς πατέρα καίνει, καὶ λαβῶν ὀχήματα
 Πολύβω τροφῇ δίδωσιν. ὥς δ' ἐπεζάρει 45
 Σφίγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,
 Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη,

38. ἐς ταυτὸν—ὁδοῦ, to the same point of the road which led (i. e. where it led) in two directions, from Corinth and from Thebes, to Delphi. See Dr. Wordsworth's "Greece," p. 238. By *σχιστή* ὁδός, here as in Iph. A. 144, the *compita*, or meeting of the roads, is meant. Schol. οὐτως καλεῖται ἐν Φωκίᾳ [Φωκεύσιν ?], ἐπεὶ διασχιζέει τὴν ἐπὶ Βοιωτῶν καὶ Θήβας, καὶ Ἀττικὴν καὶ Κόρινθον ὁδόν. Cf. Oed. R. 733, Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς ἐς ταυτὸ Δελφῶν κατὰ Δαυλίας ἄγει.

41. μέγα φρονῶν. Not knowing who Laius was, he thought himself as good a man, and proceeded straight on without deigning a reply, and declined to give him the road; whereupon the horses of Laius trod upon the lame foot of Oedipus and drew blood from it. The Greeks were rather sore on this point of precedence. Hence Ion says, v. 635, οὐδέ μ' ἐξέπληξ' ὁδοῦ πονηρὸς οὐδέεις· κείνο δ' οὐκ ἀνασχέτον, εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοσιν.

43. On the formula τί δεῖ λέγειν; see Aesch. Eum. 790. Herc. F. 1270. Andr. 920. The meaning is, 'I need not relate the unseemly contest, the words and blows that followed, between father and son; but I will merely say, the affair ended in the death of Laius:—τί δεῖ με λέγειν τὰ κακὰ ὅσα ἐκτός ἐστι τοῦ λόγου;

44. λαβῶν ὀχήματα, viz. the chariot together with the horses. "Narratur hoc, ut apparat Oedipum nunc quidem ad Apollinis oraculum non perrexisse iter, neque vero praedandi causa Laium occidisse." *Klotz*. The Schol. suggests, that

he was hardly likely to have presented himself to the god, defiled with recent homicide.

45. ἐπεζάρει. Schol. ἐπέκειτο, ἐπεβάρει. This is said to be an Arcadian, i. e. Pelasgic word; it occurs also Rhes. 441, πόντον Θρηίκιον φύσηματα κρυστάλλοπηκτα Παλονάς τ' ἐπεζάρει. Porson compares ζέρεθρον for βάραθρον, ζέλλω for βάλλω (whence, perhaps, ζάλη), and ζέβυται for βέβυσται.—Σφίγξ (in Hesiod Φίξ, the Boeotian form of the name) means 'grasper' or 'strangler,' allied to σφίγγω. See Curtius, Gr. Etym. 186. —How far the Egyptian forms of Sphinx, the Lycian Harpies, (found on the famous "Harpy tomb," discovered by Sir Charles Fellows at Xanthus,) and this Theban monster, are different or identical, it is hard to say. They all point to extremely ancient and widely diffused superstitions; and perhaps all were intended to embody the idea of sudden destruction, as death or pestilence, coming unforeseen upon mankind. There were several kinds of Egyptian Sphinxes, one of which was bird-like (hawk-headed with wings, Wilkinson, vol. i. p. 226). The extensive prevalence of the symbol at least, in the ancient world, is unquestionable. The *Nisroch* of the Assyrian sculptures is only another form of it, not to mention the real sphinxes found at Nineveh, winged lions with human heads.

47. Κρέων ἀδελφὸς is the apodosis, and therefore Κρέων δ', the reading of the oldest MSS., has been rejected by the best critics. See however on Orest. 500.

ὅστις σοφῆς αἰνιγμα παρθένου μάθοι,
 τούτῳ ξυνάψειν λέκτρα. τυγχάνει δέ πως
 αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50
 ὅθεν τύραννος τῆσδε γῆς καθίσταται,
 καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβάνει χθονός.
 γαμεί δὲ τὴν τεκοῦσαν οὐκ εἰδὼς τάλας,
 οὐδ' ἡ τεκοῦσα παιδὶ συγκοιμωμένη.
 τίκτω δὲ παῖδας παιδὶ δύο μὲν ἄρσενας, 55
 Ἐτεοκλέα κλεινὴν τε Πολυνείκους βίαν,
 κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ
 ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.
 μαθὼν δὲ τὰμὰ λέκτρα μητρῶν γάμων
 ὁ πάντ' ἀνατλὰς Οἰδίπους παθήματα 60
 εἰς ὄμματ' αὐτοῦ δεινὸν ἐμβάλλει φόνον
 χρυσηλάτοις πόρπαισιν αἰμάξας κόρας.
 ἐπεὶ δὲ τέκνων γένος ἐμῶν σκιάζεται,

48. ὅστις μάθοι, for τῷ μαθεῖν δυναμένη. Cf. Electr. 32, δς μὲν γῆς ἀπηλλάχθη φυγὰς Ἀγαμέμνονος παῖς, χρυσὸν εἶψ' δς ἂν κτάνη, where ὅστις κτάνοι is suggested by the present passage. See however on v. 70 *inf.*

49. ξυνάψειν. Flor. 2 gives συνάπτειν.—τυγχάνει, for ἔτυχε, 'at that very time (or just at that time) had made out the riddle.'

50. For αἰνιγμα a singular variant μοῦσας is recorded in the Scholia, and it has been admitted by Hermann and Bothe. Probably however (and this is an answer to Hermann's question, 'Whence could μοῦσας have come, unless it were genuine?') the occurrence of αἰνιγμα just above induced the grammarians to devise some synonym for it here, as in v. 36 ἰδεῖν was given for μαθεῖν for the very same reason. Klotz observes, that μοῦσας here may have been suggested by vv. 507 and 1028 *inf.*

51. Porson wholly omits this verse, after Valckenaer and Brunck. W. Dindorf encloses v. 52 within brackets, as "inepta tautologia." The Scholiast remarked that ἔπαθλα was used only by Euripides, and that some altered the reading to καὶ σκῆπτρα χώρας τῆσδ' ὥς ἄθλα λαμβάνει. W. Dindorf supposes they wrote ὅτ' ἄθλα, but at best it was

evidently an arbitrary alteration. Apart from the unusual noun ἔπαθλον, there is nothing in either of these verses to cause just suspicion. The ὅθεν may be defended by Iph. T. 35, as well as by v. 43 *sup.*

55. ἄρσενας. The best MSS. give ἄρσενας, which Kirchhoff retains.

57. κόρας τε. W. Dindorf gives κόρας δὲ with Wakefield. But cf. Orest. 22, ᾧ παρθένοι μὲν τρεῖς ἔφυνεν—ἔρσην τ' Ὀρέστης. Hel. 9, Θεοκλύμενον μὲν ἄρσεν—εὐγενῇ τε παρθένον Εἰδώ.

60. This verse also is omitted by Porson after Valckenaer. It is not indeed much wanted, and the α made long in ἀνατλὰς is not very usual. But the meaning, against which objections have been raised, is defensible, if we suppose Jocasta to be speaking of Oedipus as he is, not as he was at the time of blinding himself. One might have expected ὁ πολλὰ δὴ τλὰς, as Herc. F. 1250, ὁ πολλὰ δὴ τλὰς Ἡρακλῆς λέγει τάδε;—The periphrasis in the preceding verse, for ὅτι ἐμέ γαμῶν τὴν μητέρα ἐγῆμε, or μαθὼν γάμον ἐμοῦ τῆς μητρὸς ὄντα, will hardly escape the reader's notice.

61. Aldus and the best MSS. give εἰς ὄμματ' αὐτοῦ, which is not indefensible.

63. γένος σκιάζεται. See on Iph. T. 1151.

κλήθροισι ἔκρυψαν πατέρ', ἵν' ἀμνήμων τύχη
 γένοιτο πολλῶν δεομένη σοφισμάτων. 65
 ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ † τῆς τύχης νοσῶν
 ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας,
 θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.
 τῷ δ' ἐς φόβον πεσόντε μὴ τελεσφόρους
 εὐχὰς θεοὶ κραίνωσιν οἰκούντων ὁμοῦ, 70
 ξυμβάντ' ἔταξαν τὸν νεώτερον πάρος
 φεύγειν ἐκόντα τήνδε Πολυνείκη χθόνα,
 Ἑτεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς
 ἐνιαυτὸν ἀλλάσσοντ'. ἐπεὶ δ' ἐπὶ ζυγοῖς
 καθέζετ' ἀρχῆς, οὐ μεθίσταται θρόνων, 75
 φυγάδα δ' ἀπωθεῖ τῆσδε Πολυνείκη χθονός.
 ὁ δ' Ἄργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν,
 πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει·
 ἐπ' αὐτὰ δ' ἐλθὼν ἐπτάπυλα τείχη τάδε
 πατρῷ' ἀπαιτεῖ σκῆπτρα καὶ μέρη χθονός. 80
 ἐγὼ δ' ἔριν λύουσ' ὑπόσπονδον μολεῖν
 ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός.
 ἦξειν δ' ὁ πεμφθείς φησιν αὐτὸν ἄγγελος.
 ἀλλ' ὦ φαεννὰς οὐρανοῦ ναίων πτυχὰς
 Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις. 85

64. ἵν' ἀμνήμων κτλ. Here for ἀμνημόνευτος. Schol. ἵν' ἡ τύχη λήθῃ παραδοῇ. But in Herc. F. 1397, it has its proper active sense, αὐτοῦ γενομένην πέτρος ἀμνήμων κακῶν. The sense is, 'that his fate might pass out of memory, requiring as it did many devices (for its concealment).'

66. πρὸς τῆς τύχης. While other writers, following the account in the Cyclic poems, made Oedipus curse his sons because he had been badly fed by them (ἐπίκοτος τροφᾶς, Aesch. Theb. 783), Euripides has here preferred to describe him simply as 'maddened by his fortune,' or by the circumstances of his position.—ἀρᾶται is, of course, the *praesens historicum*, since the effect of the curse was now feared.

70. κραίνωσιν. "Hic dictum quia nondum evenit, quum loquitur Jocasta, quod filiis imprecatus erat Oedipus,"

Hermann. Brunn, after Dawes' well-known canon, had given *κραίνοιεν*. Aldus and one or two inferior MSS. have *ἀρὰς* for *εὐχὰς*.

75. ἀλλάσσοντα, alternating a year of exile with a year of sovereignty. Properly, 'giving (to his brother) in exchange (for exile) a year (of sovereignty).'—ἐπὶ ζυγοῖς, on the seat of the upper rowers as well as of the steersman in a trireme. See on Aesch. Ag. 1596.

81. W. Dindorf gives *λύουσιν* on Valckenaer's conjecture. We suspect this to be bad Greek. The Attic writers do not use future participles in all respects as the Romans used the participle in *—urus*. (See a paper by the Editor on this subject in the Journal of Philology, vol. viii. p. 79—82.)

85. Hesych. *σύμβασιν*· ἐπ' ἀνδοῶς εἰς εἰρήνην ἢ φιλίαν.

χρὴ δ', εἰ σοφὸς πέφυκας, οὐκ ἔαν βροτὸν
τὸν αὐτὸν αἰὲ δυστυχῇ καθεστάναι.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρὶ,
ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν
μεθῆκε μελάρων ἐς διήρες ἔσχατον, 90
στράτευμ' ἰδεῖν Ἀργεῖον, ἱκεσίαισι σαῖς,
ἐπίσχεις, ὡς ἂν προὔξερυνήσω στίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
κάμοι μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος,
σοὶ δ' ὡς ἀνάσση· πάντα δ' ἐξειδὰς φράσω, 95
ἃ τ' εἶδον εἰσήκουσά τ' Ἀργείων πάρα,
σπονδὰς οὔτ' ἦλθον σῶ κασιγνήτῳ φέρων

86. For the idiom *χρὴ οὐκ ἔαν* see Ion 1314. Andr. 100. 214. Hipp. 507. Donaldson, Gr. Gr. § 594, *Obs.* Here perhaps *οὐκ ἔαν* stands for *καλύειν*. 'You ought to object to the same mortal being always in a state of unhappiness.' Porson gives *βροτῶν*, with Valckenaer, against all the MSS. He is followed by W. Dindorf; but the change is quite arbitrary.—Jocasta leaves the stage, and is succeeded first by an aged attendant, soon afterwards by Antigone, whose part is borne by the same actor who had just impersonated Jocasta. The words of the old man would be more easily intelligible if we may suppose him to appear, not on the stage, but on an upper part of the house, (not an unfrequent position; see on Orest. 1567,) from which he calls to Antigone, still below in the *παρθενῶν*, to ascend the stair, and holds out his hand to help her. She is thus enabled to obtain a view of the Argive host encamped on the plains below. The Schol. thinks this scene was borrowed from that in the Iliad, where Helen ascends the walls of Troy for a similar purpose. Ct. Il. iii. 161 seqq.

88. For the pleonasm *οἴκοις*—*πατρὶ* compare *φυγῇ*—*ποδὶ* Orest. 1468. Schol. *ἐνδοξον τῷ πατρὶ βλάστημα ἐν τοῖς οἴκοις*.

90. *διήρες*, the same as *ὑπερῶν*, the upper room of a house, so called either as being *divided* by a flooring or ceiling from the ground-court and its side rooms, or because it was *δίστεγον*,

covered by a sloping roof on each side. Hesych. *διήρες*· *ὑπερῶν*, ἢ *κλίμαξ*. See on the similar compound, *ἀμφήρης*, Ion v. 1128. Only slaves were lodged in these *attics*, as we call them, from *anticus*, 'front-room.' Pollux (iv. 129) referring to this passage says the technical name was *δίστεγλα*.

93. *μή*—*φαντάζεται*, whether any one is in sight. See on Orest. 203. Ion 1523. Donaldson, Gr. Gr. § 538. In the next verse *ἔλθῃ* is in the subjunctive, because there *fear lest*, not merely *circumspection as to whether*, is implied. Porson says, "diversos modos jungit Euripides, quoniam ad tempora diversa spectant." It is not merely the *time*, but the degree of uncertainty in the two events, that regulates the moods.

94. *φαῦλος ψόγος*. The explanation of one of the Scholiasts is accepted by Klotz; 'to me indeed, as a slave, but a small amount of blame, but to you, as a princess, (great blame).' Rather, 'which is but a trifle to me as a slave, but (serious) to you as a queen.'

95. *φράσω*. Either the future or, which seems equally good, the aorist subjunctive depending on *ὡς ἔαν*.

97. By the device of making the old slave the very messenger who had carried the terms of the truce, *ὁ πεμφθεὶς ἄγγελος*, v. 83, a plausible reason is given for his knowledge of the adverse host, and so for communicating to the spectators, as Aeschylus had done by the messenger in the *Seven against Thebes*,

ἐνθένδ' ἐκέισε δευρό τ' αἷ κείνον πάρα.
 ἀλλ' οὔτις ἀστῶν τοῖσδε χρίμπτεται δόμοις,
 κέδρον παλαιὰν κλίμακ' ἐκπέρα ποδί· 100
 σκόπει δὲ πεδία καὶ παρ' Ἰσμηνοῦ ῥοὰς
 Δίρκης τε νᾶμα, πολεμίων στράτευμ' ὅσον.

ΑΝΤΙΓΟΝΗ.

- ὄρεγέ νυν ὄρεγε γεραιὰν νέα χεῖρ' ἀπὸ κλιμάκων,
 ποδὸς ἵχνος ἐπαντέλλων.
- ΠΑ. ἰδοῦ, ξύναψον, παρθέν'· ἐς καιρὸν δ' ἔβης· 105
 κινούμενον γὰρ τυγχάνει Πελασγικὸν
 στράτευμα, χωρίζουσι δ' ἀλλήλων λόχους.
- ΑΝ. ἰὼ πότνια παῖ Λατοῦς
 Ἑκάτα, κατὰχαλκον ἅπαν
 πεδίων ἀστράπτει. 110
- ΠΑ. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα,
 πολλοῖς μὲν ἵπποις, μυρίοις δ' ὅπλοις βρέμων.
- ΑΝ. ἄρα πύλαι κλήθροισι †χαλκὸδετὰ τ' ἔμβολα

an account of the devices and prowess of the chieftains respectively.

99. Hesych. χρίμπτεται προσεγγίζει, καὶ τὰ ὅμοια.

100. The κλίμαξ led to the ὑπερφῶν. Od. i. 328—30. x. 555.

103. "Conspicitur, dum haec loquitur Antígona, capite tantum et pectore." *Herm.*—The verses are dochmiac, the first trimeter, the second monometer with a dissyllabic anacrusis. Hesychius, ἐπαντέλλων· ἀναφέρων, ἀνατέλλων.

106. τυγχάνει. The Argive army is just now moving or stirring, in order to form the seven λόχοι to attack the gates. As usual, τυγχάνειν with a participle expresses coincidence of time. Rhcs. 138, τάχ' ἂν στρατὸς κινούτο, 'the army may be on the move.'

109. Ἑκάτα. As the flashing of the armour was a terrible sight to her, she invokes the goddess who was thought to send sudden alarms both by night and by day, Ion v. 1018. Hence Theocritus calls her Ἑκάτα δασπλήτη, Id. ii. 14. Klotz, partly following the Scholiast, thinks there is an allusion to the name of *archer* implied in Ἑκάτη. He might have

defended his position by Aesch. Theb. 134, σύ τ', ὦ Λατογένεια κοῦρα, τόξον εὐτυκάζον. Compare *inf.* v. 151, ἀλλὰ νυν—Ἄρτεμις τόξοις ὀλέσειεν.—κατὰχαλκος, Iph. T. 1246.

111. οὐ τι φαύλως, in no contemptible or insignificant way. Cf. Rhcs. 598, ἄνδρα δ' οὐ πέπυσθε σύμμαχον Τροίᾳ μολόντα Ῥήσον οὐ φαύλῳ τρόπῳ;

113. There is something wrong in the reading of this passage. Seidler, followed by Hermann, Klotz, and W. Dindorf, gives χαλκὸδετ' ἔμβολά τε, by which a very inelegant dochmiac is gained. The Schol. explains, ἄρα αἱ πύλαι καλῶς τοῖς κλείθροισι ἡρμοσμέναι εἰσὶ, καὶ τὰ χαλκὸδετὰ ἔμβολα ἡρμοσται τοῖς λαϊνέοις Ἀμφίονος ὀργάνοις, ὃ ἐστὶ, τῷ λαϊνῷ τείχει. ὀργάνοις δὲ τοῖς ἔργοις, ἐκ τοῦ ποιούντος τὸ ποιοῦμενον. καὶ Σοφοκλῆς, Ξουθοῦ μελίσσης κηρόπλαστον ὄργανον. By ἔμβολα there can be no doubt that either the bars (μοχλοὶ) are meant, which fastened the gates inside, or the βάλανος, the peg inserted to keep the bar fast in its socket. The true reading probably is, ἄρα πύλαις κλήθρων χαλκὸδετ' ἔμβολ' ἐν κτλ., 'Are the fastenings of the bolts

- λαϊνέοισιν Ἀμφίσιος ὀργάνοις τείχεος ἤρμοσται ; 115
 ΠΑ. θάρσει· τά γ' ἔνδον ἀσφαλῶς ἔχει πόλις.
 ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.
 ΑΝ. τίς οὗτος ὁ λευκολόφας,
 πρόπαρ ὃς ἀγείται στρατοῦ 120
 πάγχαλκον ἀσπίδ' ἀμφὶ βραχίονα κουφίζων ;
 ΠΑ. λοχαγός, ὦ δέσποινα,—
 ΑΝ. τίς, πόθεν γεγώς,
 αὐδασον, ὦ γεραιέ, τίς ὀνομάζεται ;
 ΠΑ. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος, 125
 Λερναῖα δ' οἰκεῖ νάμαθ', Ἴππομέδων ἄναξ.
 ΑΝ. ἐέ, ὡς γαῦρος, ὡς φοβερὸς εἰσιδεῖν,
 γίγαντι γηγενέτα προσόμοιος,
 ἀστρωπὸς ἐν γραφαῖσιν, οὐχὶ πρόσφορος
 ἀμερίῳ γέννα. 130
 ΠΑ. τὸν δ' ἐξαμείβοντ' οὐχ ὀρᾶς Δίρκης ὕδωρ
 *λοχαγόν ;
 ΑΝ. ἄλλος ἄλλος ὃδε τευχέων τρόπος.

fixed in the wall?' The κληῖρα are commonly distinguished from the 'bar,' μοχλός. Cf. Orest. 1571, μοχλοῖς δ' ἄρα κληῖρα. *Ibid.* 1551, κληῖρα συμπεραίνοντες μοχλοῖς. The best copies in this passage agree in the form κλείθοις.—λαϊνέοισιν Seidler for λαῖνέοις.

117. τὸν πρῶτον. Hermann, thinking this "nimis exile justoque brevis," and particularly offended at the reply λοχαγός, 'he is a captain,' here transposes v. 122 after 117, reading, λοχαγόν, ὦ δέσποινα, τίς πόθεν γεγώς. He thus assigns three senarii to the old man, who generally throughout the dialogue speaks in distichs. There is nothing to object to in τὸν πρῶτον, 'the first in order,' in respect to the position from which he was seen (*inf.* 120). It seems that the old man was going to say λοχαγός οὗτος μὲν Μυκηναῖος γένος, but was interrupted by Antigone, who completes for him the iambic distich he should have pronounced. See on v. 132.

120. Either πρόπαρ or ἡγείσθαι (or rather, both combined) governs στρατοῦ, after an epic idiom for the more Attic στρατῷ. Schol. ὅστις ἐμπροσθεν προ-υδοποιεῖ τοῦ στρατοῦ. Hence, perhaps,

rather than from superiority of rank, he is called ὁ πρῶτος above.

125. Hesych. αὐδᾶται λέγεται.

127. ἐέ is here to be pronounced as a monosyllable.—Hesych. γαῦρος· αὐθάδης, σεμνός, μετέωρος. Ar. Ran. 282, οὐδὲν γὰρ οὕτω γαῦρόν ἐσθ' ὡς Ἡρακλῆς.—γίγαντι. Cf. Theb. 483, Ἴππομέδοντος σχῆμα καὶ μέγας τύπος.

129. ἀστρωπὸς W. Dindorf for ἀστερωπός, which does not suit the metre. But Hesych. has ἀστερωπός· κατάστικτος.—ἐν γραφαῖσιν, scil. τῆς ἀσπίδος, as one Schol. rightly explains it, another giving τὴν ἐσθῆτα γραπτός. The device on his shield was a star or stars, perhaps with the full moon. Aesch. Theb. 383, ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε, φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον.

132. Here again, as at v. 123, Antigone takes up and completes the iambic distich for the old man. Cf. also v. 171. This seems a probable view of a passage which Kirchhoff exhibits differently from the other editors. As λοχαγόν is wanting in all the good MSS., he omits it, and assigns v. 131 to Antigone in continuation, after Hamaker. To this it may be perhaps objected that Antigone is made

τίς δ' ἔστιν οὗτος ;

ΠΑ. παῖς μὲν Οἰνέως ἔφν

Τυδεὺς, Ἄρη δ' Αἰτωλὸν ἐν στέρνοις ἔχει.

ΑΝ. οὗτος ὁ τᾶς Πολυνείκεος, ὦ γέρον, 135

αὐτοκασιγνήτας νύμφας ὁμόγαμος κυρεῖ ;
ὥς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος.

ΠΑ. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον,
λόγχαις τ' ἀκοντιστήρες εὐστοχώτατοι. 140

ΑΝ. σὺ δ', ὦ γέρον, πῶς αἰσθάνει σαφῶς τάδε ;

ΠΑ. σημεῖ' ἰδὼν τότ' ἀσπίδων ἐγνώρισα,
[σπονδὰς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρων]
ἃ προσδεδορκῶς οἶδα τοὺς ὠπλισμένους.

ΑΝ. τίς δ' οὗτος ἀμφὶ μνήμα τὸ Ζήθου περᾶ 145

to speak rather more at length than she does at first in this dialogue ; but, on the other hand, the old man always replies in explanation to her questions, but does not call her attention to this or that chief. Hermann supposes *λοχαγὸν* was omitted by the transcribers on the belief that it was a gloss ; but it must be confessed that they were much more in the habit of inserting words to complete what they took for catalectic iambic or anapaestic verses.—For *τόνδ'*, the reading of the MSS., Porson and most of the other editors give *τὸν δ'*. The omission of the copula is rather harsh ; otherwise *τόνδε* might mean 'the chief yonder,' &c., for *οἷδε* does not always indicate an object quite close at hand.

134. Ἄρη. Most of the good copies give Ἄρην. The best of all (Ven. a.) has ἄρ, the transcriber being perhaps in doubt, between two of the ἀντίγραφα before him, as to the proper termination. In the older dialect at least, Ἄρη seems to have been preferred, though Porson thought otherwise, perhaps from the common reading in Aesch. Theb. 45, Ἄρην, Ἐννῶ, καὶ φιλαίματον Φόβον, where the Med. gives Ἄρη τ'.—Αἰτωλόν. Schol. ὡς ἔχοντος αὐτοῦ [ἐπὶ] τῆς ἀσπίδος τὸν περὶ τοῦ σὺς πόλεμον. Καλλίμαχος, Εἰμὶ τέρας Καλυδῶνος, ἄγω δ' Αἰτωλὸν Ἄρηα. τινὲς δὲ Ἄρη τὴν τῶν ὅπλων σκευήν. Compare v. 162. The meaning, however, clearly is, 'he has within his breast the warlike spirit of his countrymen of

Aetolia.' The Aetolians were proverbially ferocious, as Klotz shows by several ancient testimonies. Homer called them Αἰτωλοὶ μενεχάρμαι, Il. ix. 525.

135. οὗτος κτλ. 'Is it he who at the same time married a bride who was own-sister of Polynices' wife?' Tydeus had married Deipyle, Polynices Argeia, two sisters, and on the same occasion, *inf. v. 424–6*.

138. μιξοβάρβαρος. Schol. ἐν τέλει γὰρ τῆς Εὐρώπης οἰκοῦντες Αἰτωλοὶ Ἑλληνικῶν τε καὶ βαρβαρικῶν ἄπτονται φρονημάτων. It is clear that outward appearance must be meant. She compared the forms of armour with those familiar to herself ; and it is clear also from the reply, that the shields and javelins attracted her attention both from their form and their colour, in which respects the Aetolians differed from Hellenic peoples, καταστίκτους ἔχοντες τὰς ὀπίσεις, the Schol. remarks, referring probably to the decoration of the shields. Hesych. μειξοβάρβαρος (sic) οὔτε βάρβαρος οὐθ' Ἕλλην, ἀλλ' ἀμφοτέρων μετέχων.

143. This verse occurred before at 97 ; see also 1140 ; and it seems to have been repeated in explanation of τότε, which however may of itself mean 'on the former occasion spoken of above.' Besides, the old man nowhere speaks in three verses except at the opening of the dialogue, v. 105.

καταβόστρυχος ὄμμασι γοργὸς εἰσιδεῖν νεανίας
λοχαγός ; ὥς ὄχλος νιν ὑστέρω ποδὶ
πάνοπλος ἀμφέπει.

ΠΑ. ὄδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. 150

ΑΝ. ἀλλὰ νιν ἅ κατ' ὄρη μετὰ ματέρος
Ἄρτεμις ἱεμένα τόξοις δαμάσασ' ὀλέσειεν
ὃς ἐπ' ἐμὰν πόλιν ἔβα πέρσων.

ΠΑ. εἴη τάδ', ὦ παῖ· σὺν δίκη δ' ἤκουσι γῆν'
ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί. 155

ΑΝ. ποῦ δ' ὃς ἐμοὶ μιᾶς ἐγένετ' ἐκ ματρὸς πολυπόνω
μοίρα ;

ὦ φίλτατ', εἰπὲ, ποῦ 'στι Πολυνείκης, γέρον.

ΠΑ. ἐκείνος ἐπὰ παρθένων τάφου πέλας
Νιόβης Ἀδράστῳ πλησίον παραστατεῖ. 160
ὄρᾳς ;

ΑΝ. ὀρῶ δῆτ' οὐ σαφῶς, ὀρῶ δέ πως

146. By reading ὁ καταβόστρυχος a trimeter dochmiac may be obtained with a very slight change. The metre however is like that in v. 109. 119. Herc. F. 1190. Ion 1480. 1494. The description suits the girl-faced Parthenopaeus, who was βλάστημα καλλίπρῳρον, Aesch. Theb. 528. So Juvenal says of a fair boy, that 'ora puellares faciunt incerta capilli.' The form of the compound may be compared with κατάχαλκος, v. 110.

148. Klotz defends the old reading here, ΠΑ. λοχαγός. ΑΝ. ὥς ὄχλος νιν κτλ., on the ground that the old man was bound, as before, to inform Antigone that this person also was one of the λοχαγοί, as above, v. 122. The correction of Markland however seems probable, and has been adopted by Kirchhoff, Hermann, and W. Dindorf.—ὥς ὄχλος κτλ., *ut turba eum sequitur!* Porson. This however is not the meaning, if λοχαγός be given to Antigone; 'a captain (as I infer), since a crowd of armed men attend him behind,' i. e. his position at the head of his company indicates his rank.

149. Hesych. ἀμφέπει· περιέπει, θεραπεύει, παρακολουθεῖ.

151. μετὰ ματέρος. 'Then may Artemis, who attends the hunt over the mountains with his mother Atalanta, subdue and destroy him with her darts!' The

Schol. remarks, εἰκότως δὲ τὴν Ἄρτεμιν κατ' αὐτοῦ ἐπικαλεῖται, ὥς θυμονμένην κατὰ τῆς Ἀταλάντης· ἐπεὶ πρότερον τὴν παρθενίαν ἡγάπα, ὕστερον δὲ τῷ Μειλαινίῳ γαμηθεῖσα κατεφρόνησε τῆς Ἀρτέμιδος. But it is enough to understand this verse as above, v. 109, in allusion to the power attributed to Artemis of using her bow against her enemies as well as in the capacity of huntress.

154. εἴη τάδ'. 'I heartily join in your prayer,' replies the old man; 'but the invaders have justice on their side, for which reason I even fear lest the gods should view the matter in the right light,' and so favour the enemy's cause. For ὃ καὶ see *inf.* 263. 1419.

156. For ἐγένετ' or γένετ' Cobet (Var. Lect. p. 570) would read γέγονεν.

160. Ἀδράστῳ πλησίον. "Adrasti quasi praeteriens mentionem fecit. Ei non dedit locum in septem ducibus Aeschylus, sed pro eo nominavit Eteoclum." Hermann. In the four distinct lists of the Seven Chieftains preserved in these two plays, in the *Suppliants* of Euripides, and in the *Oedipus at Colonus*, Eteoclus is always mentioned, this passage alone excepted. Adrastus seems to stand in the place of general mover of the expedition, rather than as one of the seven λοχαγοί.

μορφῆς τύπωμα στέρνα τ' ἐξηκασμένα.

ἀνεμώκεος εἶθε δρόμον νεφέλας

ποσὶν ἐξανύσαιμι δι' αἰθέρος 165

πρὸς ἔμδον ὁμογενέτορα, περὶ δ' ὠλένας

δέρα φιλτάτα βάλοιμι χρόνῳ φυγάδα μέλεον. ὥς

ὄπλοισι χρυσέοισιν ἐκπρεπῆς, γέρον,

ἐώοις ὅμοια φλεγέθων βολαῖς ἀλίου.

ΠΑ. ἦξει δόμους τούσδ', ὥστε σ' ἐμπλήσαι χαρᾶς, 170
ἐνσπονδος.

ΑΝ. οὔτος δ', ὦ γεραιέ, τίς κυρεῖ,

ὅς ἄρμα λευκὸν ἡνιοστροφεῖ βεβώς ;

ΠΑ. ὁ μάντις Ἀμφιάραος, ὦ δέσποιν', ὅδε·

σφάγια δ' ἅμ' αὐτῷ, γῆς φιλαίματοι ροαί.

ΑΝ. ὦ λιπαροζώνου †θύγατερ Ἀλίου 175

162. Kirchhoff's best MS. gives ἐξηκασμένα, as Valckenaer had corrected the vulg. ἐξεκακασμένα. The sense is, 'I see the faint outline of his form, as in a picture.' See on Aesch. Agam. 1215, where it is shown that this word was regularly contrasted with τὰ σαφῆ or τὰ ἀληθῆ, realities.

163—4. The metre as in v. 146. The next two are dochmiac. For the ι in βάλοιμι (167) made long before χρ., see Ion 890, and compare πολυχρόσφ, Androm. 2. Bacch. 13. Hermann, certainly the first authority on metrical matters, calls this "productio non ferenda," and gives βάλοιμι ἐν χρόνῳ. The use of ὁμογενέτωρ for ἀδελφός is deserving of notice. Similarly ὁμογενές αἷμα, transitively, said of a parent who begets several children.—φυγάδα μέλεον is added, as if ἀσπασαίμην had preceded.

169. ἡλίου Flor. 2. The rest give ἀελίου. Cf. v. 175. The insertion of δέμας after φλεγέθων would complete the dochmiac verse.

171. The good MSS. have τίς πόθεν κυρεῖ; We might therefore read εἰπὲ in place of ὦ γεραιέ.—ἄρμα λευκόν, either in allusion to his white horses (Schol.), or because Amphiarus modestly abstained from vaunting devices, *inf.* v. 1111, οὐ σημειῖ ἔχων ὕβρισμέν', ἀλλὰ σωφρόνας ἄσημ' ὕπλα. So also Aeschylus, Theb. 587, σῆμα δ' οὐκ ἐπὶν κύκλῳ.—βεβώς, for ἐμβεβώς.

174. σφάγια. See on Orest. 1603. *Inf.*

v. 1110.—φιλαίματοι, the reading of all the good MSS. except Flor. 2, which has φιλαμάτου, is retained by Hermann, Klotz, and Kirchhoff. Cf. φιλοθύτων ὀργίων Aesch. Theb. 168, φιλοσπόνδου λιβὸς Cho. 284. W. Dindorf reads γῆς φιλαμάτου χοαί, after Musgrave. Perhaps γῆ φιλαμάτῳ ροαί. Hermann explains the nominative as equivalent to αἵματος πολλοῦ ροαί, and Klotz assents; but this is somewhat far-fetched. The Scholiast says that some wrote γῆς φιλαμάτου.

175. Ἀλίου Hermann for ἀελίου. Cf. v. 169. As however the moon was not the daughter of the sun (at least according to the common mythology, though the Scholiast says Aeschylus so represented her, as deriving light from that luminary), Dr. Badham, in a long comment on this passage, Praef. ad Helen. p. 16, would read Λατοῦς, Nauck ἁ Λατοῦς. The epithet λιπαροζώνου, as Brunck and Dr. Badham remarked, is not applicable to ἥλιος, but solely to some female divinity. The correction is very plausible; for ΑΛΑΤΟΥ differs but slightly from ΑΕΛΙΟΥ, and the final C would be absorbed by the C in the following word. The next verse is, or should be, dochmiac. Probably πότνα has dropped out. Hermann suspects σελαναία, or σελάναια, should here be restored; and he might have compared the short α in Γαλήνεια, the goddess of calm, Iph. A. 547. Kirchhoff thinks

Σελαναία, χρυσεόκυκλον φέγγος,
ὡς ἀτρεμαῖα κέντρα καὶ σώφρονα
πώλοις † μεταφέρων ἰθύνει.
ποῦ δ' ὅς τὰ δεινὰ τῇδ' ἐφνυβρίζει πόλει
Καπανεύς ;

180

ΠΑ. ἐκεῖνος προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν.

ΑΝ. ἰὼ,
Νέμεσι καὶ Διὸς βαρύβρομοι βρονταί,
κεραυνίον τε φῶς αἰθαλόεν, σύ τοι
μεγαλαγορίαν ὑπεράνορα κοιμίζεις*
ὅδ' ἐστίν, αἰχμαλωτίδας

185

one or two verses have been lost after this; but we may compare the invocation of Hecate in v. 108.

178. The καὶ is omitted by Hermann, on metrical grounds, as he says; though by retaining καὶ a dochmiac verse is gained better than Hermann's, which ends with σώφρονα πώλοις. May not καὶ σώφρονα be a mere gloss on ἀτρεμαῖα? If μεταφέρων be right, for which Eustathius on Il. v. p. 557, appears to have read μεταφρeron, it seems to be rightly explained by the Schol. ἔνθεν κακείσε φέρων, though this sense is elsewhere expressed by διαφέρων, e.g. in Suppl. 715. Hermann concludes from this gloss that ἔνθεν ἐκείσε has dropped out before μεταφέρων. It is quite as likely that δρόμον has been lost after ἰθύνει, and that μεταφέρων is corrupted from an old gloss μεταφρeron. Kirchhoff conjectures πώλοισιν μεταφρέων ἰθύνει, but this hardly satisfies the metre. Perhaps ὡς ἀτρεμαῖα κέντρα πώλοις φέρων ἰθύνει δρόμον.—The character of Amphiarus for σωφροσύνη (Aesch. Theb. 606) is here described by the gentle manner in which he goaded his horses.

180. Οὐ τὰ δεινὰ see Iph. T. 320.—ἐκεῖνος κτλ., 'there he is, guessing at what height he can get to the towers' (from the approach to them on the upper wall), i. e. counting the courses of brick or stone, as the Plataeans did in Thucyd. iii. 20, and for the same purpose, to ascertain the necessary length of the scaling-ladders; τῇ μὲν οὐκ ἐνυμμέτρῃσιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάζαντες τὸ μέτρον.—

After ἐκεῖνος the gloss ἐπτα has crept into the MSS. One omits Καπανεύς, evidently to restore the senarius.

184. φῶς. So the good MSS. The inferior copies give πῦρ, and so Porson and W. Dindorf have edited. This is an example of the termination ιος being necessarily pronounced as a monosyllable. See on Ion 285 and 602. Herc. F. 1304. Hermann and Nauck would read κεραυνοῦ, and Kirchhoff approves. How improbably critics get over the same metrical difficulty in Pers. 975, Μάρδων ἀνδρῶν μυρίονταρχον, is pointed out in the note there.—μεγαλαγορία occurs, but in the plural, Heracl. 356. The metre is as v. 164.—κοιμίζεις, the reading of the best MSS., is rightly retained by Kirchhoff for the vulg. κοιμίζεις. We agree with Klotz, that the optative with σύ τοι is "vix Graecum." The sense is, 'Tis thou who dost silence the haughty boasts of man,' where σὺ is emphatic, as in Alcest. 980, καὶ τὸν ἐν Χαλίοις δαμάξεις σὺ βίᾳ σίδαρων. The Schol. rightly explains, σὺ κοιμίζεις καὶ ταπεινοὺς τὴν κενοδοξίαν τὴν ὑπεράνορα καὶ ὑψηλὴν. The imprecation is, of course, implied; 'thou quellest men's pride; mayst thou quell his!'

186—9. 'Is this he who boasts that he will give the Theban women, captured by his spear, to (serve) the women of Mycenae, and to the Lernaean trident, (i. e. to live at Lerna), and the waters of Amymon (Argos), sacred to Poseidon, having thrown around them the yoke of slavery?' This is a difficult passage, passed over by Porson without a remark,

ὅς δορὶ Θηβαίας Μυκηνηῖσιν
 Λερναία τε δώσειν τριαῖνα
 Ποσειδωνίοις *τ' Ἀμνμωνίοις
 ὕδασι, δουλείαν περιβαλὼν, *βοᾷ ;
 μήποτε μήποτε τάνδε *γ', ὦ πότνια, 190
 † χρυσεοβόστρυχον ὦ Διὸς ἔρνος Ἄρτεμι,
 δουλοσύναν τλαίην.

ΠΑ. ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας
 ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου
 ἐς τέρψιν ἦλθες ὦν ἔχρηζες εἰσιδεῖν. 195
 ὄχλος γάρ, ὡς ταραγμὸς εἰσηλθεν πόλιν,

and incorrectly given in the editions previous to Kirchhoff's, who first restored *Μυκηνηῖσιν* from his best MS. for *Μυκήναισι*, the next best MS. giving *Μυκήνῃσι*. The *Μυκηνηῖδες* are the Argive ladies, to whom Capaneus has promised to bring Theban captives for their ἀμφίπολοι. Some verb is wanting to govern δώσειν, for which Porson, after Canter, gives δώσει. Hermann and W. Dindorf follow Matthiae in supplying εἴχεται after *Μυκήναισι*, but this, improbable in itself, does not suit the metre. Valckenaer and Klotz think ὅς δώσειν will stand for ὅς λέγει or ἀπειλεῖ δώσειν. The present editor, guided not less by the metre than by the sense, has added βοᾷ after περιβαλὼν. The Schol. has, ὅς ἐπαγγέλλεται πολέμῳ δουλείαν περιβάλλον, αἰχμαλωτίδας γυναῖκας δώσειν *Μυκηναῖσιν*, *Λερναία τε τριαῖνα*. Kirchhoff had remarked that a word of two syllables was lost after this participle; and βοᾷ or λέγει suits all requirements of sense and metre, as well as the comment of the Scholiast.

Ibid. Kirchhoff thinks τριαῖνα corrupt. It is however a mere periphrasis for *Λέρνα*, which here means Argos. The symbol of the trident has been explained on Aesch. Suppl. 214.—After Ποσειδωνίοις the τ' has been added, because it seems less likely that these datives would be used as a mere epexegetis of τριαῖνα, as the Schol. supposes. The well or spring was said to have been sent up by Neptune, who struck his trident in the dry soil of the πολυδίψιον Ἄργος, when enamoured of Amymone, one of the Danaids.—After περιβαλὼν we must supply αὐταῖς, sc. ταῖς Θηβαίαις.

Scholefield's note is wrong; he failed to see the metaphor of a hunting-net in περιβαλὼν:—"Constructio est, δουλείαν περιβαλὼν ὕδασι, servitutem serens circum undas, Thebanas ut servas habitare faciens."

190. The γε is added to complete the dochmiac verse.

191. The MSS. vary between χρυσεοβόστρυχον and —χε, but the latter has rather more authority. These verses might be scanned as anapaestic, if Ἄρτεμι be omitted as a gloss, or as dactylic with τάνδε γε, πότνια, and παῖ Διὸς Ἄρτεμι. We incline however to think that these concluding verses are dochmiacs, and perhaps the true reading is χρυσεοβόστρυχ' ὦ παῖ Διὸς Ἄρτεμι, κτλ. When παῖ had dropped out, the unusual phrase ὦ Διὸς Ἄρτεμι, for which compare Iph. A. 1570, ὦ Διὸς Ἄρτεμις θηροκτόνε, led to the insertion of ἔρνος, and so to χρυσεοβόστρυχον.

193. The old man, seeing the chorus advance into the orchestra, warns Antigone that she had better retire into the house, because women are apt to talk scandal against their own sex, and so they may perchance object to her appearance in public. Antigone accordingly enters the woman's apartment at v. 201. Nothing is here said of descending from the upper room; but we must assume this action to have been visible to the audience—εἴσβα, for εἰσβηθι, seems the imperative from the obsolete form βάω.

196. ὡς, sc. ἐπεὶ ταραγμὸς κτλ. The women, as strangers who have lately arrived from their mother country, being alarmed at the invasion of the Argives, were coming to the palace as if for pro-

χωρεῖ γυναικῶν πρὸς δόμους τυραννικούς.
 φιλόσογον δὲ χρῆμα θηλειῶν ἔφυ,
 σμικράς τ' ἀφορμὰς ἦν λάβωσι τῶν λόγων,
 πλείους ἐπεισφέρουσιν· ἥδονή δέ τις 200
 γυναιξὶ μηδὲν ὑγιὲς ἀλλήλας λέγειν.

ΧΟΡΟΣ.

Τύριον οἶδμα λιπούς' ἔβαν στρ. α.
 ἀκροθίνια Λοξία
 Φοινίσσας ἀπὸ νάσου
 Φοίβῳ δούλα μελάθρων, 205
 ἢ' ὑπὸ δειράσι νιφοβόλοις

tection. From the use of the word *χωρεῖ*, it might be presumed that the following ode is the true parade, sung during the entrance of the chorus upon the orchestra. There can be no doubt however, from its antistrophic character, that it was not recited till the chorus had taken their places at the thymele.

198—21. Quoted by Stobaeus, Fl. Ixxiii. 36, who in the first verse gives δὲ with two good MSS. of Euripides, the rest having γάρ. On ψόγος, used of women, see Orest. 249. El. 904, δυσέ-ρεστος ἡμῶν καὶ φιλόσογος πόλις.—For λόγων ἀφορμαί, a subject to talk about, see Bacch. 267. Hec. 1239. Herc. F. 236.—Stobaeus has σμικράς δ', and ψόγων for λόγων. The best copies have σμικράς τ'. One gives σμικράς only, and so Hermann.

201. ἀλλήλας Stobaeus and most of the MSS. for ἀλλήλαις, the sense being, 'to speak ill of each other.' For οὐδὲν ὑγιὲς, 'no good,' see Bacch. 262.

202. The chorus, young maidens who have been brought from Tyre to serve in the temple of the Delphian Apollo (probably as attendants on the Pythia, like the chorus who are the servants of Iphigenia, in Iph. Taur.), but who have been detained at Thebes by the outbreak of the war (v. 239), in a very elegant glyconeian and trochaic ode, describe their destination, their hopes and their fears. Brought across the sea as a chosen offering to the Delphian god, and as the first-fruits in thanksgiving for some victory (inf. v. 282), they sailed over the Ionian sea by Sicily, and so reached Thebes, a city of kindred race. They

have yet to visit the sacred temple, where they have heard of the Castalian fount, the double peak of Parnassus, sacred to Apollo and Dionysus, the cave of the dragon; and where they yet hope to join securely in the sacred dance. But now war rages around the walls of the city, and if aught shall befall it, the woe will be shared in common by Phoenicia. Their fear is, that Argos, having the right on her side, may prevail through the aid of the gods.—It is to be observed, that the chorus do not speak of a forced captivity, as if they had been exiled from home at the will of some proud conqueror, but of their being sent as a γέρας ἐξαιρετόν from Tyre to Delphi, and apparently (from v. 214—15) as having been chosen for their beauty. Hence they anticipate with joy their advent to Delphi, and sympathize with the beleaguered citizens as their friends. What ground Euripides had for supposing Tyre would send such a gift to the god who resided close to its colony, we know not, and need not inquire. To a Greek audience the celebrity of the Delphian shrine would appear to justify any such supposition. The Scholiast remarks, that, if the chorus had consisted of Theban women, their duty would have been to console Jocasta; but that the poet preferred foreigners, in order that they might speak without restraint against the unjust usurpation of Eteocles, which they could not do, if they were his subjects. It is more probable, as Hermann suggests, that he purposely made this difference between his own play and the Seven against Thebes.

204. Φοινίσσας νάσου, Tyre. See v. 6.

Παρνασοῦ κατενάσθη,
 Ἴόνιον κατὰ πόντον ἐλά-
 τα πλεύσασα περιρρύτων
 ὑπὲρ ἀκαρπίστων πεδίων 210
 Σικελίας Ζεφύρου πνοαῖς
 ἱππεύσαντος, ἐν οὐρανῷ
 κάλλιστον κελάδημα,
 πόλεος ἐκπροκριθεῖς ἑμᾶς 215
 καλλιστεύματα Λοξία·
 Καδμείων δ' ἔμολον γᾶν,
 κλεινῶν Ἀγγοριδᾶν
 ὁμογενεῖς ἐπὶ Λαΐου
 πεμφθεῖς ἐνθάδε πύργους.
 ἴσα δ' ἀγάλμασι χρυσοτεύ- 220

207. κατενάσθη, 'where he dwells,' is the emendation of Hermann for κατενάσθην, which was vainly rendered *ut habitaret*, and *ubi habitare iussa sum*. Hesych. νηφοβόλοις χιονίοις. Cf. 231, which the lexicographer explains by ὑψηλόν. Delphi, under the peak of Parnassus, is of course meant.

208. Ἴόνιον κατὰ πόντον is explained to mean the Aegean sea, or the sea of the Levant, because, according to one account, Io crossed from Asia Minor to Cyprus and Egypt (Aesch. Suppl. 540—9). Aeschylus however in Prom. V. 859, limits that term to the Adriatic, while it more commonly meant the sea off the west coast of the Peloponnesus, though it was extended to include the Sicilian and Cretan seas.—Through this, then, (viz. through the Aegean, including perhaps that lying eastward towards Tyre,) the maidens had been rowed in a Tyrian ship, because the west wind, blowing from beyond Sicily, was adverse to their sailing.

210—13. "Vis Zephyri adversa pulcherrime exprimitur per Ζεφύρου πνοαῖς ἱππεύσαντος ὑπὲρ ἀκαρπίστων πεδίων περιρρύτων Σικελίας, per steriles campos, h. e. per mare quod Siciliam circumfluit. Mentio igitur Siciliae nihil aliud vult, quam flantem Zephyrum in insula occidentali propria quadam vi dominari." Scholefield. In Troad. 221, the poet speaks of Phoenicia as *opposite* (ἀντήρης) to Sicily; though he may possibly mean the Phoenician colony of Carthage by

Φοινίκη.

213. κελάδημα, which others make the accusative in apposition to the sentence, Hermann connects with ἱππεύειν, 'making a noise in riding over the sea.' The former seems better, in which case a comma must be placed, with W. Dindorf, after the participle.

214. The syntax of the strophe continued into the antistrophe is unusual, and, indeed, faulty. See Rhcs. 351. Hipp. 131. Electr. 157. We might read, πόλεος ἐκ δὲ κριθεῖς ἑμᾶς, omitting δὲ in 216.

217. Porson and W. Dindorf place a comma at Ἀγγοριδᾶν, thus making it an *epexegetis* of Καδμείων. Klotz, with the Scholiast, construes ἐπὶ Λαΐου πύργους, ὁμογενεῖς Ἀγγοριδᾶν. Thus κλεινῶν gains more emphasis in the mouth of a person who is speaking of her own citizens, not of a mere colony from them.

220. ἴσα. Porson gives ἴσα from inferior copies. The I in Ἴόνιον may be regarded as short by position, in v. 208. Hermann, offended at the sense, 'I was dedicated to the service of Phoebus equally with (i. e. with the same solemn form of consecration as) his offerings of wrought gold,' gives ἴνα τ', 'where I was appointed to the service of Phoebus at Thebes, pending my arrival at Delphi.' Klotz illustrates the adverbial ἴσα by Orest. 882, τὸν δ' ὥστ' ἀδελφὸν ἴσα φίλῳ λυπούμενον. Kirchhoff prefers χρυσοτεύκτοις (χρῦ), and Hermann reads χρυσοτεύκτοις, but χρυσοτεύκτοις has the authority of some

κτοῖς Φοῖβω λάτρῃς γενόμεν.

ἔτι δὲ Κασταλίας ὕδωρ

ἐπιμένει με κόμας ἐμᾶς

δεῦσαι παρθένιον χλιδὰν

Φοιβείαισι λατρείαις.

225

ἰὼ λάμπουσα πέτρα πυρὸς

μεσῳδός.

δικορύφων σέλας ὑπὲρ ἄκρων

Βακχεῖαν Διονύσου,

οἶνα θ' ἃ καθαμέριον

στάξεις τὸν πολύκαρπον

230

οἰνάνθας ἰεῖσα βότρυν,

ζάθεά τ' ἄντρα δράκοντος, οὐ-

ρειαί τε σκοπιαί θεῶν,

good MSS., and the resolved syllable at the end of v. 208 does not demand any change here.

221. *γενόμεν* Hermann, Klotz, W. Dindorf, though all the good MSS. give *ἐγενόμεν*, except one, which has *γενόμεν*. The glyconeum verse admits of either; but *γενόμεν* gives a pure verse of the form called polyschematic, answering to the ordinary one with the choriambus in the middle, (v. 209,) on which licence see Ion 209. Iph. T. 421. 1096.

223. The two best MSS. give *ἐμᾶς*, and so Porson (after Brunck) and Kirchhoff, who also prefers *περιμένει*, from three or four of the best, including Ven. a. And so perhaps the Schol., *ἔτι δέ μοι ταῦτα περιλιπνέται ἀτελῇ, τὸ λούσασθαι ἐν τῇ Κασταλίᾳ*. Commonly *ἐπιμένει κόμας ἐμᾶς*, in which case *χλιδὰν* is the accusative in apposition to the sentence. Schol. *παρθένιον δὲ χλιδὴν αὐτὴν τὴν Κασταλίαν φησί, — ἥ τὰς κόμας, αἱ κάλλος καὶ τρυφή ἐστί τῶν παρθένων*. Apollo himself, as Klotz reminds us from Horace, was poetically said 'to bathe his loosened locks in the pure dew of Castaly.'

224. Hesych. *δεῦσαι· βρέξαι, βάψαι, μαλάξαι*.

226. *λάμπειν*, being properly active, (Ion 83. Iph. T. 1156. Hel. 1131.) governs *σέλας*, 'Thou rock that lightest up a gleam of fire above the two-peaked Bacchic heights (of Parnassus) sacred to Dionysus.' Here *ἰὼ*, for which the inferior copies only give *ᾶ*, is a monosyllable, *yo*, as elsewhere. Cf. Ion 714, as emended by Dr. Badham, *ἰὼ δεράδες*

Παρνασοῦ πέτρας.—*δικορύφων* Kirchhoff for *δικόρυφον*. It would be a very harsh hypallage to call the fire 'two-peaked,' when the epithet could as easily agree with *ἄκρων*. The Schol. explains it thus: only one peak really emitted a supernatural light, but on both fires were lighted for sacrifice; hence the people below thought the fire was *δικόρυφον*, on both peaks. In the next verse *Βακχεῖαν* has now been edited for *Βακχεῖων* of the two best MSS. or *Βακχείων* of the rest. The Aeolic form of the genitive plural feminine is sometimes corrupted, but indicated by the preservation of the accent.—On the double peak of Parnassus, and its mysterious light, see Bacch. 307. Ion 1125.

229. *οἶνη* is the *vine* (*vitis*), *οἰνάνθη* properly the bud or flower (*gemma*) which appears only on the shoot (*palme*) of the year's growth; though *οἰνάνθη* sometimes means *palme*. In the temple of Bacchus on Parnassus a vine was shown, which was alleged to produce one cluster of ripe fruit every day, to supply the libation for the god; and so it was said *καθαμέριον στάζειν*, sc. *οἶνον*. It seems better to take the construction thus than to join *καθαμέριον τὸν πολύκαρπον βότρυν*, as a tertiary predicate.

232. *ἄντρα δράκοντος*. Schol. *τοῦ Δέλφινος, ὃν ἀνείλεν ὁ Ἀπόλλων*.—*οὐρεῖαι σκοπιαί*, Schol. *ἐν Παρνασσῷ κατοπτεύσας ὁ Ἀπόλλων, τὸν Δέλφιν κατετόξευσεν* (i. e. the serpent called Πύθων. See Iph. T. 1245—53).

233. Hesych. *σκοπιαί· ἀκρώρειαι, ὕψηλοι τόποι*.

νιφόβολόν τ' ὄρος ἱρόν, εἰ-
 λίσσων † ἀθανάτας θεοῦ 235
 χορὸς γενοίμαν ἄφοβος
 παρὰ μεσόμεφαλα γύαλα Φοί-
 βου Δίρκαν προλιποῦσα.
 νῦν δέ μοι πρὸ τειχέων στρ. β'.
 θούριος μολὼν Ἄρης 240
 αἶμα δάϊον φλέγει
 τᾷδ', ὃ μὴ τύχοι, πόλει·
 κοινὰ γὰρ φίλων ἄχῃ·
 κοινὰ δ', εἴ τι πείσεται
 ἐπτάπυργος ἄδε γὰ, 245
 Φοινίσσα χώρα. φεῦ φεῦ.
 κοινὸν αἶμα, κοινὰ τέκεια
 τᾶς κερασφόρου πέφυκεν Ἰοῦς·
 ὦν μέτεστί μοι πόνων.
 ἀμφὶ δὲ πτόλιν νέφος
 ἀσπιδὼν πυκνὸν φλέγει
 σχῆμα φοινίου μάχης, 250

235. Who is meant by ἀθανάτας θεοῦ is uncertain. The Schol. says Artemis, whose worship was associated with that of her brother Apollo; Hermann thinks Παλλὰς Πρόνοια (or Προναία, Aesch. Eum. 21) is alluded to. Kirchhoff doubts if the words are not corrupt. Porson reads ἀθανάτου. The MS. Flor. 2 has ἀθανάτους. In Ion 1093, Κύπριδος ἀθεμίτους ἀνοσίους, the common reading is ἀθεμίτας, but the metre shows that the true one is ἀθεμίτων. Here we might read εἰλίσσουσ' ἀθανάτους θεοῦ χοροῖς (or χοροῖς). For how can a single person be said χορὸς γενέσθαι? However, the leader may be speaking in the name of all.

236. ἄφοβος. This is said in reference to the present alarm.

239. The concluding part of the ode changes to trochaic dimeter brachycatalectic, v. 246 being spondaic, and v. 248 a trochaic dipodia + ithyphallic.

241. As the frequent occurrence of λάμπειν indicates the transitive sense of λάμπειν, so φλέγασθαι, *incendi*, in Oed. Col. 1695, points to φλέγειν τι, as well as the epic φλέξει, 'to set in a blaze.'

Instead of φόνον she uses αἶμα. The Schol. has πόλεμον ἀκμαῖον διαγείρει τῇδε τῇ πόλει, which would almost seem to be a gloss on some other reading. We might have expected δάϊον στρατεύμ' ἄγει. Hermann suspects vv. 240 and 241 should be transposed, so that φλέγει would terminate the same verse in strophe and antistrophe.

248. Ἰοῦς. Both Cadmus and Agenor, the founders of Thebes and of Tyre, were descended from Belus, Epaphus, and Io, the Semitic and Indian cow-goddess.—ὦν πόνων, of whose troubles I also bear a part.

250. πτόλιν, the correction of Heath for πόλιν, is said to be found in the best MS., Ven. a.

252. σχῆμα. The Scholiast, explaining it σημεῖον, must have read σῆμα, which gives a better sense.—On the formula τάχ' εἴσεται, implying a threat, 'the end of which fight the War-god shall soon learn to his cost,' see Iph. A. 970. There is a variant οἴσεται, which originated in an ignorance of the idiom.

ἂν Ἄρης τάχ' εἴσεται,
 παισὶν Οἰδίπου φέρων
 πημονὰν Ἐρινύων.

255

Ἄργος ὦ Πελασγικόν,
 δειμαίνω τὰν σὰν ἀλλὰν
 καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον
 εἰς ἀγῶνα τόνδ' ἔνοπλος ὄρμαῖ,
 ὃς μετέρχεται δόμους.

260

ΠΟΛΥΝΕΙΚΗΣ.

τὰ μὲν πυλῶν κληῖθρά μ' εἰσεδέξατο
 δι' εὐπετείας τειχέων ἔσω μολεῖν.
 ὃ καὶ δέδοικα μὴ με δικτύων ἔσω
 λαβόντες οὐκ ἐκφρῶσ' ἀναίμακτον χροά.
 ὦν οὐν ἐκ' ὄμμα πανταχῇ διοιστέον,
 κακείσε καὶ τὸ δεῦρο, μὴ δόλος τις ᾗ.
 ὠπλισμένος δὲ χεῖρα τῷδε φασγάνῳ

265

255. *πημονὰν Ἐρινύων* means, the fulfilment of Oedipus' curse, which is often called *Ἐρινὺς* in the *Seven against Thebes*, e. g. 720, *πατὴρς εὐκταίαν Ἐρινύν*.

259. After *ὄρμαῖ* the MSS. add *παῖς*. Good copies have *ἐνοπλος* for *ἐνοπλος*, and there is much to be said for Hermann's reading, *εἰς ἀγῶνα τόνδ' ἐνοπλον ὄρμην παῖς μετέρχεται δόμους*, 'for the contest is not unjust into which the youth (Polynices) is entering to recover his house by this armed expedition.' In this case *ὄρμην* is a cognate accusative, like *τόνδ' ἐπὶ ὀρνυται στόλον* Aesch. Suppl. 183, *τήνδ' ἐπεμπίπτει βάσιν* Ajac. 42. As, however, two or three of the inferior MSS. give *ὄρμαται*, it is not unlikely that *ὄρμαῖ παῖς* is but a corruption of it. Klotz compares Orest. 1289, *τάχα τις Ἀργείων ἐνοπλος ὄρμήσας*.

261. Polynices, who had been invited by his mother to a conference with his brother within the city, appears on the stage. He is half suspicious of the facility with which he has been allowed to pass the gates, and with drawn sword in his hand he looks warily round lest some ambushade should surprise him. Reassured by seeing an altar of refuge close at hand, he sheaths his sword and addresses himself to the chorus, who forthwith summon Jocasta to the conference. Hermann

(Praef. p. xiv) remarks :—"Pene ridiculus est ille cum gladio suo, a quo quid auxilii est adversus cunctos Thebanos, si portis clausis deditus intercipiatur? Quam stultum autem, in aris deorum spem ponere salutis, ad quas si confugeret, nihilo minus in potestate esset Eteoclis!"

263. *ὃ καὶ δέδοικα*. See v. 155. 'For which very reason (the facility of admission) I fear, lest having got me within the net they should not let me out unwounded in my body.'

264. *οὐκ ἐκφρῶσ'* has been restored by recent critics from the Scholiast, who distinctly states that the common reading, *οὐ μεθῶσ'*, was due to the actors, who objected to *ἐκφρῶσ'*, διὰ τὸ δυσέκφορον, through the difficulty of pronouncing it (viz. differently from *ἐκφῶρας*). To this passage Photius probably alludes; *οὐκ ἐκφρῶσιν· οὐκ ἐξαφῶσι· Σοφοκλῆς*. The circumstance, critically important as it is, escaped the notice of Porson. The scholium indeed is imperfectly given in Barnes' edition; but Porson too often omits to record the variants found in the scholia. On this Attic verb and the forms in use see Cobet, Var. Lect. p. 575—6.

265. *διοιστέον, διαφέρειν δεῖ*.—For τὸ δεῦρο Klotz well compares Soph. Trach. 929, *κάν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα*.

- τὰ πίστ' ἔμαντῶ τοῦ θράσους παρέξομαι.
 ὦ ἢ τίς οὗτος ; ἧ κτύπον φοβούμεθα ;
 ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται, 270
 ὅταν δι' ἐχθρᾶς ποὺς ἀμείβηται χθονός.
 πέποιθα μέντοι μητρὶ κοῦ πέποιθ' ἅμα,
 ἧτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν.
 ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάροι
 πέλας πάρεισι κοῦκ ἔρημα δώματα. 275
 φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
 καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις.
 ξέναί γυναῖκες, εἶπατ' ἐκ ποίας πάτρας
 'Ελληνικοῖσι δώμασιν πελάζετε.
- ΧΟ. Φοίνισσα μὲν γῇ πατρὶς ἢ θρέψασά με, 280
 'Αγήνορος δὲ παῖδες ἐκ παίδων δορὸς
 Φοίβω μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον.
 μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος
 μαντεῖα σεμνὰ Λοξίου τ' ἐπ' ἐσχάρας,
 ἐν τῷδ' ἐπεστράτευσαν 'Αργεῖοι πόλιν. 285
 σὺ δ' ἀντάμειψαί μ', ὅστις ὦν ἐλήλυθας
 ἐπτάστομον πύργωμα Θηβαίας χθονός.
- ΠΟ. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαΐου,
 ἔτικτε δ' 'Ιοκάστη με, παῖς Μενοικέως·
 καλεῖ δὲ Πολυνείκη με Θηβαῖος λεώς. 290
- ΧΟ. ὦ συγγένεια τῶν 'Αγήνορος τέκνων,

269. ὦ ἢ, κτλ. He is seen to start, but suddenly recovers his self-possession. Compare Soph. Frag. Acris. 58, *βοᾷ τις ὦ ἀκούετ'*; ἧ μάτην λάκω; ἅπαντα γὰρ τοι τῷ φοβουμένῳ ψοφεῖ. Porson adopts καὶ τολμῶσι on Valckenaer's conjecture. The sense is not, 'even to the brave,' but 'to persons engaged in a daring adventure.' Schol. *τολμηρὰ πράσσουσι*.

273. *ἧτις*. 'I trust and yet distrust her, because she has persuaded me to come,' &c. Not, "quae mihi persuasit," as Portus' version 'has it, but *persuaserit*.'

277. Flor. 2 has τὰς ἐφεστάσας δόμους (for ἐφεστῶσας or ἐπιστάσας). But in the last within the same MS. gives δώμασι προσπελάζετε.

281. *δορὸς ἀκροθίνιον*. Cf. v. 203. They were therefore sent as an offering to Phoebus for some victory that had been gained.—The reply here, and at v. 291, is obviously that of the coryphaeus.

283. *μέλλων*, the *nominativus pendens*, for *μέλλοντος*, as the Scholiast says; or rather, because the speaker intended to say ἐν τῷδὲ κατέλαβε τοὺς 'Αργεῖους ἐπιστρατεύοντας. On the delay in reaching Delphi see v. 220. Eteocles, as the king, had undertaken the duty of receiving and forwarding under an escort to Delphi these young maidens, sent as a γέρας from the mother city.

287. Hesych. *ἐπτάστομον* ἐπτάπυλον.

291. The choral address here following, and the monody of Jocasta, is called

ἐμῶν τυράννων, ὧν ἀπεστάλην ὕπο,
 γονυπετεῖς ἔδρας προσπίτνω σ',
 ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.
 ἔβας, ἔβας ὧ χρόνῳ γὰν πατρώαν. 295
 ἰὼ ἰώ.

πότνια, μόλε πρόδρομος, ἀναπέτασον πύλας.
 κλύεις, ὧ τεκοῦσα τόνδε μᾶτερ ; 298
 τί μέλλεις ὑπώροφα μέλαθρα περᾶν,
 θιγεῖν τ' ὠλέναις τέκνου ; 300

ΙΟ. Φοίνισσαν βοᾶν πορῶδ.
 κλύουσ', ὧ νεάνιδες, γηραιῷ
 ποδὶ τρομερὰν ἔλκω παιδὶ ποδὸς βάσιν.

by Hermann "carmen corruptissimum," and he thinks v. 304 seqq. is the strophe to v. 310 seqq., in which he is followed by W. Dindorf, though not by Kirchhoff or Klotz. The metres for the most part are dochmiac intermixed with iambic, a favourite combination with Euripides. But they are rather variously arranged by the editors. As they now stand, v. 293 is dochmius + cretic, the next antispastic, or catalectic senarius, the third iamb. dipod. + cretic + troch. dipod.

294. τὸν οἴκοθεν νόμον. Cf. Aesch. Suppl. 384, δὲ τοῖ σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν. Heracl. 141, νόμοισι τοῖς ἐκείθεν. Euripides conceived that the custom of prostration in saluting a superior was universal throughout the east; see Orest. 1507.

295. Several of the good MSS. give ἔβας but once. Cf. v. 1019. Hermann, adding ἰὼ after πατρώαν (ῶ), makes this a dimeter dochmiac preceded by an iambus. It is better to place ἰὼ ἰὼ (ἰὼ Flor. 2) *extra metrum*, by which the next verse also becomes a dimeter dochmiac.—For πρόδρομος there is a variant πρόδομος, on which there is the gloss ἐμπροσθεν τῶν δόμων.—ἀναπέτασον Kirchhoff and others, with only one of the good MSS.

298. ἰὼ Hermann for ὧ, against the MSS. This verse is antispast + ithyphallic.

299. ὑπώροφα, the reading of the MSS., occurs also Herc. F. 147, and it gives a good dochmiac verse. Hermann edits ὑπόροφα, as in Orest. 147.—περᾶν, to come forth from the palace.

300. Hermann gives ὠλέναισι, W. Dindorf ὠλέναισι σαῖσιν, both on conjecture, the latter that of Seidler. It was an opinion of Elmsley's (see on Rhes. 674) that μέλλειν 'to delay' would not admit of an aorist infinitive, and he would here read θιγγάνειν. We might thus gain a cretic verse, (as also perhaps v. 309,) θιγγάνειν τ' ὠλέναισιν τέκνου. The metre seems defective; a dochmiac should probably in some way or other be restored. Or we might read σοῦ τέκνου, the metre as in v. 293. Compare however v. 334.

301—3. The best MS. (Ven. a.) gives as in the text above, with the exception of παιδί, (this being supplied from two good MSS. which give γήραι τῷ παιδί for γηραιῷ ποδί,) and γηραιῷ for γηρεῶι, a reading resulting from the frequent use of αἰ in γηραιός, δειλαῖος, &c. The verses are thus dochmiac, though ἔλκειν ποδὸς βάσιν γηραιῷ ποδί is a harsh tautology. Two or three of the best copies give the passage thus:—Φοίνισσαν, ὧ νεάνιδες, βοᾶν ἔσω | δόμων κλύουσα τῶνδε γηραιῷ ποδί τρομερὰν κτλ., while the Aldine has γήρα τρομερὰν, which is adopted by Porson, Hermann, Klotz, and W. Dindorf, except that Hermann inserts ποδί, W. Dindorf παιδί, before ποδός. The omission of δόμων ἔσω in Ven. a. is remarkable. The words were probably inserted to make up a senarius. Kirchhoff rightly follows the best MS., which is supported by the scholia as to the order of the first words; but he suspects ποδός to be an interpolation.

* ἰὼ ἰὼ τέκνον * τέκνον, στρ.
 χρόνῳ σὸν ὄμμα μυρίαῖς ἐν ἀμέραις 305
 προσεΐδον· ἀμφίβαλλε μα-
 στὸν ὠλέναισι ματέρος,
 παρηγίδων τ' ὄρεγμα βο-
 στρύχων τε κυανόχρωτα χαί-
 τας πλόκαμον, † σκιάζων δέραν ἐμάν.
 ἰὼ ἰὼ, μόλις φανεῖς ἀντ. 310
 ἄελπτα καδόκητα ματρὸς ὠλέναις.
 τί φῶ σε; πῶς ἀπανταχοῦ
 καὶ χερσὶ καὶ λόγοισι πολυ-
 ἐλικτον ἄδονάν ἐκεῖ-
 σε καὶ τὸ δεῦρο περιχορεύ- 315
 οῦσα τέρψιν παλαιᾶν λάβω χαρμονᾶν;
 ἰὼ τέκος,
 ἔρημον πατρῶων ἔλιπες δόμον

304. ἰὼ and τέκνον were doubled by Hermann on account of the antistrophic metre.

306. ἀμφίβαλλε ὠλέναις μαστὸν ματέρος, 'embrace thy mother's breast with (or by throwing round her) your arms,' may be compared with Hec. 432, κόμισ', Ὀδυσσεύ, μ' ἀμφιθεῖς κέρα πέπλοις.

307. The sense is, ἀμφίβαλλε βοστρύχων χαίτας πλόκαμον, 'fling over me the dark locks of your clustering hair;' a singular periphrasis, and one which must be referred to such idioms as λέκτρων εὐναί, if the text be correct. Hermann gives χαίταισι, (Barnes having edited χαίταις,) but this is little better in itself, and indifferently suits the antistrophic verse, even presuming the ellipse of a monosyllabic imperative before ἐμάν. Kirchhoff gives δέραν ἁμάν with his best MS., and suggests that we should transpose the words to ἁμάν δέραν, by which a dochmiac would be gained. We suspect however that this verse should be cretic, like the antistrophe, which seems to be uncorrupted; χαί|τας πλό|κον, συσ|κιά|ζων δέραν τᾶν ἐμάν. For συσ|κιά|ζειν in this sense see on Iph. T. 1150.

312. ἀπανταχοῦ the present editor for ἀπαντα. Both sense and metre seem to require this change. For the syntax, as explained by Scholefield, περιχορεύουσα

(σε) ἀπαντα, is doubtful Greek; and Hermann's reading is too violent to be probable, though it is partly adopted by W. Dindorf; τί φῶ, τί φῶ σε; πῶς ἀπαν|τα χερσὶ καὶ κέραῖς λόγοις | τε πολυέλικτον ἄδονάν κτλ. Some participle, as δεχομένη or ἀσπαζομένη, may be supplied; and perhaps τε has dropped out after ἄδονάν. 'How, by touching you, addressing you, or by dancing hither and thither in ecstatic delight, shall I get once more the delight of long-lost joys?' It is better to regard ἄδονάν as an irregular accusative after περιχορεύουσα, than, with Scholefield, to construe λάβω ἄδονάν, τέρψιν χαρμονᾶν. It may be observed, that τέρψιν or ἡδονήν λαβεῖν is a not unfrequent tragic phrase; e.g. Hel. 635, ἡδονὰν ὡς λάβω, ὃ πόσις.

314. Hesych. πολυέλικτον πολύκκλον ἄδονάν. (Read, πολ. ἄδ., πολύκκλον.)

317. All the best copies give ἰὼ τέκος, and so Porson and Kirchhoff. Matthiae and the other editors have ἰὼ τέκος ἐμὸν τέκος from one Florence MS., by no means of very high authority.

318. ἔρημον. Not that his father's house was empty, but that it was deprived of his share in it, as the Schol. remarks.

φυγὰς ἀποσταλεῖς ὁμαίμου λῶβα.
 ἦ ποθεινὸς φίλοις, 320
 ἦ ποθεινὸς † Θήβαις.
 ὅθεν ἑμᾶν τε λευκόχροα κείρομαι
 δακρυόεσσ' ἀνείσα πένθει κόμαν,
 ἄπεπλος φαρέων λευκῶν, * ὦ τέκνον, 325
 δυσόρφναια δ' ἀμφὶ τρύχη τάδε σκότι' ἀμείβομαι·
 ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερηὶς
 ἀπήνας ὀμοπτέρου τᾶς ἀποζυγείσας δόμων
 πόθον ἀμφιδάκρυτον αἰὲ κατέχων 330
 ἀνῆξε μὲν ξίφους
 ἐπ' αὐτόχειρά τε σφαγὰν
 ὑπὲρ τέρεμνά τ' ἀγχόνας
 στενάζων ἄρ᾽ ἀς τέκνοις,

321. Θήβαις is doubtless a gloss on πόλει, by which a cretic verse is made, like 315. Hermann's reading has little probability, ἦ ποθινὸς φίλοις, ἦ ποθινὸς Θήβαις.

323. ἀνείσα πένθει is Hermann's emendation for ἰείσα πενθήρη. One of the Scholiasts explains, κόμην ἐκειράμην εἰς τὰ σὰ πένθη, another ἐπὶ τῷ σῷ πάθει, while some thought ἀπενθῇ κόμην meant πολυπενθῇ. Hence it is certain that they found δακρυόεσσαν εἰς σ' ἀπενθῇ, or εἰς σὰ πένθη, which only requires to be rightly divided into ἀνείσα πένθει. The τε is answered by δὲ in v. 327, as Scholefield perceived, rather than by δὲ in v. 326, because what *she* does is naturally coupled, and at the same time contrasted, with what the aged and blind Oedipus does. Porson thought the passage corrupt, not on account of the metre, but on account of the sense. There is no difficulty in τε—δὲ, or in connecting λευκόχροα κόμαν. Jocasta is said first to undo, or let loose, her hair, and then to clip it in grief.

325. ὦ was added by W. Dindorf, and is also suggested by Hermann and Kirchhoff. Thus φαρέων is a dissyllable with the α short, which is not unfrequent in Euripides. Hermann however prefers to transpose the words, λευκῶν φαρέων ἄπεπλος, τέκνον, by which the α becomes long, as in Ἰδαία φάρη, Electr. 317. For the expression compare Eum.

332, παλλεύκων πέπλων δ' ἑμοῖρος ἄκληρος ἐτύχην.

326. The best MS. has ἀμφιτρύχη, and Hesychius ἀμφιτρύχη· κατεργωγόντα. Hence Hermann, Klotz, and Kirchhoff read ἀμφιτρύχη. The other good MSS. give ἀμφὶ τρύχη, which seems better, ἀμφὶ having the force of ἀμφιβαλλομένη. Euripides used τρύχος in Electr. 501, and perhaps often enough in other plays to excite the ridicule of Aristophanes, Ach. 418. See also Hesych. in δυσόρφναια, which he expounds μέλανα, ἀφανῆ.

329. ἀπήνας ὀμοπτέρου πόθον, regret for the pair of brothers, his sons, who have been separated from his house, like mules unyoked from a car. Here ὀμοπτερος, a favourite tragic word, has the sense of συγγενής, with the notion of equality in stature and age.

330. The metre of this verse is the same as v. 163. It may be scanned either as anapaestic, or as dactylic with the double anacrusis.—ἀμφιδάκρυτον, like ἀμφινεικῆ, implies that the grief was for two sons.

333. ὑπὲρ τέρεμνά τ', i. e. καὶ ἐπ' ἀγχόνας ὑπὲρ τέρεμνα κρεμαστάς.—ἀρὰς τέκνοις, sc. ὡς ἡράσατο. The metre resembles v. 300. Hermann supplies ἀραίας before τέκνοις, thus making a dimeter dochmiac, and comparing Aesch. Theb. 782, τέκνοις δ' ἀραίας ἐφῆκεν.—ἀρὰς. There however τέκνοισιν δ' ἀρὰς seems the true reading.

σὺν ἀλαλαῖσι δ' αἰὲν αἰαγμάτων 335.
 σκότια κρύπτεται.
 σὲ δ', ὦ τέκνον, [καὶ] γάμοισι δὴ
 κλύω ζυγέντα παιδοποιὸν ἄδονα
 ξένοισιν ἐν δόμοις ἔχειν,
 ξένον τε κῆδος ἀμφέπειν, 340
 ἄλαστα ματρὶ τᾷδε Λα-
 ῖῳ τε τῷ παλαιγενεῖ,
 γάμων ἐπακτὸν ἄταν.
 ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς
 νόμιμον ἐν γάμοις, 345
 ὥς πρέπει ματέρι μακαρίᾳ·
 ἀνυμέναια † δ' Ἴσμηνὸς ἐκηδεύθη
 λουτροφόρου χλιδᾶς· ἀνὰ δὲ Θηβαίαν
 πόλιν ἐσιγάθη σᾶς ἔσοδοι νύμφας.
 ὅλοιτο τὰδ', εἴτε σίδαρος 350

335. ἀλαλῆ, like ὁλολυγμός, is properly a cry of joy, but here is used for a note of wailing.

337. Hermann omits the *καὶ*, which may have been added to make up the formula *καὶ δὴ κλύω*, and written in the wrong place. 'So I hear that you, my son, are united to the daughter of Adrastus, and have contracted a foreign alliance, a matter grievous to me your mother, and to your grandsire Laius.' Most of the good MSS. give *ἐπακτὸν* or *ἐπακτὴν*, but Porson restored the usual form, *ἐπακτὸν*, which all the editors except Klotz rightly adopt. Schol. ἄτην γάμων αὐθαίρετον, but another scholium better explains it, βλάβην γάμων ἐπιστάκτων, τουτέστι ξένων, καὶ ἀπὸ ἀλλοτρίου γένους.

344. πυρὸς φῶς. See Med. 1027, γαμηλίου εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν. Iph. A. 732, τίς δ' ἀνασχῆσαι φλόγα;

347. The reading is doubtful, though it is quoted by Plutarch, De exil. p. 606. Not only is it harsh to talk of a river being affianced, but it is equally so to construe *ἀνυμέναια* *χλιδᾶς*, when the genitive has no direct resemblance to the compound adjective, as it has in such phrases as *ἄπεπλος φάρων*, *sup. v. 325*. The Schol. explains *ἐπεγάμβρυνσε* δὲ τῷ Ἀργεῖ ὁ Ἴσμηνός, μὴ μεταλαβὼν τῶν ὑμεναίων τῆς λουτροφόρου χλιδᾶς, ὅ

ἐστι, μήτε ὑμεναίων ἀκούσας, μήτε λουτρᾷ σοι ἐκπέμφας. Another has, ὁ Ἴσμηνός οὐ συνήσθη ἐπὶ τῇ πρὸς τὸν Ἀδραστον ἐπιγαμία, οὐ γὰρ ἐδέξατο τὰ παρ' αὐτοῦ λουτρά. Dr. Badham (Preface to Helena, p. 17) would read, *ἀνυμέναι' ἀνίσμηνος ἐκηδεύθης* | *λουτροφόρου χλιδᾶς*, where *ἀνίσμηνος λουτρῶν* would mean, 'without the marriage-bath from the Ismenus.' He well compares the forms *ἀνήφαιστος* Orest. 621, *ἀνελείθναι* Ion 453. The sentence however will hardly stand without the connecting *δέ*. Perhaps, *ἀνυμέναια δ' Ἴσμηνοῦ ἐκηδεύθης*.

349. *ἔσοδοι*. Kirchhoff, the best MS. giving *εἰσοδοι*, the next best *εἰσοδον*, and so also one other of the good copies. The idiom is illustrated on Ion 1146, *ἐνῆν δ' ὕφανται γράμμασιν τοιαῖδ' ὕφαί*. Seidler had before given *ἔσοδος* on account of the dochmiac verse. Porson reads *ἀνὰ δὲ Θηβαίαν πόλιν* | *ἐσιγάθη σᾶς εἰσοδος νύμφας*, as in the Aldine. The restoration of the plural *ἔσοδοι* is a happy one. We can thus explain the scholium, *ἐσιγάθη, ἐσιωπήθησαν· γράφεται καὶ ἐσιγάθησαν, ἀντὶ τοῦ οὐκ ἀνυμνήθησαν*. This implies beyond a doubt that he found *εἰσοδοι*, and thought that the *schema Pindaricum* with the singular verb was a solecism, as Kirchhoff well observes. Hesych. *ἐσιγάθη· ἐσιωπήθη*.

350. *ὅλοιτο τὰδ'*. Porson and W.

εἴτ' ἔρις εἶτε πατήρ ὁ σὸς αἴτιος,
εἶτε τὸ δαιμόνιον κατεκώμασε
δώμασιν Οἰδιπόδα·

πρὸς ἐμέ γάρ κακῶν ἔμολε τῶνδ' ἄχῃ.

ΧΟ. δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί, 355
καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.

ΠΟ. μῆτερ, φρονῶν εὖ κοῦ φρονῶν ἀφικόμην
ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει
πατρίδος ἐρᾶν ἅπαντας· ὃς δ' ἄλλως λέγει 360
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκείσ' ἔχει.

οὕτω δὲ τάρβους ἐς φόβον τ' ἀφικόμην
μή τις δόλος με πρὸς κασιγνήτου κτάνῃ,
ὥστε ξιφήρη χεῖρ' ἔχων δι' ἄστεως
κυκλῶν πρόσωπον ἦλθον. ἐν δέ μ' ὠφελεῖ, 365
σπονδαί τε καὶ σὴ πίστις, ἣ μ' εἰσήγαγε

τείχη πατρῶα· πολύδακρυς δ' ἀφικόμην,
χρόνιος ἰδὼν μέλαθρα καὶ βωμοὺς θεῶν
γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδωρ·
ὦν οὐ δικαίως ἀπελαθεῖς ξένην πόλιν 370
ναίω, δι' ὅσσω νᾶμ' ἔχων δακρυρροοῦν.

Dindorf retain this, the old punctuation, the sense being, *ὁ τὰδε δράσας*, which is broken off by the construction taking a different turn. This is better than to put the comma after *ἄλοιτο*, and make *τὰδε* depend both on *αἴτιος* and on *κατεκώμασε*, with Hermann and Klotz.

352. *κατεκώμασε*, revelled against (or in) the house of Oedipus. The metaphor is from the *kōmos* of drunken youths, so aptly applied to the Erinyes in Agam. 1160. Schol. *σφοδρῶς ἐπῆλθεν, τῶν κακῶν κώμων· γὰ ἄχῃ εἰς ἐμέ ἔσκηψαν*, where the latter clause is evidently a gloss on v. 354.—*δώμασιν*, the dative of place. One might have expected *δώματος*, governed by the *κατὰ* in composition.

357—60. These four verses are quoted by Stobaeus, Fl. xxxix. 22. On the favourite oxymoron of Euripides, *φρονῶν εὖ κοῦ φρονῶν*, see Electr. 1230. Herc. 566. Iph. T. 512.—Polynices, on coming before his mother, apologizes first for having arms in his hands even in her presence, secondly, for the ill-omened meeting with tears (see on Ion 404,

ἀφίκου δ' ἐς 'μέριμναν, and Orest. 384), and thirdly, for appearing as an enemy in his native city. Seeing his mother dressed in mourning, he feels a pang of remorse, and begins to think of his aged father and his sisters.

360. *ἐκείσε*, in some other direction.

361. *οὕτω τάρβους*. So the MSS. Porson proposed *οὕτω δ' ἐτάρβουν*, Hermann edits *οὕτω δ' ἐτάρβησ'*, W. Dindorf *οὕτω δὲ τάρβος*, as Grotius had corrected. We believe the Schol. rightly explains *εἰς τοσοῦτον τοῦ τάρβους*. Compare *πῶς ἀγῶνος ἤκομεν*; Electr. 751. Hel. 313, *πῶς εὐμενέας ἔχεις*; and the similar phrase *ὅπως ποδῶν*, Aesch. Suppl. 816.

365. *εἰσήγαγε* Porson, a good reading in itself, (though *ἦτις* would thus be more correct: cf. v. 273,) but supported only by one MS. (Flor. A.)

370. *νᾶμ'* Musgrave for *ὅμμ'*, and so Porson and W. Dindorf. This correction derives considerable support from the reading of Flor. 2, *αἰμ' ἔχων*. Cf. Herc. F. 625, *καὶ νάματ' ὅσσων μηκέτ' ἐξανίετε*. Eustathius however (p. 432) quotes the

- ἀλλ' ἐκ γὰρ ἄλγους ἄλγος αὖ σέ δέρκομαι
 κάρα ξύρηκες καὶ πέπλους μελαγχίμους
 ἔχουσαν, οἴμοι τῶν ἐμῶν ἐγὼ κακῶν.
 ὡς δεινὸν ἔχθρα, μήτερ, οἰκείων φίλων
 καὶ δυσλύτους ἔχουσα τὰς διαλλαγὰς. 375
 τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ
 σκότον δεδορκώς ; τί δὲ κασίγνηται δύο ;
 ἥ που στένουσι τλήμονας φυγὰς ἐμάς.
 IO. κακῶς θεῶν τις Οἰδίπου φθείρει γένος.
 οὔτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμέ, 380
 κακῶς δὲ γῆμαι πατέρα σὸν φῦναί τε σέ.
 ἀτὰρ τί ταῦτα : δεῖ φέρειν τὰ τῶν θεῶν.
 ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,
 δέδοιχ', ἃ χρῆζω. διὰ πόθου δ' ἐλήλυθα.
 ΠΟ. ἀλλ' ἐξερῶτα, μηδὲν ἐνδεές λίπης· 385
 ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μήτερ, φίλα.
 IO. καὶ δὴ σ' ἐρωτῶ πρῶτον ὧν χρῆζω τυχεῖν.
 τί τὸ στέρεσθαι πατρίδος ; ἥ κακὸν μέγα ;
 ΠΟ. μέγιστον· ἔργω δ' ἐστὶ μείζον ἢ λόγῳ.
 IO. τίς ὁ τρόπος αὐτοῦ ; τί φυγάσιν τὸ δυσχερές ; 390

common reading, observing that the difference between ὄμματα and ὄσσοι is not clear. Dr. Badham, on Iph. T. 372, thinks δι' ὄσσαν corrupt. Qu. ναίω μετοικῶν ?

372. This verse is considered by Kirchhoff to be spurious, adapted from Alcest. 427, *κουρᾷ ξυρήκει καὶ μελαμπέλω στολῇ*. By omitting it, ἄλγος depends directly on ἔχουσαν. Otherwise, it would be the accusative in apposition to the sentence, ὃ ἐμοὶ ἄλγος ἐξ ἄλγους ἐστὶ.

373. Klotz defends οἴμοι — ἐγὼ, for which Porson conjectured *τλήμων*, by Soph. Trach. 971, οἴμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος.

375. Schol. ὁ στίχος οὗτος ἐν τισὶν οὐ φέρεται.

378. *τλήμονες* MSS. *τλήμονας* Porson and W. Dindorf, after Brunck; and this is supported by Hipp. 1177, *ἐκ σοῦ τλήμονας φυγὰς ἔχων*. Electr. 233, and Bacch. 1350, αἰαί, δέδοκται, πρέσβυ, *τλήμονες φυγάι*. Hermann reads *τλήμονος*,

with two or three inferior MSS. One of the best has *τλήμονες φυγὰς ἐμάς*, which is a good reading.

381. *φῦναι*. Hermann conjectures *φῦσαι*.

383. For the syntax *δέδοικα ὅπως ἔρωμαι* compare Hipp. 518, *δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῇ*. There is a curious confusion in the words here; she should have said, *δέδοικα μὴ δάκω σὴν φρένα ἐρωτῶσα & χρῆζω*. “Haec dicit Jocasta, quia hoc colloquio non consolatura est filium, sed eo deductura, ut fateatur malum esse patria carere. Quare non refutat, quae ille dicit, sed confirmat.” Hermann. Hesych. *δάκω φρένα· λυπήσω τὴν διάνοιαν*.

386. *ταῦτ'* Kirchhoff after Nauck for *ταῦτ'*.

388—91. Stobaeus has these four verses, Fl. xxxix. 17, and, with the addition of the next two, Plutarch, De exil. p. 605.

390. *τίς δ'* Stobaeus, and *δυστυχές* Plutarch.

- ΠΟ. ἐν μὲν μέγιστον, οὐκ ἔχει παρρησίαν.
 ΙΟ. δούλου τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ.
 ΠΟ. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν.
 ΙΟ. καὶ τοῦτο λυπρὸν, συνασοφεῖν τοῖς μὴ σοφοῖς.
 ΠΟ. ἀλλ' ἐς τὸ κέρδος παρὰ φύσιν δουλευτέον. 395
 ΙΟ. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
 ΠΟ. καλοῖς βλέπουσαί γ' ὄμμασιν, μέλλουσι δέ.
 ΙΟ. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς ;
 ΠΟ. ἔχουσιν Ἀφροδίτην τιν' ἡδέϊαν κακῶν.
 ΙΟ. πόθεν δ' ἐβόσκου, πρὶν γάμοις εὐρεῖν βίον ; 400
 ΠΟ. ποτέ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.
 ΙΟ. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφέλουν ;
 ΠΟ. εὖ πράσσε· τὰ φίλων δ' οὐδὲν, ἣν τις δυστυχεῖ.
 ΙΟ. οὐδ' ἡγυγένειά σ' ἦρεν εἰς ὕψος μέγα ;
 ΠΟ. κακὸν τὸ μὴ ἔχειν τὸ γένος οὐκ ἔβοσκέ με. 405

391. ἔχειν Porson, with Plutarch. But this should be τὸ μὴ ἔχειν.

393. One might suggest either τ' or δ' after κρατούντων, because this verse does not seem to explain the foregoing, but rather to mention another and a different evil of exile, the having to bear in silence the follies of rulers; and this is confirmed by καὶ τοῦτο in the next verse, 'this also.' However, Plutarch, who gives τὴν τῶν κρατούντων ἀμαθίαν, agrees with all the MSS. in omitting the copula; and it is obvious that one privilege of παρρησία is to declaim against the follies of those in power. The Schol. records a variant πολιτῶν for κρατούντων.

394. συνασοφεῖν. One of those words which Euripides allowed himself to employ against the strict analogies of the language. See on Ion 877. If this dialogue refers (see the introductory note) to the return of Alcibiades to Athens after his exile, there is the same allusion here to the κακοῦργοι προστάται of the state, as in Orest. 770.

395. ἐς τὸ κέρδος, with a view to one's own interest. An expediency-doctrine, no doubt, but one on which men generally act. The Schol. remarks on this, οὐκ ἀξιόχρεως ἦρωος ὁ λόγος. See preface to vol. i. p. xliii.

396. βόσκουσι. Aesch. Ag. 1646, οἷδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους. Bacch. 617, ἐλπίσιν δ' ἐβόσκετο.

397. Kirchhoff, in restoring βλέπουσαι for βλέπουνσι from the scholia, does not notice that Hermann had suggested the same. The Schol. has καλὰ πρὸ ὀφθαλμῶν τιθέμεναι, βραδύνουσι δέ. If βλέπουνσι had been the dative plural, we should have expected καλῶς.

399. Ἀφροδίτην, for πόθον. Iph. A. 1264, μέμνηε δ' Ἀφροδίτη τις Ἑλλήνων στρατῷ. The meaning is, 'It (hope) brings a certain charm to misfortunes.' Aldus has θεὸν for κακῶν.

401. ποτέ μὲν. On the enclitic word beginning a sentence see Orest. 44. It is not necessary to assume the final ἄν with the first εἶχον. 'Sometimes I had subsistence for the day; and then it may be that I had it not.' The Schol. on v. 71 objects that this statement is inconsistent with what is there said of the two brothers entering into an agreement to rule by turns; for, says he, if this had been the case, the elder brother would have provided for the other during his year of exile. But, in fact, he failed to fulfil his promise.

403. εὖ πράσσε. The sense is, εὖ πράσσης, ὡφελήσουσί σε φίλοι κτλ. See Donaldson, Gr. Gr. § 520. For the sentiment compare Herc. F. 559, φίλοι γὰρ εἰσιν ἀνδρὶ δυστυχεῖ τίτες; Plutarch quotes this passage (v. 402-5) De exilio, p. 606. Theognis, 209, οὐδέίς τοι φεύγοντι φίλος καὶ πιστὸς ἑταῖρος· τῆς δὲ φυγῆς ἐστὶν τοῦτ' ἀνιηρότερον.

- ΙΟ. ἡ πατρίς, ὡς ἔοικε, φίλτατον βροτοῖς.
 ΠΟ. οὐδ' ὀνομάσαι δύναι' ἂν ὡς ἐστὶν φίλον.
 ΙΟ. πῶς δ' ἦλθες Ἄργος; τίν' ἐπινόϊαν ἔσχεθες; 408
 ΠΟ. οὐκ οἶδ'. ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην. 413
 ΙΟ. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ' ἔσχες λέχος; 414
 ΠΟ. ἔχρησ' Ἀδράστῳ Λοξίας χρησμόν τινα.
 ΙΟ. ποῖον; τί τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν. 410
 ΠΟ. κάπρῳ λέοντί θ' ἀρμόσαι παίδων γάμους.
 ΙΟ. καὶ σοὶ τί θηρῶν ὀνόματος μετῇν, τέκνον;
 ΠΟ. νύξ ἦν, Ἀδράστου δ' ἦλθον ἐς παραστάδας. 415
 ΙΟ. κοίτας ματεύων, ἧ φυγὰς πλανώμενος;
 ΠΟ. ἦν ταῦτα· κᾗτά γ' ἦλθεν ἄλλος αὖ φυγὰς.
 ΙΟ. τίς οὗτος; ὡς ἄρ' ἄθλιος κακέϊνος ἦν.

406—7. Quoted by Stobaeus, Flor. xxxix. 3, who gives *δύναμι' ἂν* with the MSS. of Euripides. The correction was made by Markland.

408. As one of the good MSS. gives *ἔχων*, Hermann here ventures on the bold alteration, *τίνα ποτ' ἐπινόϊαν ἔχων*; (where the final *ων* is properly short, though in *ἀνοία* it is once or twice made long.)—After this verse, on the suggestion of Jacobs, which however is rejected by Hermann and Klotz, Kirchhoff transposes 413—14. Retaining the old order, the argument proceeds thus: 'How and why came you to Argos?'—'Because an oracle had been given to Adrastus.'—'What oracle?'—'To marry his daughters to a boar and a lion.'—'How could *you* be called either a boar or a lion?'—'I know not: the god called me to the fortune.'—'How was the marriage brought about?'—'It was night, and I came to Adrastus' house.' It is evident that this is defensible; but on the other hand, the logical sequence is greatly improved by the transposition. 'How came you to Argos?'—'The god brought me thither, to the fortune which awaited me.'—'How did it happen?'—'Adrastus had an oracle.'—'To what effect?'—'To marry his daughters,' &c. The defect in the old arrangement consists mainly in this; that Polynices is made to reply to Jocasta's question 'What had you in common with a lion' &c., 'I do not know.' But he *did* know, for he proceeds to show that he fell to fighting with Tydeus about his

bed. Besides, an oracle given to Adrastus would hardly be the direct cause of Polynices coming to Argos.

410. Porson edits *ποῖόν τι τοῦτ' ἔλεξας*; against the copies.

415. *παραστάδας*, the front of the house, *vestibulum*; properly, the pilasters flanking the entrance. See Androm. 1121. For the story of Polynices' and Tydeus' arrival, as told by Adrastus himself, see Suppl. 135 seqq.

416. Hermann and Klotz rightly give *ἦ* with the best MSS. Porson and the other editors read *ἧ* with Aldus. It is doubtful indeed if this could mean what it professes to do, *ὡς φυγὰς, utpote exul*. If the poet had meant this, he certainly would have preferred *ὡς*. The alteration was evidently made on account of the reply *ἦν ταῦτα*, which does not seem explicit when two alternatives have been presented. He means, however, 'it was *that*,' i. e. the latter was the case. This is clear from the mention of *ἄλλος φυγὰς* next below. A man might come to a stranger's house because he was benighted on his journey; or he might come to claim protection and hospitality under the name of *ικέτης*.

417. *κᾗτά γ'*. So the best MSS. Others have *κᾗτα δ'*. The true reading is probably *κᾗτ' ἐπῆλθεν*.

418. *ἄθλιος*. "Satis mira est haec Jocastae miseratione nominis ignoti." Hermann. Jocasta however was full of the subject on which she had just been informed, the wretchedness of an exile's lot. Elmsley remarked on *ὡς ἄρα* as an

- ΠΟ. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός.
 ΙΟ. τί θηρσί δ' ὑμᾶς δῆτ' Ἄδραστος ἤκασεν ; 420
 ΠΟ. στρωμνῆς ἐς ἀλκὴν οὐνεκ' ἤλθομεν πέρι.
 ΙΟ. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα ;
 ΠΟ. κᾶδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
 ΙΟ. ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις, ἧ δυστυχεῖς ;
 ΠΟ. οὐ μεμπτὸς ἡμῖν ὁ γάμος ἐς τόδ' ἡμέρας. 425
 ΙΟ. πῶς δ' ἐξέπεισας δευρό σοι σπέσθαι στρατόν ;
 ΠΟ. δισσοῖς Ἄδραστος ὤμοσεν γαμβροῖς τόδε,
 Τυδεῖ τε καμοί· σύγγαμος γάρ ἐστ' ἐμός·
 ἄμφω κατάξειν ἐς πάτραν, πρόσθεν δ' ἐμέ.
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 430
 πάρεισι λυπρὰν χάριν ἀναγκαίαν δ' ἐμοὶ
 διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
 πόλιν. θεοὺς δ' ἐπώμοσ' ὥς ἀκουσίως
 τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρυ.
 ἀλλ' ἐς σέ τείνει τῶνδε διάλυσις κακῶν, 435
 μῆτερ, διαλλάξασαν ὁμογενεῖς φίλους
 παῦσαι πόνων με καὶ σέ καὶ πᾶσαν πόλιν.
 πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὁμως ἐρῶ·

unusual formula of exclamation ; but Klotz observes, that ὥς is for ἐπει, and the ἄρα belongs to the ἦν, in the sense explained on Iph. T. 351.

420. *θηρσί δ'* Kirchhoff and Hermann with the best MSS. The common reading is *θηρσίν*. Schol. *κατὰ τί δὲ ὑμᾶς ὁ Ἄδραστος ὠμοίωσε τοῖς θηρσί ;*

421. *στρωμνῆς ἐς ἀλκὴν*. Schol. *διότι ἤλθομεν εἰς μάχην ἐνεκα στρωμνῆς*. Other accounts made the resemblance to consist in the devices on their respective shields, or because they contended for a lion's and a boar's skin to lie upon, or lastly, because the one had a lion's skin over his shoulders, the other a boar's.

422. *ἐνταῦθα*, thereupon, viz. on the contest taking place.

423. *κᾶδωκέ γ'* Kirchhoff, on his own conjecture. Cf. *sup.* 136.

427. *τάδε* W. Dindorf and Hermann, against the best MSS. The next verse is omitted by Porson, after Jortin, as "ineptus et spurius." Most of the

subsequent critics retain it, as at least possibly genuine, though it is certainly unnecessary, and *σύγγαμος ἐμός* (*ἐμοὶ Hermann*) is an unusual phrase for 'a brother-in-law.' Compare however *ὁμόγαμος* in v. 136.

429. *πρόσθεν δ' ἐμέ*. As Polynices had arrived first (v. 417), he had married the elder daughter, and hence his was a prior claim.

430—2. Quoted by Plutarch, *De exil.* p. 606.

437. *σέ*. For *σεαυτήν*. See on Androm. 256. There is a similar verse in Aesch. Theb. 243, *αὐτὴ σὺ δουλοῖς καὶ σέ καὶ πᾶσαν πόλιν* (al. *καμὲ καὶ σέ καὶ πόλιν*).

438—40. Quoted by Stobaeus, Fl. xci. 3, and Kirchhoff adds that the two latter are given also by Strabo, p. 415, and Plutarch, p. 497, the last-named author having the variant *ἀνθρώποιςιν εὐρίσκει φίλους*.

τὰ χρήματ' ἀνθρώποισι τιμιώτατα,
δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 440

ἀγὼ μεθήκω δεῦρο μυρίαν ἄγων
λόγχην· πένης γὰρ οὐδὲν εὐγενὴς ἀνὴρ.

ΧΟ. καὶ μὴν Ἑτεοκλῆς ἐς διαλλαγὰς ὄδε
χωρεῖ· σὸν ἔργον, μήτηρ Ἰοκάστη, λέγειν
τοιούσδε μύθους οἷς διαλλάξεις τέκνα. 445

ΕΤΕΟΚΛΗΣ.

μήτηρ, πάρεμι· τὴν χάριν δὲ σοὶ διδοὺς
ῆλθον. τί χρὴ δρᾶν ; ἀρχέτω δέ τις λόγον·
ὥς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων
τάσσω ἐπέσχον † πόλιν, ὅπως κλύοιμί σου
κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν 450
τόνδ' εἰσεδέξω τειχέων πείσασά με.

ΙΟ. ἐπίσχε· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει·
βραδεῖς δὲ μῦθοι πλείστον ἀνύουσιν σοφόν.
σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·
οὐ γὰρ τὸ λαιμότμητον εἰσορᾶς κᾶρα 455
Γοργόνος, ἀδελφὸν δ' εἰσορᾶς ἦκοντα σόν.

442. The evils of *πενία* combined with *εὐγένεια* are commented on in *Electr.* 375.

446. τὴν χάριν. 'Though it is to you (and not to my brother) that I am granting the favour.' The Schol. here observes, *κάλλιστα πεποιήται τῷ τραγικῷ τὸ πρόσωπον ὅσον δεῖ εἶναι ἄδικον ἄνδρα. γινώσκων γὰρ ὡς οὐδὲν δίκαιον ἔχει λέγειν, ἐπεὶ τὴν κρίσιν, τὸν ἐκ τῆς δικαιολογίας κατὰ λεπτὸν γινόμενον ἔλεγον ἐκφεύγων.*

447. W. Dindorf and Klotz give *ἀρχέτω δὴ τις*, which is much less harmonious, and has only one of the good MSS. in its favour.

449. πόλιν. This is perhaps corrupt. It is omitted by Flor. 2. and Dr. Badham's conjecture (in *Præf.* ad *Hel.* p. 17), *μόλις*, is ingenious and probable, though his interpretation is a little far-fetched ; *ἐπέσχον καὶ τάσσω*, 'I reluctantly decided even from marshalling the companies round the walls.' Hermann reads *ξυνωρίδας πολῶν, valvas portarum*. Klotz construes *ἀμφὶ τείχη καὶ πόλιν*, which

cannot be maintained. Kirchhoff proposes *κεῖς ξυνωρίδας*, in which case *πόλιν* would mean *πολίτας*. The Schol. tells us that the *καὶ* is redundant, and that *ξυνωρίδας* means the chariots. The verse, as it stands, can hardly bear any meaning. Perhaps something is lost, and *ξυνωρίδας δ' ὄχων* was the original reading.

450. The corrupt gloss of Hesychius seems to refer to this verse ; *βραβεῖαι διαλλάξ.* (Read, *βραβεῖαι διαλλάξεις.*)

451. τειχέων. For the genitive compare *ἐρκέων ἐγκεκλημένους*, *Aj.* 1274.

453. ἀνύουσιν. So the good MSS. Others give *ἀνύτουσιν*, Porson *ἀνύτουσιν*, from the statement of some of the late Atticists, who remarked that the compound was *καθαίνουσαι*. We find however also *κατήνυσαν*.

454. Photius, *σχάσον, κατὰπανσον, μετάβαλε*. (Hesych. *ἄφελκε, κατὰπανσον.*)

456. Porson gives *Γοργούς*, on Valckenauer's needless conjecture. For *εἰσορᾶς* a likely reading would be *εἰς δίκας*, 'to claim his rights.'

σύ τ' αὖ πρόσσωπον πρὸς κασίγνητον στρέφε,
 Πολύνεικες· ἐς γὰρ ταῦτ' ὄμμασι βλέπων
 λέξεις τ' ἄμεινον τοῦδέ τ' ἐνδέξει λόγους.
 παραινέσαι δὲ σφῶν τι βούλομαι σοφόν· 460
 ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ
 εἰς ἐν συνελθὼν ὄμματ' ὄμμασιν διδῶ,
 ἐφ' οἷσιν ἤκει, ταῦτα χρὴ μόνον σκοπεῖν,
 κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.
 λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 465
 σὺ γὰρ στράτευμα Δαναϊδῶν ἤκεις ἄγων
 ἄδικα πεπονθὼς, ὥς σὺ φῆς· κριτῆς δέ τις
 θεῶν γένοιτο καὶ διαλλακτῆς κακῶν.

ΠΟ. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
 κοῦ ποικίλων δεῖ τᾶνδιχ' ἐρμηνευμάτων· 470
 ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος
 νοσῶν ἐν αὐτῷ φαρμάκων δεῖται σοφῶν.

462. Kirchhoff gives *συνελθόντ'* from his best MS. (altered however to *-ῶν* by a later hand) and two others. It is not improbable that the nominative was given by some one who supposed *συνελθόντι*, not *-τα*, i. e. *ὄμματα*, was meant. Hermann contends that the dative really is meant by that reading, while Porson says *συνελθόντε* may be defended as the "nominativus pendens" for the genitive.

465. *πρόσθε*. It was the part of the accuser to speak first, as the Schol. observes, adding that *ὡς σὺ φῆς* is said to lay the odium of the *ἐγκλημα ἀδικίας* on Polynices himself.

469. The cause is now pleaded between the two brothers, after the custom of Euripides, Jocasta summing up the arguments as judge. It is remarkable that each of the pleaders speaks in *twenty-seven* verses, while Jocasta has *double* that number; compare Herc. F. 1255 seqq.—Polynices, feeling that justice is on his side, begins by excusing himself from making a long oration. It is an unjust cause, he says, that requires cunning eloquence. He, in voluntarily resigning the throne, did so with a view to family interests, and because he hoped to escape the effects of

Oedipus' curse, if he should have entered into an agreement with his brother to reign in turn for a year each. Eteocles however had violated all his pledges to the gods, and still maintains possession of the throne. Even now, if his brother will cede to him his right, the hostile army shall be withdrawn, and he will again resign his place after the year of office. But if justice is refused, he will occupy the city by force. He calls the gods to witness now, that, having himself acted uprightly in all respects, he is impiously excluded from his native land.

469—72. Quoted by Stobaeus, Flor. xi. 12. On *ἐρμηνεῖν*, 'to express intelligibly,' see Herc. F. 1137. Here it means, 'crafty and subtle expositions.' Andr. 46, *ἐρμηνεῖν Νηρηΐδος γάμων*, 'a reminiscence,' or that which presents clearly to the mind the marriage of Thetis with Peleus.

470. *τὰ ἐνδίκαια*, if the subject to *δεῖ*, would require rather *δεῖται*. If it is the accusative, like *αὐτὸν γὰρ σε δεῖ Προμηθεὺς*, Prom. 86, the neuter plural is remarkable.

471. *ἔχει γὰρ αὐτά*. 'For it (justice) has in itself a fitness and a point,' and so requires no figures of speech to recommend it.

ἐγὼ δὲ πατὴρ δωμάτων προὔσκεψάμην
 τοῦμόν τε καὶ τοῦδ', ἐκφυγεῖν χρήζων ἀράς
 ἃς Οἰδίπους ἐφθέγγατ' εἰς ἡμᾶς ποτέ, 475
 [ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός,
 δούς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,
 ὥστ' αὐτὸς ἄρχειν αὖθις ἀνὰ μέρος λαβὼν,
 καὶ μὴ δι' ἔχθρας τῷδε καὶ φόνου μολῶν
 κακόν τι δρᾶσαι καὶ παθεῖν, ἃ γίγνεται. 480
 ὁ δ' αἰνέσας ταῦθ' ὀρκίους τε δούς θεοὺς
 ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει
 τυραννίδ' αὐτὸς καὶ δόμων ἐμῶν μέρος.
 καὶ νῦν ἔτοιμός εἰμι τὰμαντοῦ λαβὼν
 στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονός, 485
 οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,
 καὶ τῷδ' ἀφείναι τὸν ἴσον αὖθις * αὖ χρόνον,
 καὶ μήτε πορθεῖν πατρίδα μήτε † προσφέρειν
 πύργοισι πηκτῶν κλιμάκων προσαμβάσεις,
 ἃ μὴ κυρήσας τῆς δίκης πειράσομαι 490
 δρᾶν. μάρτυρας δὲ τῶνδε δαίμονας καλῶ,
 ὥς πάντα πράσσωσιν σὺν δίκῃ δίκης ἄτερ

473. δωμάτων. The genitive depending on the sense of ἐπιμελεῖσθαι, προκήδεσθαι. Hermann, comparing Andr. 257, πῦρ σοι προσοῖσω, καὶ τὸ σὺν προσκείμεναι, construes πατὴρ δωμάτων τοῦμόν τε καὶ τοῦδε. But it is simpler to take τοῦμόν for τοῦμόν μέρος, 'on my own part.' See on Here. F. 170.

476. This line was inserted, either because δούς in v. 477 seemed to refer to Οἰδίπους, and not to ἐγὼ, which it obviously does, or because τοῦμόν τε was supposed to begin a new sentence. The narrative thus proceeds naturally; 'Now, I had consideration for my father's family, namely, a desire to avoid the curse uttered by Oedipus, in giving up to my brother here to be king of the country for a year.' Kirchhoff and Scholefield put a fuller stop after προὔσκεψάμην, Matthiae and Klotz after καὶ τοῦδ', Hermann after ποτέ. One of the good copies has τοῦμόν δὲ καὶ τοῦδ', a good reading in itself, but the speech, of twenty-eight verses, at present has one more than the corresponding speech at

499.

479. φόνου. Hermann adopts φθόνου, a variant in the best MS. (Compare v. 545.) But φόνου, as Klotz observes, evidently refers to the very terms of Oedipus' curse, θηκτῷ σιδήρῳ δῶμα διαλαχεῖν.—The old punctuation, καὶ παθεῖν ἃ γίγνεται, was corrected by Schaefer. The sense is, 'all which is now coming to pass.'

483. For ἐμῶν Porson gives ἐμὸν with Grotius, and so one of the Scholiasts seems to have read, ἀντὶ τοῦ καὶ τὸ μέρος τὸ ἐμὸν τῶν δόμων. Most of the editors follow Porson; yet ἐμῶν gives a good sense.

488. The good MSS. give the singular readings μηκέτι or μήτε τι. Kirchhoff thinks προσφέρειν corrupt. As τι and π are often confused (see Aesch. Suppl. 756), the true reading is perhaps μήτ' ἐπιεσφέρειν.

492. For ὥς one of the best MSS. gives καί, and ὥς is written in an erasure in Ven. a. Kirchhoff suspects, as above mentioned, that a verse has been lost.

ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.

ταῦτ' αὖθ' ἕκαστα, μήτερ, οὐχὶ περιπλοκάς

λόγων ἀθροίσας εἶπον, ἀλλὰ καὶ σοφοῖς 495

καὶ τοῖσι φαύλοις ἔνδιχ', ὥς ἐμοὶ δοκεῖ.

ΧΟ. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα
τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

ΕΤ. εἰ πᾶσι ταῦτὸ καλὸν ἔφν σοφόν θ' ἄμα,
οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις 500

νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς,

πλὴν ὀνομάσαι, τὸ δ' ἔργον οὐκ ἔστιν τόδε.

ἐγὼ γὰρ οὐδὲν, μήτερ, ἀποκρύψας ἔρω·

ἄστρον ἂν ἔλθοιμ' ἡλίου πρὸς ἀντολὰς

καὶ γῆς ἔνερθε, δυνατὸς ὦν δρᾶσαι τάδε, 505

This variant gives a strong confirmation to the reading which has been suggested in Herc. F. 291, οὐμὸς δ' ἀμαρτήρητος εὐκλεὴς πόσις, καὶ τοῦσδε παῖδας οὐκ ἂν ἐκσῶσαι θέλοι, where the vulg. ὥς τοῦσδε κτλ. seems to have crept into the text by a converse error, the two particles being often confused.

494. ταῦτα κτλ. 'I have spoken thus in detail, not getting together round-about ways of speech, but saying what is just in the opinion of the wise and of those too who are less clever, as it seems to me.'

499. ταῦτ' Hermann and W. Dindorf, but against all the best MSS. The reply of Eteocles amounts to this:—Different people make different estimates of justice and honour; but there is no reality nor uniformity in virtues which men only talk about, but do not practise. For his own part, he avows that he would do anything and everything to gain that most glorious of human prerogatives, sovereignty. Having got it, he is reluctant to resign it to another. To give up the larger share for the smaller is mere cowardice. Besides, his feeling of honour revolts at the thought of resigning his throne to a traitor. It would be a reproach to Thebes to yield through fear of the Argive spear. Polynices ought to have proposed terms, not to have enforced his claims by arms. If his brother wishes to return to his country in any other position but that of king, he may do so. But no force on

earth shall induce him to forego his sceptre. If a man must do wrong, let it be in a matter worth sinning for.

500. ἀμφίλεκτος, having arguments to be urged on both sides; equivocal, disputable. Hesych. ἀμφίβολος. 'If all persons had by nature the same views of what is at once both right and wise, men would not have quarrelled on debateable subjects.' Cf. Aesch. Agam. 854. 1563.

501. ὅμοιον οὐτ' ἴσον. The general law of fairness and equality he expresses by the two words implying *likeness* and *equivalence*. It is the same *ισότης* as in v. 536.

502. ὀνομάσαι. Porson's correction, ὀνόμασιν, is rejected by the subsequent editors.—τὸ δ' ἔργον κτλ., 'but this reality (the reality of this boasted fairness) exists not.' All are *πλεονέκται* in heart.

503—6. These fine verses are quoted by Stobaeus, Flor. xlvii. 3, with αἰθέρος for ἡλίου. All the good MSS. of Euripides give ἀνατολὰς, which Kirchhoff alone has edited. We have the same tribrach in 494 and 509; but both Stobaeus and Plutarch (p. 481) have the common tragic form ἀντολὰς. Porson and W. Dindorf adopt αἰθέρος, but the double genitive is a difficulty. Kirchhoff's conjecture is not satisfactory, ἔστροφ' ἂν γὰρ ἔλθοιμ' ἡλίου πρὸς ἀνατολὰς. It would be better to read ἡλίου τ' ἐς ἀντολὰς.

τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.
 τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι
 ἄλλω παρεῖναι μᾶλλον ἢ σώζειν ἐμοί·
 ἀνανδρία γάρ, τὸ πλέον ὅστις ἀπολέσας
 τοῦλασσον ἔλαβε. πρὸς δὲ τοῖσδ' αἰσχύνομαι 510
 ἐλθόντα σὺν ὅπλοις τόνδε καὶ πορθοῦντα γῆν
 τυχεῖν ἂν χρήζει· ταῖς γὰρ ἂν Θήβαις τόδε
 γένοιτ' ὄνειδος, εἰ Μυκηναίου δορὸς
 φόβῳ παρέϊν σκῆπτρα τὰμὰ τῷδ' ἔχειν.
 χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 515
 μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαιρεῖ λόγος
 ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,
 ἔξεστ'· ἐκείνο δ' οὐχ ἐκὼν μεθήσομαι.
 ἄρχειν παρὸν μοι, τῷδε δουλεύσω ποτέ ; 520
 πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,
 ζεύγνυσθε δ' ἵππους, πεδία πίμπλαθ' ἀρμάτων,
 ὥς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.
 εἴπερ γὰρ ἀδικεῖν χρῆ, τυραννίδος πέρι

506. Empire is called *θεῶν μεγίστη*, the greatest of divine things, as wealth, good fortune, hope, &c., are sometimes called *θεός*. See Cycl. 316. Iph. A. 392.

508. *παρεῖναι*, 'to make over,' 'allow to pass to another,' as *νίκη*, *κράτος* *παρίεναι* τι καὶ &c.

512. & *χρήζει*. It was not necessary to say *ὣν χρήζει*. Cf. Aesch. Cho. 698, *τυγχάνειν τὰ πρόσφορα*.—The article is rarely separated from its noun except by γάρ, μὲν, δὲ &c. Hermann's reading, *καὶ γὰρ ἂν Θήβαις*, had occurred also to the present editor. Hermann even condemns *ταῖς* as "plane inutilis." It is used as it often is in τὰς Ἀθήνας, to imply distinction, which is here conveyed by the context. So τὸ Ἄργος *inf.* v. 717. There is a similar collocation of the article in Thuc. vi. 64, *τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν—τοὺς ἰππέας βλάπτειν ἂν μεγάλα*. Ajax. 311, *καὶ τὸν μὲν ἦστο πλείστον ἀφθογγος χρόνον*. Hel. 922, *αἰσχρὸν τὰ μὲν σε θεῖα πάντα* ἐξειδέναι.

516. *ἐξαιρεῖ*, *conficit*, removes, clears out of the way ; a favourite word with Euripides. See on Herc. F. 39. Hipp.

18. Iph. T. 1279. This reading has been recovered from Plutarch and others, who quote or allude to the verse, for *ἐξαιρεῖ*. Porson retains the latter ; but it gives no sense. For *ἐξαιρεῖν* is 'to rear up,' as in Soph. Trach. 147, *ἀλλ' ἥδοναῖς ἔμοχθον ἐξαιρεῖ βίον*. Compare Suppl. 748, *πόλεις τ', ἐχουσαι διὰ λόγου κάμψαι κακὰ, φόνῳ καθαιρεῖσθ', οὐ λόγῳ, τὰ πράγματα*.

519. *ἐκείνου* Porson after Valckenaer. See however on Alcest. 1111. He means, of course, the sovereignty. In the next verse all the good copies give *δουλεύσω*, but Hermann, Nauck, and W. Dindorf, with inferior MSS., give *δουλεύσαι* without a question, 'I will never give up this point, the being a slave to him,' i. e. I will never consent to it. Kirchhoff thinks the verse interpolated.

521. *πρὸς ταῦτ' ἴτω κτλ.* is a formula of defiance. Aesch. Prom. 1013, *πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ*.

524—5. This distich, containing a sentiment suited to Eteocles, is not to be taken, of course, as the poet's own view. It is cited by Stobaeus, Flor.

κάλλιστον ἀδικεῖν, τᾶλλα δ' εὖσεβεῖν χρεών. 525

ΧΟ. οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς,
οὐ γὰρ καλὸν τοῦτ', ἀλλὰ τῇ δίκῃ πικρόν.

ΙΟ. ᾧ τέκνον, οὐχ ἅπαντα τῷ γήρα κακά,
'Ετεόκλεες, πρόσεστιν, ἀλλ' ἡμπερία
ἔχει τι λέξαι τῶν νέων σοφώτερον. 530

τί τῆς κακίστης δαιμόνων ἐφίσειςαι
Φιλοτιμίας, παῖ; μὴ σύ γ' ἄδικος ἢ θεός·

xlvii. 4. Cic. de Offic. iii. § 21, 'Nam si violandum est jus, regnandi gratia violandum est; alius rebus pietatem colas.' Compare *Iou* 1015, τὴν δ' εὖσεβειαν εὐτυχούσι μὲν καλὸν τιμᾶν ὅταν δὲ πολεμίους δρᾶσαι κακῶς θέλη τις, οὐδεὶς ἐμποδὼν κείται νόμος. *Ajax* 1350, τὸν τοι τύραννον εὖσεβεῖν οὐ βῆδιον.

526. μὴ ἐπὶ τοῖς ἔργοις καλοῖς. Hermann well renders this verse, the only difficulty of which is its brevity of expression, "non oportet pulcris verbis uti, nisi quum res honestae sunt." This is a case of "tertiary predicate." (Donaldson, Gr. Gr. § 489.) The full expression would be, εἰ μὴ τὰ ἔργα, ἐφ' οἷς τις λέγει, καλὰ ᾖ, 'when the deeds one speaks about are not good.' Cf. *Bacch.* 775, ταρβῶ μὲν εἰπεῖν τοὺς λόγους ἐλευθέρους εἰς τὸν τύραννον.

527. τῇ δίκῃ, justice in the abstract, as *Aesch. Eun.* 209, εὐνή—τῇ δίκῃ φρουρομένη. *Ibid.* v. 417, πεποιθὼς τῇ δίκῃ Schol. τῇ δίκῃ βαρὺ, τούτέστιν ἄδικον. Justice, says the chorus, dislikes to have injustice put forward in a plausible way.

528. The following βῆσις must have been very celebrated in antiquity; for of the first half of it nearly every line is quoted by some writer or other, the references to all which are given in Kirchhoff's edition. Jocasta addresses herself specially to Eteocles, both as the last speaker, and as the avowed author of the aggression. Age, she says, has this advantage at least, that its experience enables one to speak more wisely than youth. Ambition, that worst of influences over the mind of man, has been the ruin of many homes and many cities. It were far wiser to hold in honour that great natural law of Equality of Rights, by which not only friends and states and allies are kept together, but which prevails in the system of the

universe, where Day and Night alternately give place to each other, and neither claims more than its just share. What is there so precious, so fascinating, in empty Majesty? Wherein lies the advantage of more than a competency? Riches are but the gift of the gods, and belong not to men in their own right. Were the alternative proposed, to be king, or to save the city, would he dare to choose the former, and to see his country ravaged, his countrywomen carried off as captives?—To Polynices she has thus much to say: Adrastus was foolish in giving him his daughter, and he himself is foolish in using such an alliance to invade his native city. How can he ever dare to write on an Argive temple, *Polynices offered these Theban spoils!* If on the other hand he should be defeated, how will he show himself at Argos with the remnant of a vanquished army? The people will then curse Adrastus for so ill-fated a marriage. Let him repent in time, for the folly of two combined is a most odious evil.

528—30. Quoted by Stobaeus, Fl. cxv. 1, with δεῖξαι for λέξαι. Porson and Matthiae, after Valckenae, have adopted that reading. The article has the possessive force, 'its experience.' The Schol. records a reading ἡμπερία (or perhaps, πρόσεστι, τῇ δ' ἡμπερία).

531. κακίστης δαιμόνων. See v. 506, and compare the speech of Wolsey in *K. Henry VIII.*, *Cromwell*, *I charge thee, fling away ambition; By that sin fell the angels, &c.* The present passage is quoted by many writers; among others *D. Chrysost.* xvii. p. 287 gives v. 531—540. *Herod.* iii. 53, φιλοτιμίῃ κτήμα σκαῖον. μὴ τῷ κακῷ τὸ κακὸν ἰὼ πολλοὶ τῶν δικαίων τὰ ἐπιεικέστερα προτιθέασιν· πολλοὶ δὲ ἤδη τὰ μητρώα διζήμενοι· τὰ πατρώα ἀπέβαλον· τυραννὶς σχήμα σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταὶ εἰσιν, κτλ.

πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας
 εἰσῆλθε κάξῃλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων·
 ἐφ' ᾗ σὺ μαίνει. κείνο κάλλιον, τέκνον, 535
 ἰσότητα τιμᾶν, ἣ φίλους αἰεὶ φίλοις
 πόλεις τε πόλεσι συμμάχους τε συμμάχοις
 ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφν,
 τῷ πλέονι δ' αἰεὶ πολέμιον καθίσταται
 τοῦλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 540
 καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
 ἰσότης ἔταξε κἀριθμὸν διώρισε,
 νυκτός τ' ἀφεγγές βλέφαρον ἡλίου τε φῶς
 ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
 κοῦδέτερον αὐτῶν φθόνον ἔχει νικώμενον. 545
 εἴθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς,
 σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον ;
 [καὶ τῷδ' ἀπονείμει ; κᾶτα ποῦ 'στιν ἡ δίκη ;]
 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
 τιμᾶς ὑπέρφεν, καὶ μέγ' ἡγῆσαι τόδε, 550
 περιβλέπεσθαι τίμιον ; κενὸν μὲν οὖν.

534. ἐπ' ὀλέθρῳ. The sense is, Ambition enters many homes to their destruction, and only leaves them when they are ruined. In this sense Wealth is said ἐσελθεῖν, Aesch. Ag. 1305.

535. D. Chrysostom gives τοῦτο κάλλιστον βροτοῖς, and some of the inferior copies here give κάλλιστον.

538. νόμιμον, the established principle; the aim and object of law; whereas he who has less envies him who has more, and is ever prone to quarrel with him. Plutarch, De Frat. amore, p. 481 A, gives μόνιμον, 'permanent,' a reading evidently inferior. The gloss of the Schol. is rather ambiguous; ἀντὶ τοῦ δίκαιον, καὶ ἀσφαλές, καὶ βέβαιον, οἱ γὰρ νόμοι ἀμετάστρεπτοι εἰσίν.

540. ἐχθρᾶς ἡμέρας, a periphrasis for ἐχθρα, like δούλιον ἡμᾶρ for δουλεία.

541. καὶ γὰρ μέτρα. 'Nay, both measures and the parts of weights were settled by the principle of fairness (relative equality), and number also was so determined,' i.e. in barter and exchange.

544. ἴσον. The night and the day perform equal rounds, and therefore neither is jealous because it has to make

way for the other.

546. δουλεύει βροτοῖς means, 'are subservient to a general law for the benefit of man,' as Hermann has remarked.

548. This verse is probably spurious, though it does not seem to have been suspected. All the good MSS. give ἀπονείμει, the later ἀπονέμειν, Porson ἀπονέμεις. Neither this nor Hermann's καὶ τῷδ' νεῖμαι has much probability. The distich 546-7 is quoted by Eusebeus and Theodoret (ap. Kirch.) without v. 548, which they would hardly have omitted had they found it.

549. To call absolute monarchy εὐδαίμων ἀδικία, worldly prosperity associated with injustice, is a happy expression. In the next verse some editors retain the old punctuation, a question at τόδε. The sense however is, 'and think so much of this, (namely) to be gazed at as a man of high dignity?' Klotz compares Hec. 625, ὁ δ' ἐν πολίταις τίμιος κεκλημένος. Suppl. 553, τίμιος γεραίρεται. Porson gives καὶ μέγ' ἡγῆσαι; τὸ δὲ περιβλέπεσθαι τίμιον; and Valckenaer proposed τί δὲ π. τίμιον; Nauck marks a question at τόδε, and again at τίμιον.

ἢ πολλὰ μοχθεῖν πόλλ' ἔχων ἐν δόμασι
 βούλει ; τί δ' ἔστι τὸ πλεόν ; ὄνομ' ἔχει μόνον·
 ἐπεὶ τὰ γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σῶφροσιν.
 οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, 555
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
 ὅταν δὲ χρήζωσ', αὐτ' ἀφαιροῦνται πάλιν.
 [ὁ δ' ὄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος.]
 ἄγ', ἦν σ' ἔρωμαι δύο λόγῳ προθεῖς ἅμα,
 πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις ; 560
 ἐρεῖς τυραννεῖν ; ἦν δὲ νικήσῃ σ' ὁδε
 Ἀργεῖά τ' ἐγγῇ δόρυ τὸ Καδμείων ἔλῃ,
 ὄψει δαμασθὲν ἄστν Ὀθηβαίων τόδε,
 ὄψει δὲ πολλὰς αἰχμαλώτιδας κόρας
 βία πρὸς ἀνδρῶν πολεμίων πορθουμένας. 565
 [ὁδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν,
 γενήσεται Ὀθήβαιοι, φιλότιμος δὲ σύ.]

552. If he does not care for *honour*, perhaps he cares for *riches*, which she proceeds to show are equally vain.

554. ἐπεὶ τὰ γ' κτλ. The first γε perhaps belongs to ἐπεὶ, on which formula see Herc. F. 141. Cycl. 181. For the sentiment, that enough is as good as a superabundance, see Electr. 430, πᾶς γὰρ ἐμπλησθεὶς ἀνὴρ ὁ πλούσιός τε χά πένης ἴσον φέρει.—This verse is quoted by Stobaeus, Fl. xciv. 5. Porson gives τοῖσι σῶφροσιν, against the good MSS.

555. ἴδια κέκτηνται, ὡς ἴδια κτήματα ἔχουσι. This and the two following lines are given by Stobaeus, Fl. xciv. 9.—τὰ τῶν θεῶν κτλ., 'holding what belongs to the gods, we are stewards of it.' Lucretius says the same in the well-known verse, 'vitaeque mancipio nulli datur, omnibus usu.'

558. Porson, (after Valckenaer,) Hermann, Matthiae, Nauck, and W. Dindorf regard this verse as interpolated from another tragedy. It is a mere repetition of what had just been said. It is quoted by Plutarch, consol. ad Apoll. p. 116 (ap. Kirch.), and by Sextus Empiricus, adv. Math. p. 557, in conjunction with Electr. 944.

560. σῶσαι. As some of the best copies have σάσσειν, Kirchhoff thinks σάσσειν may be true, Klotz that some

other verb should be substituted. The meaning is, 'to keep your throne or to save the state by resigning it.' The one is a permanent, the other a momentary action ; whence the difference of tenses.

561. τυραννεῖν. A clause is implied, ('but that can be done by war alone) ; and if you are beaten in that,' &c.

563. Ὀθηβαίων has rather more MS. authority than the vulg. Ὀθηβαίων.

565. For πορθουμένας the best MS. (Ven. a.) records a var. lect. λεησμένας. Compare however Electr. 316, δμῶαί—ὡς ἐπερσ' ἐμὸς πατήρ. It is doubtful if this ought not rather to be read interrogatively : 'will you see, i. e. will you endure to see, Thebes ravaged, and her daughters slaves ?'

566—7. W. Dindorf marks this distich as spurious, Valckenaer having before condemned the latter verse. Porson seems to assent, but thinks the omission of the single verse would leave some abruptness. By omitting both, Jocasta's speech has precisely *twice* the number of each of the two preceding. Klotz, after Hermann, defends this distich, as a kind of forcible summary of the evils of Eteocles' conduct, and a reproach to him for letting the selfish ambition of one entail misery on many. Some doubt is thrown on v. 566 by the variants πονηρὸς and δαπανηρὸς.

σοὶ μὲν τάδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω,
 ἀμαθείς Ἄδραστος χάριτας ἔς σ' ἀνήψατο·
 ἀσύνετα δ' ἦλθες καὶ σὺ πορθήσων πόλιν. 570
 φέρ', ἦν ἔλῃς γῆν τήνδ', ὃ μὴ τύχοι ποτέ,
 πρὸς θεῶν, τροπαῖα πῶς ἀναστήσεις Διί ;
 πῶς δ' αὖ κατάρξει θυμάτων ἐλὼν πάτραν,
 καὶ σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς ;
 Θήβας πυρώσας τάσδε Πολυνείκης θεοῖς 575
 ἀσπίδας ἔθηκε ; μήποτ', ὦ τέκνον, κλέος
 τοιόνδε σοι γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.
 ἦν δ' αὖ κρατηθῆς καὶ τὰ τοῦδ' ὑπερδράμῃ,
 πῶς Ἄργος ἥξεις μυρίους λιπῶν νεκρούς ;
 ἔρει δὲ δῆ τις, ὦ κακὰ μνηστεύματα 580
 Ἄδραστε προσθεῖς, διὰ μιᾶς νύμφης γάμον
 ἀπωλόμεσθα. δύο κακῶ σπεύδεις, τέκνον,
 κεύων στέρεσθαι, τῶνδ' ἑνὶ μέσῳ πεσεῖν.
 μέθετον τὸ λίαν, μέθετον· ἀμαθίαι δυνοῖν,

569. ἀνήψατο. Hesych. προσέθηκεν, ἀνέθηκεν, προσήνεγκεν. See on κῆδος ἀνημμένον, Herc. F. 35. The sense is, 'Adrastus was foolish in doing you a favour, which involved him in war in return for his good-will.'

572. For ἀναστήσεις Porson gives on his own conjecture ἄρα στήσεις, where ἄρα has not only no meaning, but is unusual Greek, because the formula is used only in inferential questions. (The correction however is approved by Shilleto on Thuc. i. 54.) To Kirchhoff is due the restoration of Διί for δορός, the two best MSS. giving δῆ. For ἀναστήσαι in the sense of 'to set up,' Hermann compares ἀνίστη τύμβον Hel. 1211, σκηναὶ ἀνίστη Ion 1129.

574. Kirchhoff rightly puts a question at ῥοαῖς as well as at ἔθηκε. 'How will you inscribe the words of dedication? Will you write thus?' &c. For καὶ σκῦλα Porson, after Valckenauer, gives κεῖς σκῦλα, a needless alteration. Hermann compares Troad. 1188, τί καὶ ποτε γράψειεν ἂν σε μουσσοπίδς ἐν τάφῳ; The sense however is not *de spoliis scribes*, but literally, 'how will you inscribe the spoils,' the letters being written on the arms precisely as a person

was said δέλτον γράφειν &c. Schol. ἀντὶ τοῦ, ὅπλα ἐπιγράψεις.

577. On ὑφ' Ἑλλήνων see Herc. F. 1334. In the next verse ὑπερδράμῃ for ὑπεκδράμῃ was conjectured by Canter, and is confirmed by the scholium ὑπερτέρα γέννηται. Klotz alone retains ὑπεκδράμῃ, in the sense, 'should have got off safe from the conflict.'

583. ἐν μέσῳ πεσεῖν. Schol. ὁ ροῦς, μήτε ἐκεῖνα (Ἄργος) μήτε ταῦτα (Θήβας) ἔχειν, ἥτοι κακέων στερηθῆναι, καὶ τούτων μὴ τυχεῖν. τὸ γὰρ ἐν μέσῳ πεσεῖν, τούτεστι τὸ πρὸ τοῦ ἀφικέσθαι ἐπ' αὐτὰ ἐκπεσεῖν τῆς ἐλπίδος. The whole phrase is equivalent to σφαλεῖν, πεσεῖν being often used for ψευσθῆναι ἐλπίδος, *irritum esse*. Klotz explains the words somewhat differently, 'to fall by the sword before you have gained this.'

574. ἀμαθίαι Porson and Kirchhoff. Equally good MSS. give ἀμαθία, which Hermann takes for the dual.—*δυοῖν*, viz. of Adrastus and Polynices; cf. 569—70. In the next verse ἐχθιστον has more authority than ἀσχιστον, and is rightly retained by Klotz and Kirchhoff. See on Herc. F. 293. The Schol. explains μέγιστον κακὸν and δεινὸν κακὸν, both of which are ambiguous.

- ἐς ταῦθ' ὅταν μόλητον, ἔχθιστον κακόν. 585
- ΧΟ. ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν,
καὶ ξύμβασίν τιν' Οἰδίπου τέκνοις δότε.
- ΕΤ. μῆτερ, οὐ λόγων ἔθ' ἀγών, ἀλλ' ἀνάλωται χρόνος
οὐν μέσῳ μάτην, περαίνει δ' οὐδὲν ἢ προθυμία·
οὐ γὰρ ἂν ξυμβαῖμεν ἄλλως ἢ πὶ τοῖς εἰρημένους,
ὥστ' ἐμέ σκήπτρων κρατοῦντα τῆσδ' ἀνακτ' εἶναι
χθονός· 591
- τῶν μακρῶν δ' ἀπαλλαγείσα νουθετημάτων μ' ἔα.
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.
- ΠΟ. πρὸς τίνας ; τίς ᾧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος
φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον ; 595
- ΕΤ. ἐγγὺς, οὐ πρόσω βέβηκας· ἐς χέρας λεύσσεις ἐμάς ;
- ΠΟ. εἰσορῶ· δειλὸν δ' ὁ πλούτος καὶ φιλόψυχον κακόν.
- ΕΤ. κῆτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην ;

586. For the *o* made long in ἀπότροποι see Orest. 12. Aesch. Pers. 219, εἴ τι φλαυρὸν εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν τελεῖν.—The Schol. has the following observation on the foregoing speech :— ' In all this Jocasta has given no advice to her sons, to their common interest. To the one she says, *Why are you ambitious to rule?* and to the other, *Why do you make war on your country?* Whereas she ought to have advised them to come to some agreement about the division of their father's property and the empire, and so to cease from their strife, according to their original engagement to rule by turns. For the poet had it in his power to represent them as not complying, in order that the history might remain unaltered ; for it was fated that they should kill each other, and die according to their father's curse. But as it is, the poet has done nothing of the sort.'—Jocasta, in fact, has confined herself to *dissuasive* arguments, and has tried to make each of her sons separately ashamed of himself. She has appealed to their patriotism, and shown both the folly and the wickedness of the action. Hermann remarks (Praef. p. xvi), " Hunc (Eteoclem) quod mater quum refutat non gravius increpat, defendi potest eo, quod cavendum ei est ne ferociam ejus obstinatioem reddat."

588. ἔθ' ἀγών Canter and others for ἐστ' ἀγών. Porson gives ἀγών ἐστ' with Grotius.—Cobet, Var. Lect. p. 588, would prefer here the present ἀναλούται, 'is being lost,' or expended.

589. ἢ προθυμία, which is commonly taken to mean 'your zeal in our behalf,' is explained by Klotz 'readiness to make up the quarrel.' Compare Aesch. Theb. 1054, ἔρις περαίνει μῦθον ὑστάτη θεῶν.

590. ἐπὶ τοῖς εἰρημένους, on the terms specified. Hipp. 459, χρῆν σ' ἐπὶ ῥητοῖς ἔρα πατέρα φυτεύειν.

594. τίς ᾧδ'. Some of the best MSS. give τίς δ' ᾧδ'. Compare Hel. 810, οὕτω σιδήρῳ τρωτὸν οὐκ ἔχει δέμας ;—ἀποίσειται, cf. *inf.* 1161.

596. ἐγγὺς βέβηκας, 'You are not far from such a person.' Porson and most of the editors admit Musgrave's conjecture βεβηκώς. Schol. ἐγγὺς καὶ ἐμ-προσθεν ἵστασαι.—As all the best MSS. give χείρας, not χέρας, we should perhaps read χείρας εἰσορᾷς ἐμάς, to which εἰσορῶ forms the natural answer. He evidently points to his sword ; but the other replies, he has not the courage to use it. Schol. παρόσαν οἱ πλούσιοι δειλοὶ εἰσι πρὸς θάνατον, ὡς μεγάλων ἀγαθῶν στερούμενοι. Valckenaer compares Ar. Plut. 203, δειλότατόν ἐστ' ὁ πλούτος, where the Schol. quotes this verse, as also Stobaeus, Fl. xciii. 18.—Hesych. φιλόψυχον· ἄψυχον.

- ΠΟ. ἀσφαλὴς γάρ ἐστ' ἀμείνων ἢ θρασὺς στρατηλάτης.
 ΕΤ. κομπὸς εἶ σπονδαῖς πεποιθὺς, αἶ σε σώζουσιν
 θανεῖν. 600
 ΠΟ. καὶ σὲ δευτέρον γ' ἀπαιτῶ σκῆπτρα καὶ μέρη
 χθονός.
 ΕΤ. οὐκ ἀπαιτούμεσθ'. ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.
 ΠΟ. τοῦ μέρους ἔχων τὸ πλεῖον;
 ΕΤ. φήμ'. ἀπαλλάσσου δὲ γῆς.
 ΠΟ. ὦ θεῶν βωμοὶ πατρώων,
 ΕΤ. οὓς σὺ πορθήσων πάρει.
 ΠΟ. κλύετέ μου. 605
 ΕΤ. τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένου;
 ΠΟ. καὶ θεῶν τῶν λευκοπῶλων δώμαθ',
 ΕΤ. οἱ στυγοῦσί σε.
 ΠΟ. ἐξελαυνόμεσθα πατρίδος, ΕΤ. καὶ γὰρ ἦλθες ἐξελῶν.
 ΠΟ. ἀδικία γ', ὦ θεοί.
 ΕΤ. Μυκήναις, μὴ ἵνα θάδ' ἀνακάλει θεούς.
 ΠΟ. ἀνόσιος πέφυκας,
 ΕΤ. ἀλλ' οὐ πατρίδος, ὡς σὺ, πολέμιος.
 ΠΟ. ὅς μ' ἄμοιρον ἐξελαύνεις. 610
 ΕΤ. καὶ κατακτενῶ γε πρὸς.

599. ἀσφαλὴς κτλ. The same sentiment occurs in Suppl. 508, σφαλερὸν ἡγεμὼν θρασὺς νεὸς τε ναύτης. This verse also is given by Stobaeus, Fl. liv. 18. Suetonius says that Augustus was fond of quoting it, Vit. Caes., Octav. § 25.

600. κομπὸς (with the accent on the last) means 'a boaster.' Schol. ἀλαζονικὸς ὑπάρχεις. Hesych. κομποῖς ὑπερηφάνοις.

601. The γε is out of place here. We should perhaps read, καὶ τὸ δευτέρον σ' ἀπαιτῶ κτλ.

602. οὐκ ἀπαιτούμεσθα. Schol. οὐ χρεωστοῦμεν. 'There is nothing to demand back, which implies a right that I deny.'

604. Kirchhoff retains πατρώϊ, the reading of all the best MSS., but admits that the Aldine πατρώων may be right, as indeed the metre will not allow us to doubt. The former is the more usual

idiom (Soph. El. 1374. Oed. Col. 297), though we might read ὦ θεοί, βωμοὶ πατρῶοι θ'.

606. By λευκοπῶλοι θεοὶ Amphion and Zethus are meant, who were, as Hermann observes, the Theban Dioscuri, as being the sons of Zeus by Antiope. So in Herc. F. 29, τῷ λευκοπῶλῳ πρὶν τυραννῆσαι χθονὸς Ἀμφίων' ἡδὲ Ζῆθον, ἐκγόναυ Διός. Hermann quotes from Hesychius, Διόσκουροι, οἱ Ἑλένης ἀδελφοί' [καὶ] Ζῆθος καὶ Ἀμφίων, λευκοπῶλοι καλούμενοι. Schol. τῶν λευκοπῶλων. Κάστορος καὶ Πολυδεύκου· ἡ Ζήθου καὶ Ἀμφίονος, ὅπερ ἄμεινον.

607. Two good MSS. give ἐξελῶν, as if from ἐξαιρεῖν, not from ἐξελαύνειν.

608. The good MSS. agree in ἀδικία γε σῇ, ὦ θεοί, which Kirchhoff retains, adding "videntur deesse nonnulla." Perhaps ὦ θεοί rather than σῇ is interpolated, as the gods have been already invoked, v. 605.

- ΠΟ. ὦ πάτερ, κλύεις ἅ πάσχω ;
 ΕΤ. καὶ γὰρ οἶα δρᾶς κλύει.
 ΠΟ. καὶ σὺν, μῆτερ ;
 ΕΤ. ἀθέμιτόν σοι μητρὸς ὀνομάζειν κᾶρα.
 ΠΟ. ὦ πόλις.
 ΕΤ. μολὼν ἐς Ἄργος ἀνακάλει Λέρνης ὕδωρ.
 ΠΟ. εἶμι, μὴ πόνει· σὲ δ' αἰνῶ, μῆτερ. ΕΤ. ἔξιθι χθονός.
 ΠΟ. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. ΕΤ. οὐκ ἂν
τύχοις. 615
 ΠΟ. ἀλλὰ παρθένους ἀδελφάς. ΕΤ. οὐδὲ τάσδ' ὄψει ποτέ.
 ΠΟ. ὦ κασίγνηται.
 ΕΤ. τί ταύτας ἀνακαλεῖς ἔχθιστος ὢν ;
 ΠΟ. μῆτερ, ἀλλὰ μοι σὺ χαῖρε.
 ΙΟ. χαρτὰ γοῦν πάσχω, τέκνον.
 ΠΟ. οὐκέτ' εἰμὶ παῖς σός. ΙΟ. ἐς πόλλ' ἀθλία πέφυκ'
ἐγώ.
 ΠΟ. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. ΕΤ. καὶ γὰρ ἀνθυβρί-
ζομαι. 620
 ΠΟ. ποῦ ποτε στήσει πρὸ πύργων ;
 ΕΤ. ὥς τί μ' ἱστορεῖς τόδε ;
 ΠΟ. ἀντιτάξομαι κτενῶν σε. ΕΤ. κἀμὲ τοῦδ' ἔρωσ ἔχει.
 ΙΟ. ὦ τάλαιν' ἐγώ. τί δράσετ', ὦ τέκν' ;
 ΠΟ. αὐτὸ σημανεῖ.
 ΙΟ. πατρὸς οὐ φεύξεσθ' Ἑρινῦς ;

612. ἀθέμιτον is Kirchhoff's and Botlie's correction of οὐ θεμιτὸν, and it seems better than οὐ θέμις, which Porson, Nauck, and W. Dindorf adopt from Grotius, οὐ θεμιτὰ σοι (Klotz), or οὐ σε θεμιτὸν (Musgrave). The three forms οὐ θεμιτὸς, ἀθέμιτος, ἀθέμιστος, are elsewhere confused in MSS. The present form of the word occurs in Ion 1093, γάμους Κύπριδος ἀθεμίτου ἀνοσίους.

613. Λέρνης. This is said with a taunt, meaning ἀλλὰ μὴ Δίρκης. 'Go to your adopted country, and appeal to that.'

614. σὲ δ' αἰνῶ. 'I thank you however, my mother, (for your efforts to reconcile us).'
 So Bacch. 10, αἰνῶ δὲ Κᾶδ-
 μον, ἄβατον ὅς πεδὸν τόδε τίθησι.—In

the next verse ἔξιμεν is Musgrave's correction for ἔξιμι.

618. χαρτὰ πάσχω, ironically. Klotz compares Soph. Electr. 1457, χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τᾶδε.—In the next verse the good copies agree in εἰς πολλά γ' ἀθλία, which presumed the α in ἄθλιος to be short.

621. For ὥς τί see Herc. F. 1407. Orest. 796.

624. οὐ φεύξεσθε. The Schol. says this is said affirmatively, not interrogatively; i.e. 'you will not escape your father's curse, if you fight.' For the answer of Eteocles, 'perish the house utterly,' compare Aesch. Theb. 687, ἴτω κατ' οὖρον—πᾶν τὸ Λαίου γένος.—Hesych. πρόπας· ἅπας.

- ET. ἐρρέτω πρόπας δόμος. 624
 ΠΟ. ὥς τάχ' οὐκέθ' αἵματηρὸν τοῦμόν ἀργήσει ξίφος.
 τὴν δὲ θρέψασάν με γαίαν καὶ θεοὺς μαρτύρομαι
 ὥς αἴτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονός,
 δοῦλος ὥς, ἀλλ' οὐχὶ ταύτου πατρὸς Οἰδίπουν γεγώς.
 καὶν τί σοι, πόλις, γένηται, μὴ 'μέ, τόνδε δ' αἰτίω·
 οὐχ' ἐκὼν γὰρ ἦλθον, ἄκων δ' ἐξελαύνομαι χθονός.
 καὶ σὺν, Φοῖβ' ἄναξ Ἀγνιεῦ, καὶ μέλαθρα χαίρετε,
 ἡλικές θ' οὐμοὶ θεῶν τε δεξίμηλ' ἀγάλματα. 632
 οὐ γὰρ οἶδ' εἴ μοι προσειπείν αὖθις ἔσθ' ὑμᾶς ποτέ·
 ἐλπίδες δ' οὐπω καθεύδουσ', αἷς πέποιθα σὺν θεοῖς
 τόνδ' ἀποκτείνας κρατήσιν τῆσδε Θηβαίας χθονός.
 ET. ἐξίθ' * ἐκ χώρας ἀληθῶς δ' ὄνομα Πολυνείκην πατήρ
 ἔθετό σοι θεία προνοία νεικέων φερώνυμον.
 ΧΟ. Κάδμος ἔμολε τάνδε γὰν στρ.

625. ὥς. This, as Hermann observes, refers not to ἐρρέτω, but to αὐτὸ σημαίνει.—αἵματηρὸν ἀργήσει, for φόβου ἀργὸν ἔσται. See *inf.* 753, Tro. 1261, and Philoct. 556.

628. For γεγώς several of the best MSS. give μολῶν, 'as if I had come a mere slave,' which Kirchhoff adopts, and Porson calls "notabilem lectionem."

630. W. Dindorf includes this verse within brackets, after Valckenaer. Kirchhoff supposes ἐξελαύνομαι χθονός to have been repeated by mistake from v. 627.

631. Ἀγνιεῦ. See on Aesch. Agam. 1018. Ion 187. ἀγνιάτιδες θεραπείαι, 'the service of Apollo placed in front of houses and temples,' with the notion of nearness attached.

633. αὖθις ἔσθ' ὑμᾶς. Perhaps αὖθις ἐξέσται ποτέ.

636. The ἐκ is wanting in all the good MSS., though added in many of the later. Kirchhoff proposes ἐξίθ' ὄν. He was the first to perceive that in the next verse the Schol. must have read φερώνυμον, which he restores for the vulg. ἐπάνυμον:—παρετυμολογεῖ τὸ ὄνομα Πολυνείκους ὄνομα νεικέων φερώνυμον, τουτέστιν ἀπὸ τῶν νεικέων τὴν ἐπανυμίαν λαβόν. Photius, φερώνυμος· ἀληθὲς ἔχων τὸ ὄνομα. W. Dindorf reads Πολυνείκη. Aeschylus gives the same derivation of the name in Theb., v. 574, where δὲ ἐν τελευτῇ τοῦ-

νομ' ἐνδατούμενος is, 'twice dividing the name at the end of his speech,' so as to make the address ὦ Πολυνείκες πολλοῦ νεικούς.

638. The *stasimon* following does not (as Hermann complains, Praef. p. xvi) carry on the exciting incidents by expressing horror at what has just occurred, but rather dwells on a theme which suggests an interval of tranquillity and rest, so as to suspend and as it were relieve the too rapid action. It relates the fulfilment of the oracle, which enjoined Cadmus to found a city wherever a heifer driven from a certain herd should throw itself upon the ground. As all this had occurred at the site of the present Thebes, the young Phoenician maids of the chorus eulogize both the beauty and sacredness of the place, and the exploit of Cadmus in slaying the dragon that had guarded the fountain of Dirce. They conclude by invoking their ancestor Epaphus to bring assistance to Thebes, and to send the avenging Chthonian deities Cora and Demeter to destroy the invading host.—The metre is trochaic throughout, with the exception of two or three iambic verses.

638—48. 'Cadmus came to this land from Tyre, for whom the four-footed untamed heifer threw itself on the ground, bringing to its accomplishment the oracle (on the very spot) where the divine voice

Τύριος, ᾧ τετρασκελὴς
 μόσχος ἀδάματος πέσσημα 640
 δίκη τελεσφόρον διδοῦσα
 χρησμὸν, οὗ κατοικίσαι
 πεδία νιν τὸ θέσφατον
 πυροφόρ' Ἀόνων ἔχρη,
 καλλιπόταμος ὕδατος ἵνα τε 645
 νοτὶς ἐπέρχεται ῥυτᾶς
 Δίρκας χλοηφόρους βαθυσπόρους γύας·
 Βρόμιον ἔνθα †τέκετο μάτηρ
 * * * Διὸς γάμοις, 650
 κισσὸς δὲν περιστεφῆς
 ἐλικτὸς εὐθύς ἔτι βρέφος
 χλοηφόροιςιν ἔρνεσιν
 κατασκίοισιν ὀλβίσας ἐνώτισεν,

had ordered him to colonize the wheat-bearing plains of the Aonians, where the running water of the gushing Dirce, giving source to a fair river, wanders over the verdure-clad deep-soiled fields.' Apol. Rhod. iii. 1209, *ἐνθα καὶ ἐννέσθη (Κάδμος) πομπῇ βοῦς, ἣν οἱ Ἀπόλλων ὤπασε μαντοσύνησι προηγῆταιραν ὁδοῖο*. In the Schol. Med. on Theb. 486 it is said the heifer slipped and fell, *ᾧλισθεν ἡ βοῦς*, and that the name of Ὀγκα Ἀθηνᾶ came from the incident, referring perhaps to the *δνθος* in Il. xliii. 775.—For *ἀδόμαστον*, the reading of the MSS. and Schol., Hermann and others give *ἀδάματον*, Kirchhoff after Bergk, *ἀδάματος*. This is the usual epithet of an untamed or unyoked heifer, whereas *ἀδόματον πέσσημα*, for *αὐτόματον*, *μὴ ὑπὸ τινος ἡναγκασμένον* (Schol.), is harsh. By *δικεῖν πέσσημα* we must understand simply *πεσεῖν*, with the notion of *flinging* the body suddenly to the ground.—*κατοικίσαι* is recovered from the scholia, for *κατόκισε*. Klotz retains *οὗ κατοκίσειν*, with a colon after it; *eo loco quo* (postea) *condidit urbem*.

643. *νιν* Hermann after Musgrave for *μὲν*. Schol. *τοῦτο ἀπ' ἄλλης ἀρχῆς, κείται γὰρ νῦν ὁ μὲν ἀντὶ τοῦ δέ*.

644. Ἀόνων Valcken. for *δόμων*. Cf. Ovid, Fast. i. 490, 'Passus idemest, Tyriis qui quondam pulsus ab oris Cadmus in Aonia constitit exul humo.' Hermann

gives *πυροφόρα νιν Ἀόνων | πεδίᾳ ἔχρη τὸ θέσφατον*. We might read, *οὗ κατοικίσαι πεδία θέσφατον θεοῦ κτλ.*

647. *γύας*. Cf. 669. The words were here perhaps introduced to fill a *lacuna*.—*ῥυτᾶς* for *γυίας*, *γαίας*, or *γᾶς*, is Hermann's conjecture, who also omits *καὶ* before *βαθυσπόρους*.

649. *τέκετο* is the reading of all the best copies, except Flor. 2, which gives *τέτοκε*. The antistrophe suggests *Βρόμιον ἔνθ' ἔτικτε μάτηρ*, unless, as Hermann remarks, *μάτηρ* itself is a mere supplement, and we should read *παρθένος κόρα Διὸς γάμοις*, as he proposes. For the part which Dirce took in the birth of Dionysus, see Bacch. 519 seqq., *σὺ γὰρ ἐν σαῖς ποτὲ παγαῖς τὸ Διὸς βρέφος ἔλαβες, ὅτε μηρὸν πυρὸς ἐξ ἀθανάτου Ζεὺς ὁ τεκῶν ἤρπασέ νιν*.

652. Hermann's correction, *ἐλικτὸς* for *ἐλικτὸς*, is probable, and Kirchhoff has adopted it. The legend alluded to is, that no sooner was Dionysus born from Semele, than an ivy-bush or vine-tree miraculously enveloped him in its verdure in order to conceal him from Hera. Donaldson, New Crat. § 318, thinks these lines refer to the origin of the name *Διθύραμβος*, from a root *θυρ* = *θορ* = *θρι*, *θύρσος* and *θρίαμβος*, and *θιασος*.

654. Hesych. *ἐνώτισε, τὰ νῶτα περιεσκέπασεν*. Cf. Herc. F. 362, *ξανθὸν κρᾶτ' ἐπινώτισας δεῦψ' χάσματι θηρός*.

Βάκχιον χόρευμα παρθένοισι Θηβαίαις 655
 καὶ γυναιξὶν εὐίοις.
 ἔνθα φόνιος ἦν δράκων ἀντ.
 Ἄρεος, ὠμόφρων φύλαξ,
 νάματ' ἔνυδρα καὶ ῥέεθρα
 χλοερὰ δεργμάτων κόραισι 660
 πολυπλάνοις ἐπισκοπῶν
 ὃν ἐπὶ χέρνιβας μολὼν
 Κάδμος ὄλεσε μαρμάρῳ,
 κρᾶτα φόνιον ὀλεσίθηρος 665
 ὠλένας †δικὼν βολαῖς,
 δίας ἀμάτορος φραδαῖσι Παλλάδος
 γαπετεῖς δικὼν ὀδόντας
 ἐς βαθυσπόρους γύας
 ἔνθεν ἐξανῆκε γᾶ 670
 πάνοπλον ὄψιν ὑπὲρ ἄκρων
 ὄρων χθονός· σιδαρόφρων
 δέ νιν φόνος πάλιν ξυνήψε γᾶ φίλα,

655. Βάκχιον Valckenaer for Βακχεῖον. The sense is, 'a subject which is yet celebrated in the dance by Theban maids and married women initiated in the Bacchic mysteries.'—Θηβαίαις is Hermann's reading for Θηβαίαισι.

657—70. The slaying of the dragon that guarded the spring of Dirce, and the sowing of its teeth.—ἔνθα, viz. παρὰ τῇ Δίρκῃ. The Schol. construes Ἄρεος φύλαξ, and explains it by φύλαξ ὑπὸ τοῦ Ἄρεος κατασταθείς. But it is better to understand 'the offspring of Ares,' *Mar-tius anguis*, as Valckenaer quotes from Ovid and Statius.

660. Hesych. δεργμάτων, ὀμμάτων.

663. ὄλεσε Hermann for ὠλεσε. Cadmus, on going to the spring to fetch lustral water (that he might sacrifice the heifer to the gods on the spot where it had lain down), found it infested by a hydra, which he slew by hurling a stone at its head. But δικὼν, as Kirchhoff observes, can hardly be right, as it occurs just below. As some accounts made Cadmus to kill the dragon with a sword, τεμῶν is perhaps the true reading, altered to δικὼν by those who supposed the action of hurling the stone was unavailing.

The best MSS. give ὠλένας, but Flor. 2 has ὠλένης. If δικὼν be right here, the sense can only be, 'tossing away its murderous head by a throw of his dragon-slaying arm.' It was not however the head, but only the teeth, that he threw, as the poet immediately afterwards says. Perhaps, ἡλίον λιπὼν βολαῖς, δίας δ' κτλ., 'leaving it to putrify in the sun, and taking the teeth that had fallen out,' γαπετεῖς κτλ. The Schol. took ὀλεσίθηρος for the nominative; but it seems rather the genitive of ὀλεσίθης.

666. Παλλάδος φραδαῖσι MSS. Hermann transposed the words on account of the metre. Hesych. φραδαῖσι· βουλαῖς. (Cf. Aesch. Eum. 236, ἔπου δὲ μηνυτήρος ἀφθέγκτον φραδαῖς.) Id. ἀμάτορος μητέρα μὴ ἐχούσης.

671. ὑπὲρ ἄκρων ὄρων, above the surface of the earth. The story of Jason and of Cadmus, both of whom sowed serpents' teeth, from which a crop of armed heroes arose, who immediately destroyed each other, is clearly identical in its origin. From the five who alone survived on this occasion, the Σπαρτοί, or indigenous Theban population, boasted their origin, Aesch. Theb. 407.

αἵματος δ' ἔδενσε γαῖαν, ἃ νιν εὐαλίους
 δείξεν αἰθέρος πνοαῖς. 675
 καὶ σέ, τὸν προμάτορος
 Ἰοῦς ποτ' ἔκγονον,
 Ἐπαφον, ᾧ Διὸς γένεθλον,
 ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ,
 ἰὼ, βαρβάροις λιταῖς, 680
 βᾶθι βᾶθι τάνδε γᾶν
 σοί νιν ἔκγονοι κτίσαν,
 ἂν διώνυμοι θεαί,
 Περσέφασσα καὶ φίλα
 Δαμάτῃρ θεὰ, 685
 πάντων ἄνασσα, † πάντων δὲ Γᾶ τροφὸς
 ἐκτήσαντο· πέμπε πυρφόρους
 θεὰς ἀμύναι τᾶδε γᾶ·
 πάντα δ' εὐπετῇ θεοῖς.

ET. χῶρει σὺν καὶ κόμιζε τὸν Μενοικέως 690

674. εὐαλίους Hermann for εὐηλίους. The genitive after ἔδενσε depends on the notion of satiating or filling. For πνοαῖς Kirchhoff suggests πτυχαῖς. Cf. Orest. 1631. 1636. But the meaning is simple, 'the earth which had brought them forth into the upper air.'

676—89. Hermann, by some not very improbable changes, divides the epode into strophe and antistrophe.

681. βᾶθι τάνδε γᾶν. So the Danaids invoke Epaphus to come to them at Argos as ὑπερπόντιος τιμῶν, Aesch. Suppl. 41.

683. ἂν Hermann, and so Kirchhoff, for ᾧ, the best MSS. supplying the variants, αἰ, ῥ, and ῥ. The Schol. took ᾧ for ἔνθα, from the false reading ἐκτίσαντο, found in some of the best copies. The meaning is, that the two dread goddesses, worshipped in unison, though by distinct names (διώνυμοι), viz. Cora and Demeter, acquired or established their worship in Thebes. Demeter is the same as Earth, ἡ πάντων τροφὸς, who is therefore here associated with her. Compare Bacch. 275, Δημήτῃρ θεὰ Γῆ δ' ἐστίν· ὄνομα δ' ὀπότερον βούλει κάλει. Something however is wrong, as the metre shows. Probably Δαμάτῃρ θεὰ and Ἰοῦς ποτ' ἔκγονον being omitted, we should read

ἐκάλεσα βαρβάρῳ βοᾷ, | ἰὼ ἰὼ βαρβάροις λιταῖσι βᾶθι κτλ. with καὶ φίλα μοι πάντων ἄνασσα Γᾶ τροφὸς κτήσαντο κτλ. Porson too has edited κτήσαντο. Compare δίκη v. 641, ὄλεσε v. 663, κτίσαν v. 682.

688. ἔμυνε Hermann, whom Kirchhoff and Nauck follow. The sense is, 'Send, O Epaphus, the two goddesses who are worshipped with torch-processions, to assist this land.' Hermann was led to ἔμυνε by his antistrophic theory. The Schol. explains βοηθήσαι, and quotes four hexameter verses of Euphron, which state that Zeus gave Thebes to Persephone on her marriage, and as the price of uncovering her face (ἀνακαλυπτῆρια).

690. Eteocles, before entering the contest, is anxious to settle his affairs, both private and public; and he is about to despatch a messenger to fetch his uncle Creon for that purpose, when the approach of the latter at the very moment is perceived. After some conversation on the prospects of an immediate attack by the Argives, Eteocles, who is boastful and confident in himself, communicates his wishes on the subject of his family affairs (v. 757), and then adds certain injunctions respecting the state (v. 774), which together form the οἰκία καὶ κοινὰ χθονὸς here mentioned.

Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,
λέγων τάδ', ὡς οἰκεία καὶ κοινὰ χθονὸς
θέλω πρὸς αὐτὸν συμβαλεῖν βουλευμάτα,
πρὶν ἐς μάχην τε καὶ δορὸς τάξιν μολεῖν.
καίτοι ποδῶν σῶν μόχθον ἐκλύει παρών· 695
ὀρώ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.

ΚΡΕΩΝ.

- ἦ πόλλ' ἐπήλθον εἰσιδεῖν χρήζων σ', ἄναξ
'Ετεόκλεες, πέριξ δὲ Καδμείων πύλας
φύλακάς τ' ἐπήλθον σὸν δέμας θηρώμενος.
ET. καὶ μὴν ἐγὼ σ' ἔχρηζον εἰσιδεῖν, Κρέον· 700
πολλῶ γὰρ ἡῦρον ἐνδεεῖς διαλλαγὰς,
ὡς ἐς λόγους συνῆψα Πολυνείκει μολῶν.
KP. ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν
κῆδει τ' Ἀδράστου καὶ στρατῶ πεποιθότα.
ἀλλ' ἐς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν· 705
ἂ δ' ἐμποδῶν μάλιστα, ταῦθ' ἤκω φράσω.
ET. τὰ ποῖα ταῦτα ; τὸν λόγον γὰρ ἀγνοῶ.
KP. ἦκει τις αἰχμάλωτος Ἀργείων πάρα.
ET. λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον ;
KP. μέλλειν πέριξ πύργοισι [Καδμείων πόλιν 710

693. συμβαλεῖν. Cf. Pers. 530, πισ-
τοῖσι πιστὰ ξυμφέρειν βουλευμάτα.

695. With μόχθον ἐκλύει, he spares or
saves the labour of walking, compare
Herc. F. 725, ὡς ἂν σχολὴν λύσωμεν
ἄσμενοι πόνων, 'to save delay in under-
taking labours.'

697. Either here or in v. 699 ἐπήλθον
seems to be corrupt. In both places it
is appropriate (cf. Ion 1357, πᾶσαν δ'
ἐπελθὼν Ἀσιάδα), but the poet could
hardly have been so careless as to repeat
it. Perhaps ἐπέστην in v. 699.

701. πολλῶ ἐνδεεῖς, 'wanting in much,'
implies a comparative, according to Mat-
thiae, who compares Heracl. 170, καὶ
τοῦτο πολλῶ τοῦ παρόντος ἐνδεές. We
might read πολλῶν, 'short of many con-
ditions.' For συνάπτειν intransitively
used cf. Heracl. 429, ἐς χεῖρα γῇ συνῆψαν.
Porson, supplying ἐμάντων, compares Ar.
Lysist. 468, τί τοῖσδε σαυτὸν εἰς λόγον
τοῖς θεοῖσι συνάπτεις ; The meaning is,

συγγενόμενος τῷ Π., 'on having a con-
ference with him.'

703. μείζον ἢ Θήβας, for Θηβῶν, as
μείζον τῆς τύχης φρονῶν, Heracl. 933,
and so μείζον' ἢ κατ' ἀνθρώπων &c. Schol.
ἤκουσα αὐτὸν φρονούντα μείζον ἢ κατὰ
δύναμιν Θηβῶν, 'I heard that he was
looking higher than Thebes,' or indulging
hopes beyond his intended victory over
the Thebans.

710. This passage is clearly corrupt ;
and Kirchhoff has given a plausible ex-
planation of the cause, viz. the accidental
repetition of Καδμείων πόλιν from below
in place of προσβαλεῖν λόχους, or some
similar ending. The disturbed order of
the stichomythia indicates some interpola-
tion. Porson adopts πυκνοῖσι for πύρ-
γοισι from Reiske. Hermann and Klotz
retain πύργοισι, but they explain it, the
former as governed by πέριξ, the latter as
the dative of place. For ἐλίξειν see Or.
358.

- ὅπλοις ἐλίξειν αὐτίκ' Ἀργείων στρατόν].
 ET. ἐξοιστέον τὰρ' ὅπλα Καδμείων πόλει.
 KP. ποῖ ; μὼν νεάζων οὐχ ὀράς ἃ χρή σ' ὀρᾶν ;
 ET. ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα.
 KP. σμικρὸν τὸ πλῆθος τῆσδε γῆς, οἱ δ' ἄφθονοι. 715
 ET. ἐγὼ δα κείνους τοῖς λόγοις ὄντας θρασεῖς.
 KP. ἔχει τιw' ὄγκον τάργος Ἑλλήνων πάρα.
 ET. θάρσειw' τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου.
 KP. θέλοιμ' ἄν' ἀλλὰ τοῦθ' ὀρῶ πολλοῦ πόνου.
 ET. ὡς οὐ καθέξω τειχέων ἔσω στρατόν. 720
 KP. καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλία.
 ET. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς ;
 KP. πάσας γε, πρὶν κίνδυνον εἰσάπαξ μολεῖν.
 ET. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου ;
 KP. εἴπερ σφαλεῖς γε δεῦρο σωθήσῃ πάλιν. 725
 ET. ἴσον φέρει νύξ, τοῖς δὲ τολμῶσιν πλέον.
 KP. ἐνδυστυχήσαι δεινὸν εὐφρόνης κénéφας.
 ET. ἀλλ' ἀμφὶ δειπνον οὔσι προσβάλω δόρυ ;

712. For τὰρ' Porson gives γ' ἄρ', but the γε has no meaning. The crasis τοῖς ἄρα was perhaps not much noticed in his time.

714. ὡς μαχουμένους, the accusative absolute, where, as usual, νομίζουσιν is to be supplied, which it may easily be from the preceding dative πόλει. See Or. 731. Rhes. 145. Ion 965. Heracl. 693. Inf. 888. We might read μαχουμένοις, to agree with πολῖταις implied in πόλει, but the accusative is more idiomatic.

716. τοῖς λόγοις. Supply μόνον, or some clause suppressed, as εἰ δὲ τοῖς ἔργοις, τοῦτο μὲν οὐκ οἶδα.

717. Kirchhoff and Hermann give τάργος with the best MS. Commonly, Ἄργος. The article is clearly required, 'that Argos of theirs has some reason to be proud of the praise it gets from the Hellenes.' See on v. 512. Cf. Heracl. 190, ἢ τὸν Ἑλλήνων ὕρον φεύγειν διακαίουτ', ὅστις ἂν τάργος φύγῃ ;

718. Klotz compares Herc. F. 572, νεκρῶν ἅπαντ' Ἰσμηνὸν ἐμπλήσω φόνου.

721. τὸ νικᾶν κτλ. 'Victory is wholly good counsel,' i. e. good counsel is all in all in attaining victory. Schol. ὡς τὴν

δύναμιν τῆς νίκης καὶ τὴν ἐνέργειαν οὐκ ἄλλο τι εἶναι ἢ εὐβουλίαν αὐτόχρημα. Porson compares the proverb, to which this is virtually a reply, Τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία. Klotz praises Heath's rendering, which gives quite a different point, 'Any kind of victory is good counsel.' Creon is taking the cautious side, and advocating εὐβουλία as opposed to θράσος, and so he says victory depends on the former, and not (unless by mere luck) on the latter, or on mere prowess. Cf. 735.

722. τράπωμαι, the deliberative conjunctive, as inf. v. 909. Aesch. Prom. 800. Cycl. 149.

725. For εἴπερ — γε see Aesch. Cho. 215. 490. Ag. 907. Iph. T. 1200. These particles are commonly separated by an intervening word, as in καὶ μὴν — γε, but not invariably, as in the latter instance. The same remark applies to the combination ἐπεὶ γε. The sense is, 'Yes, if only, after a failure, you will get safely back again hither.'

727. ἐνδυστυχήσαι, 'to be unlucky in.' Baech. 508, ἐνδυστυχήσαι τοῦνομ' ἐπιτήδειος εἶ.

- ΚΡ. ἐκπληξῖς ἂν γένοιτο· νικῆσαι δὲ δεῖ.
 ΕΤ. βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος. 730
 ΚΡ. ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.
 ΕΤ. τί δ', εἰ καθιππεύσαιμεν Ἀργείων στρατόν;
 ΚΡ. κακεῖ πέφρακται λαὸς ἄρμασιν πέριξ.
 ΕΤ. τί δῆτα δράσω; πολεμίοισι δῶ πόλιν;
 ΚΡ. μὴ δῆτα· βουλευού δ', ἐπέπερ εἰ σοφός. 735
 ΕΤ. τίς οὖν πρόνοια γίγνεται σοφωτέρα;
 ΚΡ. ἔπ' ἄνδρας αὐτοῖς φασιν, ὥς ἤκουσ' ἐγὼ,
 ΕΤ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ.
 ΚΡ. λόχων ἀνάσσειν, ἐπὶ προσκείσθαι πύλαις.
 ΕΤ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ. 740
 ΚΡ. ἔπ' ἄνδρας αὐτοῖς καὶ σὺν πρὸς πύλαις ἐλοῦ.
 ΕΤ. λόχων ἀνάσσειν, ἥ μονοστόλου δορός;
 ΚΡ. λόχων, προκρίνας οἷπερ ἀλκιμῶτατοι.
 ΕΤ. ξυνῆκ', ἀμύνειν τειχέων προσαμβάσεις.

729. ἐκπληξῖς κτλ. 'We might indeed scare them; but what we want is victory.' The aorist infinitive expresses an action complete and final.

730. βαθύς ἀναχωρεῖν, sc. τοῖς πολεμίοις. Cf. v. 131, τὸν δ' ἐξαμβέβοντ' οὐχ ὀρέσ Δίρκης ὕδωρ; Having once passed the ford, to reach the walls, Eteocles hopes the enemy will be hemmed in between them and the deep stream.

731. By 'everything' is worse than being well guarded, he means, by a common hypallage of negatives, 'Nothing is so good as being well guarded.' See on Prom. 1034. Ion 1383. Andr. 726. Schol. τὰ πάντα δεύτερα τῆς ἐλλόγου ἀσφαλείας. He means, 'None of your plans are as likely to answer as the keeping on the defensive.'

732. Hermann gives Ἀργείων στρατοῦ, which has little MS. authority. He says καθιππεύειν τινα is 'to ride over' (in which sense Aeschylus has καθιππάξεσθαι Eum. 749), but τινος 'to ride out against,' which is the sense here required. Schol. εἰ ἔφιπποι δρμήσαιμεν ἐπὶ τὸν στρατόν τῶν Ἀργείων; The accusative might even be defended as that of 'motion over a place' (Hel. 532), but it is sufficient to understand ἵπποις καταπαῆσαι. The attack with chariots is meant.

734. Schol. ἀγανακτῶν δυσχεραίνει. ἐπεὶ πάντα, ὅσα εἶπεν, ἀπεδοκίμασε, φησί, Θέλεις οὖν προδῶ τὴν πόλιν;

736. σοφωτέρα, scil. τῶν ὑπ' ἐμοῦ προτιθεμένων.

739. W. Dindorf and Hermann adopt λόχων ἄνακτας from Matthiae. Kirchhoff supposes λόχων ἀνάσσειν to be wrongly read here from v. 742. 'They say that seven champions are commanders of companies, to attack the seven gates.' (Or, 'are posted at seven gates to command (seven) companies.') The verse below means; 'Also to command companies, or to fight single-handed?'

740. ἀπορίαν. Schol. οὐ μενῶ ἕως εἰς ἀπορίαν καὶ ἀμηχανίαν πέσω.

741. αὐτοῖς, 'against them,' implied in the sense of ἀντίταξον. Porson gives αὐτὸς καὶ σὺν, after Grotius; a combination questionable in itself, and certainly no improvement on αὐτοῖς. Eteocles shows by his next question, that he fancied single-handed champions might be meant; and such was his conceit, that the absurdity of the idea never struck him. Creon has a higher opinion of the Argive prowess. Not only must λόχος be opposed to λόχος, but they must be ἀλκιμῶτατοι, if they hope for success.

744. If ἀμύνειν προσαμβάσεις will bear

- KP. καὶ ξυστρατηγούς· εἰς δ' ἀνὴρ οὐ πάνθ' ὄρα. 745
 ET. θάρσει προκρίνας, ἧ φρενῶν εὐβουλία ;
 KP. ἀμφοτέρων· ἀπολειφθὲν γὰρ οὐδὲν θάτερον.
 ET. ἔσται τάδ'· ἐλθὼν ἐπτάπυργον ἐς πόλιν
 τάξω λοχαγούς πρὸς πύλαισιν, ὡς λέγεις,
 ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. 750
 ὄνομα δ' ἐκάστου διατριβὴ πολλὴ λέγειν
 ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.
 ἀλλ' εἴμ', ὅπως ἂν μὴ καταργῶμεν χέρα.
 καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,
 καὶ ξυσταθέντα διὰ μάχης ἐλθεῖν δορὶ 755
 [κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν].
 γάμους δ' ἀδελφῆς Ἀντιγόνης παιδὸς τε σοῦ
 Αἴμονος, εἴαν τι τῆς τύχης ἐγὼ σφαλῶ,

the common interpretation, 'to prevent the scaling of (or repel the approach to) the walls,' we may compare the Homeric ἀμύνειν δούλιον ἥμαρ (Il. vi. 463). Schol. ἀποσοβεῖν τῶν τειχέων τὰς ἐπαναβάσεις. Rather perhaps (with the best MS.) πρὸς ἀμβάσεις, i. e. ἐλθόντας. Creon is here carrying out his advice in v. 731, to act on the defensive rather than the offensive. But perhaps προσαμβάσεις is the nominative; 'we have approaches to the ramparts to fight from.'

745. This verse contains a eulogy of the Athenian custom of appointing ten strategi.

747. θάτερον. Neither courage without wisdom, nor wisdom without courage, is of any avail. The violation of the pause here and elsewhere under similar circumstances led Porson to suggest as a remedy οὐδ' ἐν θάτερον. But critics now consider that the rhythm of the verse is in no way affected by such a change.

748. Though the best MSS. give ἐλθὼν (or ἐλθὼν δ') ἐπτάπυργον ἐς πόλιν, others have ἐπτάπυργον (or ἐπτάπυλον δ') ἐς πόλιν μολών. Kirchhoff thinks this arose from a defective verse supplied by conjecture in two different ways. Eteocles, already within the city, could hardly say ἐλθὼν ἐς πόλιν. Porson adopts ἐς κύκλον μολών from Musgrave. The meaning is, 'I will go at once to the city with its seven towers, and station the captains at the several gates.'

751. ὄνομα ἐκάστου. This, as the Scholiast observes, is a side-stroke at the 'Seven against Thebes,' where the name and device of each champion are described at length. Euripides has in fact done the same thing, but in a more fitting place, viz. in the opening scene, v. 120 seqq. The whole speech is now devoted to matters of business. Kirchhoff, from the vestiges of the reading by the first hand in his best MS. (Ven. a.), gives διατριβὴν πολλὴν ἔχει.

755. Between ἐλθεῖν and ἐλεῖν the MSS. are about equally balanced. As διὰ μάχης ἐλθεῖν τινι is the common phrase, and not συσταθῆναι διὰ μάχης, the former seems the safer reading, and is preferred by Kirchhoff and Hermann. The next verse occurs also at v. 1376. Perhaps indeed 753—6 are interpolated. It is a strange phrase to say καταργεῖν χέρα, 'to be idle in action,' i. e. inactive; besides, it seems superfluous to add, 'I hope it may be my lot to have my own brother as one of the seven champions opposed to myself.' This idea is from Aeschylus, Theb. 669, where Eteocles says εἴμι καὶ ξυστήσομαι αὐτὸς, the very word ξυσταθέντα being here borrowed. The wish here is at least out of place. He had said, 'I will go and appoint the λόχοι at the gates,' and he then proceeds to speak with Creon on the private and state matters alluded to in v. 692.

σοὶ χρὴ μέλεισθαι· τὴν δόσιν δ' ἐχέγγυνον
 τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς. 760
 μητρὸς δ' ἀδελφὸς εἶ· τί δεῖ μακρηγορεῖν ;
 τρέφ' ἀξίως νιν σοῦ τε τὴν τ' ἐμὴν χάριν.
 πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει
 ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
 ἡμᾶς τ' ἀραῖσιν, ἣν τύχη, κατακτενεῖ. 765
 ἐν δ' ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον
 οἰωνόμαντις Τειρεσίας ἔχει φράσαι,
 τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν
 Μενοικέα, σοῦ πατρὸς αὐτεπώνυμον,
 λαβόντα πέμψω δεῦρο Τειρεσίαν, Κρέον· 770
 σοὶ μὲν γὰρ ἡδὺς ἐς λόγους ἀφίξεται·
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην
 ἤδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν.
 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον·
 ἦνπερ κρατήσῃ τὰμὰ, Πολυνείκους νέκυν 775
 μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·
 θνήσκειν δὲ τὸν θάψαντα, κἂν φίλων τις ᾗ.
 [σοὶ μὲν τάδ' αὐδῶ· προσπόλοις δ' ἐμοῖς λέγω,]
 ἐκφέρετε τεύχη πάνοπλά τ' ἀμφιβλήματα,
 ὡς εἰς ἀγῶνα τὸν προκείμενον δορὸς 780
 ὀρμώμεθ' ἤδη ξὺν δίκῃ νικηφόρῳ.
 τῇ δ' Εὐλαβείᾳ, χρησιμωτάτῃ θεῶν,

759. μέλεισθαι is the passive, in the same sense as μέλει might have been used; whereas μέλομαι is usually a deponent. Matthiae compares Soph. El. 1436, τὰνθὰδ' ἂν μέλοιτ' ἐμοί. We might however read γάμων and σὲ χρῆ.—τὴν δόσιν κτλ. The espousal formerly made I hereby ratify and confirm.—ἀξίως, for πρεπόντως, as befits a princess.

763—5. These verses might be well spared. For ἦν τύχη, 'if it should so chance,' cf. Orest. 780.

766. ἀργὸν, ἀεργὸν, οὐπω εἰργασμένον.

769. Klotz here remarks, "ἐπώνυμος avi etiam tum esset, si diceretur Μενοικίδης, αὐτεπώνυμος autem est, quod hoc ipsum nomen Menoecei gerit." Eteocles, about to go to the Theban army, in which Menoeceus was serving, says, 'I will send

him hither, taking with him Teiresias.' Porson adopts ἀξοντα from Valckenaer, saying that λαβόντα "sensui repugnat." But cf. 905.

771—2. See *inf.* 865—6.

778. αὐδῶ Kirchhoff with the best MS., for the vulg. εἶπον. But he remarks that this verse is probably made up from v. 568. With the next compare the similar call of Eteocles in Aesch. Theb. 672, φέρ' ὡς τάχος κνημίδας, αἰχμῆς καὶ πέτρων προβλήματα,—a passage which there is reason to fear is an interpolation, and made up from this.

781. All the good MSS. give δρμάμεθ'. Porson and others δρμῶμεν, with the inferior copies.—Aesch. Cho. 141, ξὺν θεοῖσι καὶ Γῇ καὶ δίκῃ νικηφόρῳ.

προσευξόμεσθα τήνδε διασῶσαι πόλιν.

ΧΟ. ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι στρ.
καὶ θανάτῳ κατέχει, Βρομίου παράμουςος ἑορταῖς; 785
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥρας
βόστρυχον ἀμπετάσας λωτοῦ κατὰ πνεύματα μέλπει
μοῦσαν, ἐν ᾗ χάριτες χοροποιοὶ,
ἀλλὰ σὺν ὀπλοφόροις στρατὸν Ἀργείων ἐπιπνεύσας
αἵματι Θήβας 790
κῶμον ἀναυλότατον προχορεύεις.

784. Hermann (Praef. p. xx) remarks on this rather difficult chorus, that it is "tumidissimum inani verborum strepitu carmen," and that all its parts "miris modis commixta effunduntur, majorem siue dubio ab ejus qui modos fecerat, quam a poetae arte commendationem habentia." It is an address to Ares deprecating the turmoil of war that surrounds the city, and contrasting it with the delights of the dance and the Bacchic revelries. The exposure of the infant Oedipus on Cithaeron and the coming of the Sphinx are dwelt upon as the causes of the present troubles. The quarrel between the two sons of Oedipus is a further subject of anxiety, and the offspring of an unhallowed union is spoken of as an omen of evil. The various portents that have occurred in Thebes are lastly enumerated; the citizens sprung from the dragon's teeth, the marriage of Cadmus with Harmonia, the daughter of Ares; the building of the walls by Amphion's lyre, and the descent of Cadmus the founder from Io.

784—91. 'Thou god of turmoil, Ares, why with the love of blood and death art thou ever possessed, out of harmony with the festivities of Bromius? Thou dost not, in the gracefully-dancing circles of youth, spreading thy locks to the breeze, to the breathings of the pipe sing a strain in which are the graceful movements of the dance, but thou hast inspired the Argive army with its warriors against the race of Thebe, and art now commencing thy sport with a revel most different from that led by the pipe.'—On the nominative πολύμοχθος, for ὁ πολύμοχθος ἄν, see Androm. l.—κατέχει, Schol. χαίρεις καὶ ἐνθουσιᾶς. So Hipp. 27, καρδίαν κατέσχετο ἔρωτι δεινῷ. Bacch. 1124, ἐκ Βακχίου κατείχεται.—

παράμουςος, Schol. ἀσύμφωνος, οὐ συμφῶδός. See Aesch. Cho. 458. As Bromius was the god of rumbling noises (the tympanum), so Ares is the god of very different sounds, the clang of arms.

786. οὐκ ἐπὶ. Hermann, objecting to the asyndeton, gives οὐδ' ἐπὶ. Perhaps οὐκ ἐτι, 'no longer now, as in times of peace.' By στεφάνοις the circles of dancers seem to be meant, ἐπὶ implying *at* or *in* them, viz. taking a place there as a choreutes.—For ὥρας the best MSS. seem to agree in ὥραις. The Scholiast says that some read ὥρας, and there can be little doubt that νεάνις ὥρα is a periphrasis for νεότης.

787. βόστρυχον. For the letting loose the hair in revelry, see Bacch. 695. 864. Hipp. 201, ἤφελ', ἀμπετάσον βόστρυχον ὤμοις.—μέλπει, the epic deponent.

789. σὺν ὀπλοφόροις. Schol. σὺν ὀπλοφόροις Θήβαις στρατὸν Ἀργείων ἐπιπνεύσας, ὃ ἐστι, ἐνθουσιᾶσας ἑκάτερον στρατεύμα. But it is better to construe either (with Hermann) σὺν ὀπλοφόροις προχορεύεις, or στρατὸν σὺν ὀπλοφόροις, for ὀπλίτην στρατὸν. Dr. Badham (Praef. ad Hel. p. 18) proposes σὺν ὀπλοφόρῳ—ἄσματι Θήβαις, 'inspiring the Argives by your war-song to attack Thebes.' The Schol. interprets αἵματι Θήβας by τῷ γένει τῶν Θηβαίων, which Matthiae defends by αἶμα θεῶν, Med. 1216. In Aesch. Theb. 333 Ares is said ἐπιπνεῖν, to fan the flame of a burning city; here the idea is that of inspiring an eager desire by breathing upon the Argive host. But αἶμα should bear the sense more naturally suggested by the context, 'against (or by) the blood of the Thebans.' The occurrence below (v. 795) of Ἀργείους ἐπιπνεύσας makes the reading the more doubtful here.

791. προχορεύειν is a term borrowed

† οὐδ' ὑπὸ θυρσομανεῖ νεβρίδων μέτα δινεύεις, [ἀλλ']
 ἄρμασι καὶ ψαλίοις τετραβάμοσι μώνυχα πῶλον·
 Ἰσμηνοῦ δ' ἐπὶ χεύμασι βαίνων
 ἱππείαισι θαάζεις,
 † Ἀργείους ἐπιπνεύσας 795
 Σπαρτῶν γέννα,
 ἀσπιδοφέρμονα θείασον εὖοπλον,
 ἀντίπαλον κατὰ λάϊνα τείχεα
 χαλκῷ κοσμήσας.
 ἦ δεινὰ τις Ἔρις θεὸς, ἃ τάδε
 μῆσατο πῆματα γᾶς βασιλεῦσιν,
 Λαβδακίδαις πολυμόχοις. 800

from the dithyramb, as κῶμος is taken from visits to a shrine &c. Cf. Suppl. 390, κῶμον δέχεσθαι τὸν ἐμὸν ἀσπίδη-φύρον. The comus-song was usually sung to the flute.

792. This passage is corrupt. Porson admits the emendation of Musgrave, οὐ πόδα θυρσομανῆ, which gives a fair sense. Dr. Badham suggests ἄρματι in the next verse, to agree with θυρσομανεῖ, 'Nor is your chariot and bit attended by thyrsus-bearers, under which (i. e. yoked to which) you drive to and fro your solid-hoofed four-footed steeds.' Thus the sense will be οὐδὲ θυρσομανεῖς ἐστὶν ἄρμα ὑφ' ᾧ &c. Hermann reads ὑπὸ θυρσομανεῖ—δίνῃ, and makes πῶλον stand in apposition to κῶμον. After δινεύεις, the best MS. adds λείπει τὸ ἀλλά, and the Schol. recognizes this, ἀλλὰ ἄρμασι καὶ ἵπποις ἐπιβαίνεις. It is doubtful if this was added to complete the verse, in which case we must read in the antistrophe (808) τετραβάμοσιν ἐν χαλαΐσιν, where ἐν has the authority of no good MS. We might read, οὐδ' ὑπὸ θυρσομανεῖς—δινεῖς δ' κτλ., 'nor do you in his service (ὑπὸ) frantically wave the thyrsus, but wheel round your steed' &c. And thus we may retain τε, which the editors alter to δέ, in v. 793. Klotz follows the Schol. in explaining ὑπὸ θυρσομανεῖ 'under the influence of Dionysus'; but this is clearly untenable. It seems that ψαλίῳ has more MS. authority than ψαλίοις.

793. δ' for τ' is adopted by Dr. Badham after Geel, the Bacchic car and the chariots of a hostile army being opposed, if the ἀλλά is omitted. But the Schol.

read ἀλλ'—Ἰσμηνοῦ ἐπὶ κτλ.:—ἐπιβαίνων δὲ τοῖς χεύμασι τοῦ Ἰσμηνοῦ σὺν ἄρμασι καὶ ψαλίοις μονοπόλοις τῇ ἱππικῇ ἐκμαίνη.—θαάζεις, 'you are borne furiously along in your riding.'

795. These words are corrupt, and apparently derived from v. 789. Most critics give Ἀργείοις—γένναν, after the Schol., who says that as before Ares incited the Argives against Thebes, so here he conversely incites the Thebans against the Argives. Porson, "nihil curans sententiam, sed ad solum hiatum quem γέννα faciat animum attendens," says Hermann, gives γέννα Σπαρτῶν. Hermann reads ἱππείαισι θαάζεις | κοσμήσας θιασώταν | Σπαρτῶν γέννας ἀσπιδοφέρμονα χάλκεον εὖοπλον, κτλ., but this is a process that no sober critic will approve. The metre does not seem faulty except in θιασον, which Klotz supposes may have been θείασον, a form recognized by Hesychius.—For ἐνοπλον most of the editors after Porson give εὖοπλον.

797. The words χαλκῷ κοσμήσας, found in all the good MSS., are retained by Kirchhoff and Klotz, who suppose the antistrophic verse has been lost. Most of the other editors, following Musgrave and Porson, eject them. The sense seems to be, κοσμήσας θιασον ἀντίπαλον Θηβαίους κατὰ τείχεα, where κατὰ means 'over against,' 'opposite to,' the walls, viz. the seven gates.

799—800. Λαβδακίδαισιν Canter for —αις. Kirchhoff would read γὰρ βασιλεῦσί τε, retaining the common reading of this verse.

ὦ ζαθέων πετάλων πολυθηρότα- ἀντ.
τον νάπος Ἀρτέμιδος χινοτρόφον ὄμμα Κιθαιρών,
μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
ὠφελος Οἰδιπόδα θρέψαι βρέφος ἔκβολον οἴκων,
χρυσοδέτοις περόναις ἐπίσαμον 805
μηδὲ τὸ παρθένιον πτερὸν, οὐρεῖον τέρας, ἐλθεῖν
πένθεα γαίας
Σφιγγὸς ἀμουσοτάταισι σὺν ὠδαῖς,
ἃ ποτε Καδμογενῇ τετραβάμοσι χαλαῖς
τείχεσι χριμπτομένα φέρειν αἰθέρος εἰς ἄβατον φῶς
γένναν, ἂν ὁ κατὰ χθονὸς Ἄιδας 810
Καδμείους ἐπιπέμπει
δυσδαίμων δ' ἔρις ἄλλα
θάλλει παίδων
Οἰδιπόδα κατὰ δώματα καὶ πόλιν.
οὐ γὰρ ὁ μὴ καλὸν οὐποτ' ἔφνυ καλὸν,
* * * * *
οὐδ' οἱ μὴ νόμιμοι †παῖδες 815
ματρὶ λόχευμα, μίασμα πατρὸς δὲ, σὺν-

803. The usual punctuation, a comma at νάπος, is defended by the Scholiast; but Klotz joins νάπος Ἀρτέμιδος, by which Cithaeron is made to be ὄμμα, a bright conspicuous object or prospect, from the snows commonly lying upon it (Bacch. 662). The Schol. explains Ἀρτέμιδος ὄμμα by ὅπερ ἐφορᾷ Ἀρτεμὶς ὑπὲρ τὰ ἄλλα ὄρη, which is very far-fetched. Rather, ὄμμα is for θέαμα, by a poetical licence.

804. For μὴ ὠφελος see Med. 1413. There is a reading Οἰδιπόδαν, of not less authority. The meaning of the next verse is disputed. Most refer it to the σιδηρὰ κέντρα, v. 26, by which the feet of Oedipus were pierced, others to the clasps, πόρπαι, by which he blinded his eyes. The sense is, 'made recognizable by golden clasps.' It was the custom in exposing infants to affix some mark, generally a piece of jewellery or embroidery, by which they might eventually discover their parents, as Creusa affixed to Ion two golden snakes, Ion v. 22.—ἔκβολον, see Bacch. 91. Ion 555.

Hesych. ἐπίσαμον' λευκόν. (ἢ ἐνδυτόν?)

808. The best copies have χαλαῖσι, Aldus χηλαῖς, which suits the metre of v. 793, if we there read δινεῖς or δινείς δ'. The reading of Porson and others, ἐν χηλαῖσι, rests on no authority. Compare ἔβας — χαλαῖσι, v. 1024.

810. ἂν, agreeing with Σφίγγα, not with γένναν. To avoid the ambiguity in ἂν, we might read γένναν. τὰν δ', 'but her,' &c.

812. ἔρις ἄλλα. See v. 798.—κατὰ, 'throughout (over) the family and the city,'—a metaphor from a tree overshadowing a house. Cf. Agam. 940.

814. ὁ μὴ καλὸν κτλ. See Orest. 819.

815. The word παῖδες seems corrupt. The dactylic verse would be restored by reading τόκοι εὐκλεῖς κτλ., 'nor are illegitimate children an offspring creditable to the mother, but a stain on the father who comes to the bed of a blood relation.' The MSS. give συναίμονος, preceded by ἡ δέ.

αιμον ὃς ἐς λέχος ἦλθεν.
 ἔτεκες, ὦ γὰ, ἔτεκές ποτε, ἐπωδ.
 βάρβαρον ὡς ἀκοὰν ἐδάην ἐδάην ποτ' ἐν οἴκοις,
 τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος 820
 γένναν ὀδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος·
 Ἀρμονίας δέ ποτ' εἰς ὑμεναίους
 ἦλυθον οὐρανόιαι, φόρμιγγί τε τείχεα Θήβας
 τᾶς Ἀμφιονίας τε λύρας ὑπὸ πύργος ἀνέστην
 διδύμων ποταμῶν πόρον ἀμφὶ μέσον 825
 Δίρκας, χλοεροτρόφον ἃ πεδίων
 πρόπαρ Ἴσμηνοῦ καταδεύει·
 Ἴώ θ', ἃ κερέεσσα προμάτωρ,
 Καδμείων βασιλῆας ἐγένεατο·
 μυριάδας δ' ἀγαθῶν ἑτέροις ἑτέ- 830
 ρας μεταμειβομένα πόλις ἄδ' ἐπ' ἄ-
 κροισ ἔστακεν Ἀρή-
 οῖς στεφάνοισιν.

ΤΕΙΡΕΣΙΑΣ.

ἡγοῦ πάροιθε, θύγατερ· ὡς τυφλῷ ποδὶ

820. *θηροτρόφου* seems to mean 'feeding on wild animals.' But one good copy with the Schol. gives *θηροτρόφου*.

821. The *Σπαρτοί* are called *κάλλιστον ὄνειδος*, as being at once the reproach and the glory of Thebes. Schol. *ὄνειδος*, ὡς ἐξ ὀδόντων δράκοντος γεννηθέντες, κάλλιστον δὲ ὡς αὐτόχθονες καὶ ἀνδρείοι. The various portents in the history of Thebes are enumerated in succession. See *Od.* xi. 263.

824. *ἀνέστην* is the reading of most of the good copies, *πύργοι* only of one. Commonly, *πύργος ἀνέστα*. The plural refers to *τείχεα* as well as to *πύργος*. In a choral verse the shortened form of *ἔστησαν* is defensible, but not therefore in a senarius, v. 1246. So *ἔβαν* in *Aesch.* *Pers.* 17, *Herc. F.* 662, and *ἵπποι δ' ἐκρυφθεν*, *Hipp.* 1247.

825. The order of the words suggests the syntax *ἀμφὶ πόρον Δίρκας, μέσον διδύμων ποταμῶν*. But this is not geographically correct. Hermann follows one of the Scholiasts, *περὶ τὸν μέσον πύρον τῶν διδύμων ποταμῶν τῆς Δίρκης*, the

sense being, that Thebes stood between one branch-stream of Dirce, and a third, the Ismenus, which flowed at a little distance from the city. See Wordsworth's 'Greece,' p. 274.

830—3. 'And by ever getting in succession countless numbers of blessings one upon another this city now takes its stand on the highest pinnacle of military glory.' Literally, 'has stood upon the highest martial prizes.' Some less correctly explain it by *ἐν κινδύνοις ἄκροισ*. For *ἀρηίοις*, the reading of all the MSS., Porson, taking this for a paroemiac, and the preceding for a dimeter anapaestic verse, gives *ἔστακ' Ἀρεῖος*.

834. The blind old seer Teiresias, who has been brought from the camp by Creon's son (v. 770), now appears, supported by his daughter. As usual with Euripides, the infirmities of age are first commented on; cf. *Electr.* 490. *Ion* 738. From the words *ἡγοῦ πάροιθε* it is evident that the daughter walks before, leading or drawing her father after her. This was a common attitude on the stage;

- ὀφθαλμὸς εἰ σὺν, ναυβάταισιν ἄστρον ὥς· 835
 δεῦρ' ἐς τὸ λευρὸν πέδον ἵχνος τιθεῖσ' ἐμὸν
 πρόβαινε, μὴ σφαλῶμεν· ἀσθενὴς πατήρ·
 κλήρους τέ μοι φύλασσε παρθένῳ χερὶ,
 οὓς ἔλαβον οἰωνίσματ' ὀρνίθων μαθὼν
 θάκοισιν ἐν ἱεροῖσιν, οὐ μαντεύομαι. 840
 τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι
 πόση τις ἡ 'πίλοιπος ἄστεως ὁδὸς
 πρὸς πατέρα τὸν σόν· ὥς ἐμὸν κάμνει γόνυ,
 πυκνὴν δὲ βαίνων ἤλυσιν μόλις περῶ.
 KP. θάρσει· πέλας γάρ, Τειρεσία, φίλοισι σοῖς 845
 ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον·
 ὥς πᾶσ' ἀπήνη πούς τε πρεσβύτου φιλεῖ
 χεῖρὸς θυραίας ἀναμένειν κουφίσματα.
 TE. εἰεν, πάρεσμεν· τί με καλεῖς σπουδῇ, Κρέον·;
 KP. οὐπω λελήσμεθ'· ἀλλὰ σύλλεξαι σθένος 850

hence we find ἔλκειν instead of ἔγειν, e. g. Ion 738. Herc. F. 200. 446, and children are ἐφοκίδες, Andr. 200.

835. The common reading *ναυτίλοισιν* has no authority. Kirchhoff and Klotz rightly give *ναυβάταισιν*, which, more or less corrupted in form, all the good MSS. contain. Aldus also, as well as Barnes, has *ναυβάταισιν*. The change seems to have been made by Porson.

836. *λευρὸν*, smooth, level, flat; a common epithet of *ψάμαθος*. See the word illustrated on Aesch. Suppl. 502, *λευρὸν κατ' ἕλκος νῦν ἐπιστρέφου τόδε*. Hence *μὴ σφαλῶμεν* assigns a reason, 'lest I should trip,' viz. over rough ground.

838. *κλήρους*, *sortes*, notes written down after the observations made on the flights of birds. See Hipp. 1057, and for the *θάκοι ἱεροὶ* of Teiresias, Bacch. 347. It is the *παλαιὰς θάκος ὀρνιθοσκοπίας* of Soph. Ant. 999.

844. *πυκνὴν ἤλυσιν*, with rapid (quickly-succeeding) step. Cf. Bacch. 36 f. El. 490.

846. Kirchhoff and Nauck give *ἐξορμίσαι*, the best MSS. having either this or *ἐξόρμισαι* (aor. infin. or aor. med. imp.). The reading of Flor. 2 and Aldus is *ἐξώρμισαι*. Klotz says, "indicativus perfecti unice convenit huic loco." Barnes

edits *ἐξωρμίσω*. The infinitive *ἐξορμίσαι* may mean, 'You are near your friends, so as to bring your foot to anchor there.'

847—8. Kirchhoff concludes that *πᾶσ'* *ἀπήνη* is corrupt. Yet the words are capable of a simple sense, and there are two other passages (Iph. A. 617, and Electr. 999,) which furnish a comment on them. It was the custom on descending from a mule-car (*ἀπήνη*), to ask the aid of a bystander's hand. So Clytemnestra says, in the first, *κάμοι χερὸς τις ἐνδὸτω στηρίγματα, θάκου ἀπήνης ὥς ἂν ἐκλίπω καλῶς*, and in the latter *ἐκβητ' ἀπήνης, Τρωάδες, χεῖρὸς δ' ἐμῆς λάβεσθ'*, *ἵν' ἐξω τοῦδ' ὅχου στήσω πόδα*. Teiresias was now about to ascend on to the stage, so that he required the *κουφίσμα*, or lifting up, like Antigone in v. 105. And this was given by Menoeceus, at the command of his father, standing on the stage. Here then the meaning is, 'since every mule-car and (every) old man's foot awaits (or expects) the support of a hand from without.'

849. Porson gives *τί μ' ἐκάλες* after Valckenaer. The present tense is a short way of saying *τί ἐστὶ τὸ πρῶγμα ἐφ' ᾧ ἐκάλες με*;

850. *οὐπω λελήσμεθ'* means, 'I will tell you soon, if you will only wait to recover your breath.'

καὶ πνεῦμ' ἄθροισον, αἶπος ἐκβαλὼν ὁδοῦ.

TE. κόπῳ παρείμαι γυνὶ Ἐρεχθειδῶν ἄπο
δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας·
κάκει γὰρ ἦν τις πόλεμος Εὐμόλπου δορός,
οὗ καλλινίκους Κεκροπίδας ἔθηκ' ἐγώ· 855
καὶ τόνδε χρυσοῦν στέφανον, ὡς ὄρας, ἔχω
λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.

KP. οἰωνὸν ἐθέμην καλλίνικα σὰ στέφῃ·
ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών. 860
βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις
ἤδη πρὸς ἀλκὴν Ἑτεοκλῆς Μυκηνίδα·
ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα

851. αἶπος has been restored by Kirchhoff and Hermann for the corrupt ἄπος, *kāpos*, or *ἀπό σ'*. In the best MS. (Ven. a.) Kirchhoff says there are vestiges of the original reading αἶπος, the *ιπ* having been subsequently erased. No grammarian mentions the word ἄπος except Eustathius, on Il. p. 881, who found ἄπος, which he explains τὸν κάματον ἢ τὸ ἀπὸ τῆς ὁδοῦ ἄσθμα, adding that others read ἄπος, τὸ ὕψος. Now ὕψος can only have been a gloss on αἶπος, and this very αἶπος, which occurs also in Alcest. v. 500, is explained κάματος by Hesychius. There is still a difficulty in ἐκβαλὼν, 'casting off the weariness of the journey.' Possibly ἐκπερῶν is the true reading. Cf. Ion 739, where the old servant, ascending the steep pathway representing the road to the Delphian temple, complains αἰπεινὰ τοι μαντεῖα, and Electr. 489, where another old man finds the πρόβασις ὀρθία to Electra's cottage fatiguing. According to this the sense would be, 'stop to take breath in ascending the steep road.' Teiresias would thus have entered by the orchestra, and ascended the stairs to the stage. With this explanation, and with no other, the χειρὸς θυραίας κουφίσματα, the help of another's hand beside that of his guide, is consistent. That Teiresias entered by the orchestra is clear from λευρὸν πέδον in v. 836, the same orchestra being called λευρὸν ἄλσος in Aesch. Suppl. 502.

852. The common reading παρείμαι γοῦν is hardly consistent with tragic

usage. Porson gives γοῦν', a form unknown to the tragic writers, as he was himself aware. The true reading seems to be γυνί, which appears as a variant in Ven. a. Compare κόπου ὑπο παρείται, Bacch. 634, with παρειμένη χεῖρα, Alcest. 204. From the reading of one or two of the late MSS. γῆς, Elmsley proposed τῆς Ἐρεχθειδῶν ἄπο. If γοῦν be retained, it can only mean, 'why certainly I have had exertion enough to tire me,' &c. We might suggest γύν, opposed to τῆς πάροιθεν ἡμέρας.

854. Εὐμόλπου δορός. Schol. πόλεμος, ὅντινα ἐποίησεν Εὐμόλπος. The legend was, that Eumolpus had assisted the Eleusinians to revolt against Erechtheus, but was defeated and killed by the Athenians, who instituted the priesthood of the Eumolpidae in consequence of his having been the first who had been initiated in the Mysteries. The anachronism is noticed by the Schol., who says that the war happened four generations before the Argive invasion of Thebes, but the poet designed to eulogize Athens. Hermann suggests (Praef. p. xxi) that the circumstance may have been mentioned in order to excuse Eteocles for not having consulted the seer before.

859—60. Quoted by Plato, Alcib. ii. p. 151 B. Schol. σημείον ἐθέμην τοῦ ἡμᾶς νικῆσαι τὸν ἐπὶ τῇ νίκῃ δοθέντα σοὶ στέφανον.

862. πρὸς ἀλκὴν Μυκηνίδα. Schol. πρὸς μάχην τῶν Ἀργείων.

- τί δρῶντες ἂν μάλιστα σώσαιμεν πόλιν.
 TE. Ἐτεοκλέους μὲν οὐνεκ' ἂν κλήσας στόμα 865
 χρησμούς ἐπέσχον, σοὶ δ', ἐπεὶ χρῆζεις μαθεῖν,
 λέξω· νοσεῖ γὰρ ἦδε γῆ πάλαι, Κρέον,
 ἐξ οὗ ἔτεκνώθη Λαῖος βία θεῶν
 [πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν].
 αἱ δ' αἱματωποὶ δεργμάτων διαφθοραὶ 870
 θεῶν σόφισμα καπίδειξιν Ἑλλάδι.
 ἂ συγκαλύψαι παῖδες Οἰδίου χρόνῳ
 χρήζοντες, ὥς δὴ θεοὺς ὑπεκδραμούμενοι,
 ἡμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ
 οὔτ' ἐξοδὸν διδόντες ἄνδρα δυστυχῇ 875
 ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἄρας
 δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένους.
 ἄγῳ τί δρῶν οὐ, ποῖα δ' οὐ λέγων ἔπη,
 εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπουν.
 ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον· 880

865. For the reason of Teiresias' resentment against Eteocles see v. 772.

868. For τεκνοῦσθαι, 'to be made a parent,' see Herc. F. 7. So in Aesch. Ag. 729, wealth is said τεκνοῦσθαι, μηδ' ἄπαιδα θυήσκειν. Hesychius explains ἔτεκνώθη by τέκνον ἔσχεν, the Schol. τέκνον πατὴρ ἐγένετο. For the numerical agreement of this speech with that at v. 930 seqq. (each thirty verses), and of Creon's and Menoeceus' beyond, and the intervening dialogue at v. 896 seqq., see Preface to vol. ii. p. xxi. It has there been suggested to omit v. 869 as an interpolation. Kirchhoff however is of opinion that several verses have been lost here, and one after v. 878. By the omission of the verse in question, αἱ—διαφθοραὶ may be connected with the nominative Λαῖος, by supplying a word like ἐγένοντο, as the Schol. suggests, καὶ ἐξ οὗ ἐγένοντο αἱ ἡμαρμέναι καὶ τετρωμένοι τῶν ὀφθαλμῶν τυφλώσεις. On the whole, it seems better to read αἱ δ' for αἱ θ', and to translate; 'But as for that bloody destruction of eye-sight, it was a design of the gods and a solemn warning to Hellas.' He goes on to say, that in wishing to hide it by length of time they made a stupid mistake, because

they fancied they could outwit the gods who desired to make the case of Oedipus a public example, and could evade the punishment that was sure to follow.—For χρόνῳ Wakefield proposed σκότῳ.

874. γέρα, his proper prerogatives. This seems to refer to his maintenance in the house, τροφή, on account of which he cursed his sons, Aesch. Theb. 783.

878. τί δρῶν οὐ, ποῖα δ' has been restored by W. Dindorf from the Harleian MS. The best copies give τί δρῶν, ὅποια δ', Aldus with some inferior MSS. τί οὐ δρῶν, ποῖα δ'. Porson reads τί οὐ δρῶν, i. e. τίνα ἔπη. Hermann τί τοι δρῶν, while Kirchhoff, retaining τί δρῶν, ὅποια δ', marks the loss of a verse after this. Klotz retains τί δρῶν, ὅποια δ', though the indirect question for the direct is not found in the earlier Attic. The meaning is, 'With respect to which conduct I did and said everything that I could (i. e. to prevent it), and so made myself disliked by the sons of Oedipus.' On τί—ποῖον οὐ, see Herc. F. 1271. For the government of ἂ, see on Androm. 660, ἄγῳ προνοία τῇ τε σῇ κάμῃ, γέρον, κτανεῖν θέλων τήνδ' ἐκ χειρῶν ἀρπάσσομαι.

πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες,
 Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη,
 πικροὺς γόους δώσουσι Θηβαίᾳ χθονί.
 σύ τ' ὦ τάλαινα συγκατασκάπτει πόλις,
 εἰ μὴ λόγοισι τοῖς ἐμοῖς τις πείσεται. 885
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίου
 μηδὲνα πολίτην μηδ' ἄνακτ' εἶναι χθονός,
 ὡς δαιμονῶντας κἀνατρέψοντας πόλιν.
 ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστι τὰγαθοῦ,
 μί' ἔστιν ἄλλη μηχανὴ σωτηρίας. 890
 ἀλλ' οὐ γὰρ εἰπεῖν οὗτ' ἐμοὶ τόδ' ἀσφαλὲς
 πικρὸν τε τοῖσι τὴν τύχην κεκτημένοις
 πόλει παρασχέειν φάρμακον σωτηρίας,
 ἄπειμι, χαίρεθ'· εἰς γὰρ ὦν πολλῶν μετὰ
 τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; 895
 KP. ἐπίσχεσ αὐτοῦ, πρέσβυ. TE. μὴ ἵπταμβάνου.
 KP. μείνον, τί φεύγεις; TE. ἡ τύχη σ', ἀλλ' οὐκ ἐγώ.
 KP. φράσον πολίταις καὶ πόλει σωτηρίαν.
 TE. βούλει σὺ μέντοι, κοῦχὶ βουλήσει τάχα.

882. *μίξαντες*, Schol. *συγκροτήσαντες*, i.e. some slain by Argive, others by Theban darts.—*πικροὺς γόους*, lamentations to their own cost, perhaps because retaliation was to come in the war of the Epigoni. Cf. v. 919. He speaks obscurely as a seer.

884. *σύ τ' κτλ.* 'And you, unhappy city! share in the general havoc of war.' The present tense is very often used in prophecies. Cf. Agam. 125, *χρόνω μὲν αἰρεῖ Πριάμου πόλιν ἄδε κέλευθος*. The best MSS. give *πόλει* or *πόλι*, Flor. 2, *πόλις*, which is the common reading. But the *σύν* in composition rather favours the dative. Possibly he turns to his daughter Manto, who was leading him (v. 834), or he may hint at the fate of Jocasta.

885. *τις*, i.e. Creon, whom he does not like to name. Porson gives on his own conjecture *εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται*, "propter numeros;" but such changes are arbitrary.

888. For *δαιμονῶν*, 'to be possessed,' see Aesch. Theb. 1004. Cho. 557. For *ὡς* with the accusative absolute, *sup.* v.

714. He means that the first course that should have been taken was, to expel Eteocles and his brother from the city as *ἐναγείς*.

889. *ἐπεὶ δὲ κτλ.* 'But since the wrong course *has* prevailed over the right, and a son of Oedipus *is* king,' &c. For the proverbial expression, 'There is more of bad than good in the world,' see Suppl. 197.

892. *τοῖσι κτλ.* He speaks ambiguously, but he means *τῷ ἔχοντι τὴν τυραννίδα*, *Κρέοντι*, and alludes to the surrender of Creon's own son to death for the good of the state.

895. *τί γὰρ πάθω*; Lit. 'For what will become of me?' i.e. *τί γὰρ ἄλλο*, or *ἐὰν θέλω εἰπεῖν τὰληθές*. On this formula see Androm. 513. Virtually it means, 'how can I help it?' The ellipse may be variously supplied, according to the context.—Teiresias turns to depart; but Creon seizes his arm and detains him.

897. *τί φεύγεις μ'* Porson, with a few of the inferior copies.

899. *μέντοι* is used, as in Plato, in

- KP. καὶ πῶς πατράων γαίαν οὐ σῶσαι θέλω ; 900
 TE. θέλεις ἀκοῦσαι δῆτα καὶ σπουδὴν ἔχεις ;
 KP. ἐς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν ;
 TE. κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.
 πρῶτον δ' ἐκείνο βούλομαι σαφῶς μαθεῖν,
 ποῦ 'στιν Μενοικεὺς, ὃς με δεῦρ' ἐπήγαγεν ; 905
 KP. ὃδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου.
 TE. ἀπελθέτω νυν θεσφάτων ἐμῶν ἐκάς.
 KP. ἐμὸς πεφυκῶς παῖς ἃ δεῖ σιγήσεται.
 TE. βούλει παρόντος δητά σοι τούτου φράσω ;
 KP. κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας. 910
 TE. ἄκουε δὴ νυν θεσφάτων ἐμῶν ὁδόν
 [ἃ δρῶντες ἂν σώσασαιτε Καδμείων πόλιν.]
 σφάξαι Μενοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας
 σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.
 KP. τί φῆς ; τί ν' εἶπας τόνδε μῦθον, ὦ γέρον ; 915
 TE. ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν.
 KP. ὦ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.
 TE. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.
 KP. οὐκ ἐκλυον, οὐκ ἤκουσα· χαιρέτω πόλις.
 TE. ἀνὴρ ὃδ' οὐκέθ' αὐτὸς, ἐκνεύει πάλιν. 920

asseveration. 'Aye! you wish it now, and very soon you will wish I had not.' Perhaps it would be better to give μέντοι.

902. τί μ' ἄλλο has rather less authority, but is preferred by Hermann, Klotz, and W. Dindorf.

905. Hermann reads ἀπήγαγεν, 'led me away hither,' with some good MSS. Menoeceus had personally accompanied Teiresias, *sup.* v. 841.

912. Kirchhoff and Nauck may be right in omitting this verse, as made up from v. 864. Not only does it violate the order of the stichomythia (Teiresias having spoken *three* lines just above), but the reading of the best MS. (Ven. a.) is materially different, ἃ δρῶντες ἂν μάλιστα σώσασιν πόλιν Καδμείων. But we might read thus: KP. τί δρῶν γὰρ ἂν σώσασιν Καδμείων πόλιν; On this view, v. 914 is probably interpolated. The terrible announcement is more powerfully made in a single verse.

914. καλεῖς, 'challenge,' 'provoke,' i.e. by insisting on being told.

915. The Schol. records a various reading, τί φῆς; ἐμὸν παῖδ' ἕνεκα γῆς σφάξαι θέλεις; Klotz thinks this was substituted by the actors for the genuine verse.

916. ἅπερ πέφυκε. W. Dindorf gives ἅπερ πέφηκε on his own conjecture. The sense seems to be, 'Whatever is appointed by a fixed natural law, that you must do.' There is an allusion to the ἀνάγκη φύσεως, one of Anaxagoras' physical theories, mentioned in Troad. 886. Hermann's punctuation is improbable; ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν, where he supplies ἐστὶν with ταῦτα.

919. For κλύειν, ἀκοῦσαι, implying hearing with the ears and comprehending with the mind, see Aesch. Prom. 456. Cho. 5.

920. ἐκνεύει. See *inf.* 1268. Iph. T. 1330. Schol. ἔξαρκος γίνεσθαι. The sense is, 'having once consented to hear my

- KP. χαίρων ἴθ'· οὐ γὰρ σὼν με δεῖ μαντευμάτων.
 TE. ἀπόλωλεν ἀλήθει', ἐπεὶ σὺ δυστυχεῖς ;
 KP. ὦ πρὸς σε γονάτων καὶ γερασμίου τριχὸς,
 TE. τί προσπίτνεις με ; δυσφύλακτ' ἴαιτεί κακά.
 KP. σίγα· πόλει δὲ τούσδε μὴ λέξης λόγους. 925
 TE. ἀδικεῖν κελεύεις μ'· οὐ σιωπήσαιμεν ἄν.
 KP. τί δὴ με δράσεις ; παῖδά μου κατακτενεῖς ;
 TE. ἄλλοις μελήσει ταῦτ', ἐμοὶ δ' εἰρήσεται.
 KP. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνω κακόν ;
 TE. ὀρθῶς μ' ἐρωτᾷς κεῖς ἀγῶν' ἔρχει λόγων. 930
 δεῖ τόνδε θαλάμαις, οὗ δράκων ὁ γηγενὴς
 ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,
 σφαγέντα φόνιον αἶμα γῇ δοῦναι χοὰς
 Κάδμου παλαιῶν Ἄρεος ἐκ μηνιμάτων,
 ὃς γηγενεὶ δράκοντι τιμωρεῖ φόνον. 935
 καὶ ταῦτα δρῶντες σύμμαχον κτήσεσθ' Ἄρη.
 χθὼν δ' ἀντὶ καρποῦ καρπὸν ἀντί θ' αἵματος

oracles, he is for withdrawing that consent.' See v. 900—2.

923. γερᾶσμιος occurs also in Suppl. 95.

924. αἰτεῖ. So the good MSS., one having αἰτεῖς. Schol. δυσκόλως φυλαχθῆναι, ἥγουν σιωπηθῆναι, δυνάμενα αἰτεῖς, ζητεῖς. Teiresias, as a seer, might easily know what the request was going to be, even if the gesture did not show it. 'You are asking,' he says, 'evils (those resulting from my silence) which it is impossible to guard against.' For if Teiresias spared the life of Menoeceus by not letting the citizens know that it was demanded, evils would follow, viz. the capture of the city, which no care could avert. Scholefield takes αἰτεῖ for παραιτεῖ, 'you are deprecating,' supplying αἰτεῖ φυλάσσεσθαι. Hermann gives αἰνεῖ, 'acquiesce in evils which you cannot guard against,' and so Nauck and W. Dindorf. It is more probable than Porson's ἀρκεῖς, 'you are trying to avert.'

926. The first clause of this verse is commonly read with a question. 'My sense of justice to the citizens,' says the seer, 'and to the gods whom I serve, compels me to state plainly what alone can save them.' Cf. 958.

928. εἰρήσεται, scil. πολίταις. For the dative of the agent see Ion 455.

930. ὀρθῶς ἔρχει εἰς ἀγῶνα λόγων, 'you proceed by the right road, viz. by reasonable inquiries why it came, to the investigation of what I have said ;' 'you rightly and fairly on these grounds contest the matter with me.' By ἀγῶν the ἐξέτασις and ἔλεγχος of his words are meant.—θαλάμαις, the dative of place.

934. Κάδμου μηνίμα means 'anger at Cadmus,' like ἐχθρα or ὀργή τινος. Porson, after Valckenaer, gives Κάδμω. Plat. Phaedr. p. 244 D, νόσων καὶ πόγων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισὶ τῶν γενῶν ἦν, μανία—ἀπαλλαγὴν εὔρετο.—τιμωρεῖ, here for τιμωρὸς ἐστί, 'is an avenger in respect of its slaughter.' Possibly here and in Or. 1117 the active and middle senses are interchanged. See also *sup.* 470. The reason of the anger of Ares was because the dragon was his offspring (v. 659), and hence its progeny were armed men.

937. ἀντὶ καρποῦ καρπὸν. Both the dragon and Menoeceus were καρποὶ γῆς, as being γηγενεῖς, the latter, as descended from the Σπαρτοί.

- αἶμ' ἣν λάβῃ βρότειον, ἔξετ' εὐμενῇ
 γῆν, ἣ ποθ' ὑμῶν χρυσοπήληκα στάχυν
 Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν 940
 τοῦδ', ὃς δράκοντος γένυος ἐκπέφυκε παῖς.
 σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἰ Σπαρτῶν γένους
 ἀκέραιος ἔκ τε μητρὸς ἀρσένων τ' ἄπο,
 οἱ σοί τε παῖδες. Αἴμονος μὲν οὖν γάμοι
 σφαγὰς ἀπείργουσ'· οὐ γὰρ ἔστιν ἧθεος· 945
 κεῖ μὴ γὰρ εὐνῆς ἦψατ', ἀλλ' ἔχει λέχος·
 οὗτος δὲ πῶλος, τῇδ' ἀνειμένος πόλει,
 θανὼν πατρώαν γαῖαν ἐκσώσειεν ἄν.
 πικρὸν δ' Ἀδράστῳ νόστον Ἀργεῖοισί τε
 θήσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν, 950
 κλεινὰς τε Θήβας. τοῖνδ' ἐλοῦ δυοῖν πότμοι
 τὸν ἕτερον· ἡ γὰρ παῖδα σῶσον ἡ πόλιν.
 τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,
 πρὸς οἶκον. ὅστις δ' ἐμπύρῳ χρήται τέχνη,
 μάταιος· ἦν μὲν ἐχθρὰ σημήνας τύχη, 955
 πικρὸς καθέστηχ' οἷς ἂν οἰωνοσκοπῇ·
 ψευδῇ δ' ὑπ' οἴκτου τοῖσι χρωμένους λέγων
 ἀδικεῖ τὰ τῶν θεῶν. Φοῖβον ἀνθρώποις μόνον
 χρῆν θεσπιωδεῖν, ὃς δέδοικεν οὐδένα.
 ΧΟ. Κρέον, τί σιγᾶς γῆρυν ἀφθογγον σχάσας; 960
 κάμοι γὰρ οὐδὲν ἦσσον ἐκπληξῖς πάρα.

941. γένυος, i. e. δδόντων.

945. ἧθεος, unmarried. Hesych. ἄγαμος. Photius, ἡθεος, ὃ ὤραν γάμου ἔχων καὶ μηδέπω γεγαμηκώς. Plat. Legg. viii. p. 840, D, οἱ—μέχρι μὲν παιδογονίας ἡῖτοι καὶ ἀκήρατοι γάμων τε ἄγνοι ζῶσιν.

946. This verse is condemned by Valckenaer, whom W. Dindorf, Nauck, and Kirchhoff follow. Hermann, Klotz, and Porson defend it, and we think rightly. As before mentioned, this speech of Teiresias has *thirty* verses, like that at v. 865. There is nothing in the verse of itself objectionable; and Hermann well observes, that it is even necessary to explain the ambiguous words Αἴμονος γάμοι, which would otherwise have meant that he was actually

married to Antigone.

947. ἀνειμένος, consecrated; the same as ἄφετος, Ion 822. Schol. σφαγιασθεῖς καὶ ἀνειμένος τῇ πόλει.

951. κλεινὰς, scil. θήσει. Perhaps, κλεινὰς δὲ Θήβας.

957. τοῖσι χρωμένοις might mean τοῖς φίλοις, which also suits οἴκτου. But the ordinary meaning is *consulentibus*.

958—9. Quoted by Plutarch, De Pyth. Orac. p. 407, who has χρῆ. When something is contemplated in a different light from what it really is, χρῆν is invariably used. Cf. Hipp. 619. 645.

960. σχάσας, ἐπισχῶν, παύσας. Cf. 454.—Teiresias here leaves the stage not to return.

961. ἐκπληξῖς, i. e. ὥστε σιγᾶν.

- ΚΡ. τί δ' ἄν τις εἴποι; δῆλον οἷ γ' ἐμοὶ λόγοι.
 ἐγὼ γὰρ οὐποτ' ἐς τόδ' εἶμι συμφορᾶς,
 ὥστε σφαγέντα παῖδα προσθεῖναι πόλει.
 παῶσι γὰρ ἀνθρώποισι φιλότεκνος βίος, 965
 οὐδ' ἄν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν.
 μή μ' εὐλογείτω τὰμά τις κτείνων τέκνα.
 αὐτὸς δ', ἐν ὠραίῳ γὰρ ἔσταμεν βίου,
 θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.
 ἀλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν, 970
 ἀκόλαστ' ἑάσας μάντεων θεσπίσματα
 φεύγ' ὥς τάχιστα τῇσδ' ἀπαλλαχθεὶς χθονός·
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε
 πύλας ἐφ' ἐπτά καὶ λοχαγέτας μολών·
 καὶ μὲν φθάσωμεν, ἔστι σοι σωτηρία· 975
 ἢν δ' ὑστερήσης, οἰχόμεσθα, κατθανεῖ.

ΜΕΝΟΙΚΕΤΣ.

- ποῖ δῆτα φεύγω; τίνα πόλιν; τίνα ξένων;
 ΚΡ. ὅπου χθονὸς τῇσδ' ἐκποδὼν μάλιστ' ἔσει.
 ΜΕ. οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ' ἐμέ.
 ΚΡ. Δελφοὺς περάσας 980

962. δῆλον οἷ γ' ἐμοὶ λόγοι. "Constat quid mihi dicendum sit." *Scholefield*. The sense is, 'Why, what can I say? (If I speak at all,) it is clear what my words must be,' viz. to refuse to give up my son.—On προσθεῖναι, *addicere*, see on *Androm.* 1016. *Iph. A.* 540.

963. ἐς τόδε συμφορᾶς. See *Orest.* 1451.

966. οὐδ' ἄν κτλ., 'nor is it likely that, nor is it to be expected that,' &c.

967. μή μ' κτλ. 'I do not wish to be praised by one who would put to death my children.' *Schol.* μή ἐπαιεῖτω μέ τις λόγους εὐλόγους λέγων, τὰμὰ τέκνα συμβουλευὼν με κτείνειν.

968. βίον *Kirchhoff* for βίῳ. The meaning is obvious, though the use of *ῥαῖος* for 'seasonable' in the sense of 'ripe,' 'mature,' is less common than for *ἀκμαῖος*, 'in the full prime.' *Creon* says, he will not kill his son, but is ready to die himself, because he is an old man,

and is ripe for death. It is easier to extract this sense from *βίον* than from *βίῳ*. Compare *Alc.* 291, καλῶς μὲν αὐτοῖς κατθανεῖν ἤκον βίου. The common reading ἵσταμαι was corrected by *Hermann* and *Kirchhoff* from the best MSS. *Hermann* regards this and the next verse as spurious. The father's willingness to die for his son, though it would not satisfy the conditions (v. 945), is touching and natural.

971. ἀκόλαστα, having no proper respect for the rulers of the land.

975. φθάσωμεν, sc. ταῦτα πράσσοντες. *Teiresias* would send word to the sentinels at each of the seven gates, and so prevent egress, unless the departure should take place instantly.

977. τίνα ξένων; We should have expected ποῖον ξένον;

980. After περάσας the MSS. add φεύγε. Some omit πάτερ. But there is clearly an aposiopesis at περάσας.

ME. ποῖ με χρῆ, πάτερ, μολεῖν ;
 KP. Αἰτωλίδ' ἐς γῆν. ME. ἐκ δὲ τῆσδε ποῖ περῶ ;
 KP. Θεσπρωτὸν οὐδας. ME. σεμνὰ Δωδώνης βάθρα ;
 KP. ἔγνωσ. ME. τί δὴ τόδ' ἔρυμά μοι γενήσεται ;
 KP. πόμπιμος ὁ δαίμων. ME. χρημάτων δὲ τίς πόρος ;
 KP. ἐγὼ πορεύσω χρυσόν. 985

ME. εὖ λέγεις, πάτερ.
 χώρει νυν' ὡς σὴν πρὸς κασιγνήτην μολῶν,
 ἧς πρῶτα μαστὸν εἴλकुσ', Ἰοκάστην λέγω,
 μητρὸς στερηθεὶς ὀρφανός τ' ἀποζυγεῖς,
 προσηγορήσων εἴμι, καὶ σώσω βίον.
 ἀλλ' εἶα, χώρει· μὴ τὸ σὸν κωλυέτω. 990
 γυναῖκες, ὡς εὖ πατρὸς ἐξείλον φόβον
 κλέψας λόγοισιν, ὥσθ' ἂ βούλομαι τυχεῖν
 ὅς μ' ἐκκομίζει, πόλιν ἀποστερῶν τύχης,
 καὶ δειλία δίδωσι. καὶ συγγνωστὰ μὲν
 γέροντι, τοῦμὸν δ' οὐχὶ συγγνώμην ἔχει, 995
 προδότῃν γενέσθαι πατρίδος, ἣ μ' ἐγείνατο.
 ὡς οὖν ἂν εἰδῇτ', εἴμι καὶ σώσω πόλιν,
 ψυχὴν τε δώσω τῆσδ' ὑπερθανεῖν χθονός.
 αἰσχροὺς γάρ, οἱ μὲν θεσφάτων ἐλευθέροι,
 κοῦκ εἰς ἀνάγκην δαιμόνων ἀφίγμενοι, 1000

983. The MSS. give *τί δῆτ' ἔρυμα*, for which Porson and Klotz have edited *τί δῆτα βῆμα*, after Valckenaer and Brunck; Hermann and others *τί δὴ τόδ' ἔρυμα*. The reading seems very doubtful; perhaps *τοῦδ' ἔρυμα*, 'what resource, support, or security, for this journey,' or, *τί δ' ἐς τόδ' ἔρυμα κτλ.* The reply is, 'the god himself conveys and protects those who visit his shrine.' By *δαίμων* either Apollo or Ζεὺς Δωδωναῖος may be meant.

986. The words *χώρει νυν* and v. 990 are given to Creon in the MSS., but were restored to Menoeceus by Musgrave.

989. *καὶ σώσω βίον*. 'And I will (by flight, according to your advice) save my life.' This, of course, is a pretext, in order to get Creon out of the way. He is accordingly dismissed, and leaves the stage, as if to procure money for his son's journey. The best MSS. give

σώσω or *σώζων βίον*. Kirchhoff thinks we should read *προσηγορήσας, εἴμι καὶ σώσω βίον*. Cf. v. 997.

990. Here Creon leaves the stage.

993. *ἐκκομίζει*, 'is for getting me away out of the city.'—*τύχης*, sc. *τοῦ σωθῆναι ὑπ' ἐμοῦ*.—*δειλία*, the charge of cowardice.

999. The MSS. and edd. agree in *οἱ μὲν*. But *εἰ μὲν* is a plausible correction. 'Tis a disgrace, if (the citizens) without any compulsion from an oracle shall not fear to die, while I, &c. The *μὲν* however does not often follow *εἰ* without an intervening word, though we have this in *Iph. A.* 1211, *εἰ μὲν τὸν Ὀρφέως εἶχον, ὦ πάτερ, λόγον*. We might (see on *Herc. F.* 578) mark an interrogation at *ἀπειμι*. Euripides is fond of representing the high merit of a voluntary self-sacrifice; see *Iph. A.* 1555. *Hec.* 548. *Heracl.* 531. *Herc. F.* 319.

στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν
 πύργων πάροιθε μαχόμενοι πάτρας ὑπερ'
 ἐγὼ δὲ πατέρα καὶ κασίγνητον προδοῦς
 πόλιν τ' ἑμαυτοῦ δειλὸς ὥς ἔξω χθονὸς
 ἄπειμ'. ὅπου δ' ἂν ζῶ, κακὸς φανήσομαι. 1005
 μὰ τὸν μετ' ἄστρον Ζῆν' Ἄρη τε φοῖνιον,
 ὃς τοὺς ὑπερτείλαντας ἐκ γαίας ποτὲ
 Σπαρτοὺς ἀνακτας τῆσδε γῆς ἰδρύσατο.
 ἀλλ' εἰμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων
 σφάξας ἑμαυτὸν σηκὸν ἐς μελαμβαθῇ 1010
 δράκοντος, ἔνθ' ὁ μάντις ἐξηγήσατο,
 ἐλευθερώσω γαίαν. εἴρηται λόγος.
 στείχω δὲ θανάτου δῶρον οὐκ αἰσχροὺς πόλει
 δώσω, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.
 εἰ γὰρ λαβὼν ἕκαστος ὃ τι δύναϊτό τις 1015
 χρηστὸν διέλθοι τοῦτο, κείς κοινὸν φέροι
 πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
 περῶμεναι τὸ λοιπὸν εὐτυχοῖεν ἄν.

ΧΟ. ἔβας ἔβας, ᾧ πτεροῦσσα, γὰς λόχευμα στρ.

1006. Quoted by Plutarch, *De aud. Poet.* p. 23.

1009. ἐξ ἐπάλξεων is shortly put for *στὰς ἐπ' ἐπάλξεων, σφάξας ἑμαυτὸν ἐξ αὐτῶν*. Schaefer compares v. 1223, *ἅπ' ὀρθίου σταθεῖς πύργου*. See on v. 1189.

1011. *ἐξηγήσατο, προείπε, ἐσήμνηε*. See v. 931.

1012. The formula *εἴρηται λόγος* usually concludes a speech. What here follows to v. 1018 is rather feeble, and reads like an actor's addition.

1013. The best MSS. with the Schol. rightly give *θανάτου*, 'the gift of my death.' Porson and others read *θανάτω*.

1015—18. These four verses are given by Stobaeus, *Flor.* xliii. 1. The meaning of *διέλθοι* is rather obscure, and the commentators are silent upon it. In reference to his own life, he means *ἀναλώσειε*, 'would expend it,' 'get through it,' as we say; but it is more applicable in its general sense of *διελθεῖν χρηστὰ* or *χρήματα*, which is opposed to *φείδεσθαι, εἰναυτῷ τηρῆσαι*. Translate, 'If each man after getting what good he can would expend it and contribute it for the com-

mon weal of his country, the (Hellenic) states would experience less evils than they now do, and be prosperous from henceforth.'

1019. This ode describes the ravages of the Sphinx on the citizens of Thebes, until Oedipus arrived, led by the oracle, and defeated the monster by solving the riddle. But having achieved this victory, he unknowingly married his mother, and so brought a curse on the city. The conduct of Menoeceus in devoting himself for his country is eulogized, and the young Phoenician maidens wish for a similar offspring for themselves.—The metres are simple, trochaic and iambic intermixed, with here and there a dochmiac. The Schol. remarks on this ode, *πρὸς οὐδὲν ταῦτα ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι καὶ τὸν θάνατον Μεναικῆς, ἢ ἀποδέχεσθαι τὴν εὐψυχίαν τοῦ νεανίσκου. ἀλλὰ τὸ περὶ Οἰδῖπου καὶ τὴν Σφίγγα διηγούμεναι τὰ πολλὰ κίς εἰρημένα*. Hermann (*Praef.* p. xxii) expresses the same opinion in terms consistent with his general disparagement of the play.

νερτέρου τ' Ἐχίδνας	1020
Καδμείων ἀρπαγὰ,	
πολύφθορος, πολύστονος,	
μιξοπάρθενος,	
δαῖιον τέρας,	
φοιτάσι πτεροῖς	
χαλαῖσί τ' ὠμοσίτοις·	1025
Διρκαίων ἄ ποτ' ἐκ	
τόπων νέους πεδαίρουσ'	
ἄλυρον ἀμφὶ μούσαν	
ὀλομέναν τ' Ἐρινὺν	
ἔφερес ἔφερес ἄχεα πατρίδι	1030
φόνια· φόνιος ἐκ θεῶν	
ὅς τὰδ' ἦν ὁ πράξας.	
ἰάλεμοι δὲ ματέρων,	
ἰάλεμοι δὲ παρθένων	
ἔστέναζον οἴκοις·	1035
ἰήιον βοᾶν * βοᾶν,	
ἰήιον μέλος * μέλος	
ἄλλος ἄλλ' ἐπωτότυζε	

1020. Ἐχίδνας. See Hes. Theog. 326, who makes the Sphinx (Φῆξ) the offspring of Echidna and the Dog Orthus.

1021. Klotz alone retains ἀρπαγᾶ, the reading of the MSS. and Schol., against Tyrwhitt's conjecture ἀρπαγὰ, which is also found in the Harleian MS.

1022. W. Dindorf gives πολύστονος, πολύφθορος, μιξοπάρθενον κτλ., against all the good copies. For φοιτάσι πτεροῖς see on Orest. 270: for ἔβας χαλαῖσι, *sup.* v. 808.

1026. The Schol. explains Διρκαίων τόπων by ἐκ τῶν Θηβῶν. Rather perhaps, the spot close to the fountain, which she might be supposed to infest, and to carry off the citizens as they came for water. Cf. v. 662. For πεδαίρειν see Herc. F. 872.

1028. ἀμφὶ μούσαν, 'with a song.' This is an uncommon use, especially with the ellipse of οὐσα, to express the being engaged in or at any action, as ἀμφὶ δειπνον εἶναι &c. See on Aesch. Theb. 99, ἀμφὶ λιτάν' ἔξομεν. The Schol. took the meaning to be ἀμφὶ

ἔφερес μούσαν, ἄχεα πατρίδι, for he explains περιήγες καὶ περιέφερες ἄναυλον καὶ ἀνήδονον ᾠδὴν, 'You brought to every house a dismal strain and a fatal curse.' Kirchhoff omits τ' in the next verse, with Hartung. Schol. ἐπειδὴ φθορᾶς αἰτία ἦν ἡ μούσα, διὰ τοῦτο Ἐρινὺν οὐλομένην αὐτὴν λέγει. Things as well as persons were called Ἐρινύες by the poets, as Aeschylus more than once uses it for ἀρά.

1031. ἐκ θεῶν, of the number of the gods.

1036—7. βοᾶν and μέλος were repeated by Grotius, and so the metrical Scholiast had supplied the deficiency. Compare *inf.* 1567 seqq. Transcribers were often content to write a word once in passages of this kind.

1038. Kirchhoff retains the reading of the best MSS., ἄλλος ἄλλον ἐπετότυζε, and so Bruck has edited. But no such verb as ἐπιτοτύζειν exists, or was likely to exist; unless we suppose it from τοτοῖ, which occurs in Aesch. Pers. 553. Valckenaer gave ἄλλ', and Aldus and Flor. 2

διαδοχαῖς ἀνὰ πτόλιν.	
βροντᾶ δὲ στεναγμὸς	1040
ἀχά τ' ἦν ὅμοιος,	
ὁπότε πόλεος ἀφανίσειεν	
ἃ πετροῦσσα παρθένος τιν' ἀνδρῶν.	
χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν	ἀντ.
Οἰδίπους ὁ τλάμων	
Θηβαίαν τάνδε γᾶν	1045
τότ' ἀσμένοις, πάλιν δ' ἄχῃ	
ματρὶ γὰρ γάμους	
δυσγάμους τάλας	
καλλίνικος ὦν	
αἰνιγμάτων ξυνάπτει,	
μιαίνει δὲ πτόλιν	1050
δι' αἱμάτων δ' ἀμείβει	
μυσαρὸν εἰς ἀγῶνα	
καταβαλὼν ἀραῖσι	
τέκεα μέλεος· ἀγάμεθ' ἀγάμεθ',	
ὃς ἐπὶ θάνατον οἷχεται	1055
γᾶς ὑπὲρ πατρώας,	
Κρέοντι μὲν λιπὼν γόους,	
τὰ δ' ἐπάτνυργα κληῖθρα γᾶς	
καλλίνικα θήσων.	
γενοίμεθ' ὧδε ματέρες	1060
γενοίμεθ' εὐτεκνοί, φίλα	

have ἐπωτότυζε or -εν. The omission of the augment is easily defended; see v. 687; but the antistrophic verse is in favour of the corrected reading, and ἄλλο better agrees with μέλος. The Schol. quotes the verses from Aesch. Ag. 1041—2, τί ταῦτ' ἀνωτότυζας ἀμφὶ Λοξίου; οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν. Aeschylus used ἐπώζειν in the Niobe, and ὥζειν, 'to cry O!', occurs in Eum. 121.

1041. ἀχά Elmsley for ἰαχά. This probably refers to the noises made to frighten the monster.

1043. ἀποστολαῖς. See v. 35 seqq. Schol. πυρθανομένην γὰρ Οἰδίποδι περὶ τῶν γονέων, ἔχρησεν αὐτῷ ὁ θεὸς ὥς ἀποκτείνας τὸν πατέρα γαμήσει τὴν μητέρα.

διὸ εἰς Θήβας ἦλθεν, οὐκ εἰς Κόρινθον, φοβούμενος μὴ ἀποκτείνας Πόλυβον γαμήσει Μερόπην. He had gone to Delphi to inquire about his parents, but came to Thebes in his way back, because he was sent away from his own country by the god. In Iph. A. 688 ἀποστολαῖ occurs in its proper sense of 'setting out to a distant place.'

1046. ἄχῃ is in apposition to Οἰδίπους, as the Sphinx was called πένθεα γαῖας v. 807.

1051. δι' αἱμάτων κτλ. 'And through blood he makes his sons to pass, having thrown them by his imprecations into an unhallowed contest' for the sovereignty.

Παλλὰς, ἃ δράκοντος αἷμα
 λιθόβολον κατειργάσω,
 Καδμείαν μέριμναν
 ὀρμήσας' ἐπ' ἔργον,
 ὅθεν ἐπέσυτο τάνδε γαῖαν
 ἀρπαγαῖσι δαιμόνων τις ἅτα.

1065

ΑΓΓΕΛΟΣ.

ὦή, τίς ἐν πύλαισι δωμαίων κυρεῖ ;
 ἀνοίγεται, ἐκπορεύεται Ἰοκάστην δόμων.
 ὦή μάλ' αὖθις· διὰ μακροῦ μὲν, ἀλλ' ὅμως
 ἔξελθ', ἄκουσον, Οἰδίπουν κλεινὴ δάμαρ,
 λήξας' ὀδυρμῶν πενθίμων τε δακρύνων.

1070

ΙΟ. ὦ φίλτατ', οὐ που ξυμφορὰν ἤκεις φέρων
 Ἔτεοκλέους θανόντος, οὐδ' παρ' ἀσπίδα
 βέβηκας αἰεὶ πολεμίων εἵργων βέλη ;

[τί μοί ποθ' ἤκεις καινὸν ἀγγελῶν ἔπος ;]

1075

τέθνηκεν ἡ ζῆ παῖς ἐμός ; σήμαινέ μοι.

ΑΓ. ζῆ, μὴ τρέσῃς τόδ', ὥς σ' ἀπαλλάξω φόβου.

ΙΟ. τί δ', ἐπτάπυργοι πῶς ἔχουσι περιβολαί ;

ΑΓ. ἐστὰς' ἄθραυστοι, κοῦκ ἀνήρπασται πόλις.

1063. κατειργάσασθαι αἷμα is a substitute for πρᾶξαι φόνον, a more common form of expression.—Καδμείαν μέριμναν, Schol. τὸν Κάδμουν περιφραστικῶς. 'Inciting the care of Cadmus to the work' is more likely to be a periphrasis for Κάδμω ἐμποίησας μέριμναν ὀρμᾶσθαι ἐπ' ἔργον.—ὅθεν, 'from which slaughter of the dragon (cf. 663. 934) there came upon this land a heaven-sent calamity by the carrying-off of the citizens (by the Sphinx).' The Schol. wrongly construes ἀρπαγαῖσι δαιμόνων, and refers it to the death of Menoeceus.—γαῖαν is the metrical correction of Hermann and others for γᾶν. In the antistrophe (1042) Porson reads ἀφανίσει', an elision hardly allowed by the Attic poets. See on Orest. 700.

1067. A messenger is seen knocking at the side-door representing the γυναικωνίτις.—τίς ἐν πύλαισι, sc. τίς πυλωρὸς, who is withinside at his post to open the door? See a similar scene of impatient knocking

in Aesch. Cho. 642.—διὰ χρόνον, Schol. βραδέως μὲν ἐξέρχρη, ἀλλ' ὅμως δὲ ἔξελθε καὶ ἄκουσον.

1072. οὐ που is required by the sense (as Kirchhoff also perceived) for the vulg. ἡ που. These words are generally confused, but have a very different meaning. See Orest. 844. Iph. T. 930.

1073. βέβηκας, i. e. βαίνει. The Schol. observes, that as he regularly attended his master, and was now separated from him, the inference was, that Eteocles was dead. He adds (referring doubtless to the next verse, as Valckenaer perceived), ἐν πολλοῖς ἀντιγράφοις οὐ φέρεται οὗτος ὁ στίχος. Kirchhoff accordingly encloses it as spurious. Perhaps 1075—6 were another reading in place of the three preceding. In favour of retaining the five is the same number in the messenger's speech.

1077. ὥς is not for ἐπεὶ, but for ἵνα, '(which I tell you) that I may release you at once from your alarm.'

- ΙΟ. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός ; 1080
 ΑΓ. ἀκμήν γ' ἐπ' αὐτήν· ἀλλ' ὁ Καδμείων Ἄρης
 κρείσσων κατέσθη τοῦ Μυκηναίου δορός.
 ΙΟ. ἐν εἰπέ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
 οἶσθ', ὥς μέλει μοι καὶ τόδ', εἰ λεύσσει φάος.
 ΑΓ. ζῇ σοι ξυνωρίς ἐς τόδ' ἡμέρας τέκνων. 1085
 ΙΟ. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ
 πυλῶνι ἀπεστήσασθε πυργηρούμενοι ;
 λέξον, γέροντα τυφλὸν ὥς κατὰ στέγας
 ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης.
 ΑΓ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανὼν 1090
 πύργων ἐπ' ἄκρων στὰς μελάνδρετον ξίφος
 λαιμῶν διῆκε τῇδε γῇ σωτήριον,
 λόχους ἔνειμεν ἑπτὰ καὶ λοχαγέτας
 πύλας ἐφ' ἑπτὰ, φύλακας Ἀργείου δορός,
 σὸς παῖς, ἐφέδρους *θ' ἰππότας μὲν ἰππόταις 1095
 ἔταξ', ὀπλίτας δ' ἀσπιδηφόροις ἔπι,
 ὥς τῷ νοσοῦντι τειχέων εἴη δορός
 ἀλκὴ δι' ὀλίγου. περγάμων δ' ἀπ' ὀρθίων
 λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν

1084. The order is, εἰπέ — εἰ λεύσσει φάος, not καὶ τόδ', εἰ λεύσσει, for she is speaking of a different person, not merely of an additional thing; and thus ὥς — καὶ τόδ' is parenthetical, and καὶ τόδε means καὶ τὸ ζῆν Πολυνείκη. Porson gives ὥς μέλον μοι, but only one of the good MSS. exhibits this reading. As another has τοῦδε, Hermann, for the reason just alleged, gives ὥς μέλει καὶ τοῦδε μοι λεύσσειν φάος.

1087. ἀπεστήσασθε, Schol. ἀπεδιώξατε, περικυκλούμενοι ὑπ' ἐκείνων.

1091. πύργων ἐπ' ἄκρων. Of. v. 1009. Schol. πρὸς τὸ πᾶσι τὴν πράξιν καταφανῆ γενέσθαι. He takes σωτήριον to agree with ξίφος, but perhaps ἔργον is implied, in apposition to the sentence. Cf. Heracl. 401, θυηπολεῖται δ' ἄστν μάντεων ὑπο, τροπαῖά τ' ἐχθρῶν καὶ πόλει σωτήρια. With this brief notice of the self-immolation of Menoeceus, compare the equally slight notice of Macaria's death in Heracl. 822. An event which could not be acted on the stage required a messenger's nar-

ration; but in both plays this character was occupied with more important details.

1094. φύλακας, to watch the movements of the Argives; to keep them in check. This was acting on Creon's advice; see v. 731. 744.

1095. ἐφέδρους, 'reserves.' Schol. ἀντιπάλους, ἀγωνιστὰς, ἐπικαθεζομένους ἀντιτάττεσθαι, εἰ ἐπικρατοῖη τὸ ἀντίπαλον μέρος. The θ' was added by Valckenaer. Hermann rejects this, and gives τάξας for ἔταξε in the next verse. Klotz thinks the asyndeton is defensible, because the clause ἐφέδρους ἰππότας μὲν κατλ. is a mere epexegetis of the preceding.

1097. ὥς κατλ. 'In order that any weak point in the fortifications might have assistance close at hand.' Cf. Hel. 1604, Μεγελέως δ' ἔχων ὕπλα, ὕπη νοσοῖεν ξύμμαχοι κατασκοπῶν. Suppl. 709, ἀλλ' ὥχετ' ἐς τὸ κάμνον οἰκείου στρατοῦ. Inf. v. 1171, τοῦτο παύσαντες νοσοῦν.—δι' ὀλίγου, 'at short distance;' cf. Aesch. Theb. 759.

Τευμησσὸν ἐκλιπόντα· καὶ τάφρου πέλας 1100
 δρόμῳ ξυνήψεν † ἄστν Καδμείας χθονός.
 παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ
 ἐκείθεν ἔκ τε τειχέων ἡμῶν πάρα.
 καὶ πρῶτα μὲν προσῆγε Νηϊσταὶς πύλαις
 λόχον πυκναῖσιν ἀσπίσιν πεφρικότα 1105
 ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
 ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει
 ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον
 χειρουμένην Αἰτωλόν. ἐς δὲ Προϊτίδας
 πύλας ἐχώρει σφάγι' ἔχων ἐφ' ἄρματι 1110
 ὁ μάντις Ἀμφιάραος οὐ σημεῖ' ἔχων
 ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὄπλα.
 Ὡγύγια δ' ἐς πυλώμαθ' Ἴππομέδων ἀναξ

1100. Τευμησσόν. So Hermann with the best MS., the others giving Τευμησόν, and two having the correction Τελμησόν, which is the reading of Aldus and many inferior copies. Porson prefers Τευμησόν as "antiquior forma." Probably Τελμησόν arose from a confusion with Τελμισός, πόλις ἐν Λυκίᾳ, mentioned by Photius, who rightly gives Τευμησόν in v. Τευμησία ἀλώπηξ. Schol. Τευμησσός, ὅρος Βοιωτίας, ἀντὶ τοῦ τῷ Τευμησσῷ παρακειμένην χώραν. ἐπεὶ πῶς δρᾶν ἐδύνατο, τοῦ Τευμησσοῦ ἀφαιρετικῶτος πλέον ῥ' σταδίου (about ten miles) τῶν Θηβῶν; ἢ οὐκ ἐκλιπόντα, ἀλλ' ἤδη καταλιπόντα. He found therefore the reading ἐκλείποντα, which is given in one of the best MSS., and suggested ἐκλιπόντα, which is clearly right. For, if they were close to the trenches, they were no longer in the act of leaving Teumessus.

1101. The words ἄστν Καδμείας χθονός are probably corrupt, though Kirchhoff seems to have been the first to perceive it. 'When near the trench they joined the Theban citadel (to their own ranks) by a quick march,' is a harsh, but perhaps possible meaning. The interval between them got less and less, till at last they joined on, or closely invested the city. We might compare εἰς χεῖρα γῆν ξυνήψαν (al. γῆ) in Heracl. 429. Kirchhoff is perhaps right in suspecting the verse to be spurious. It was enough to say καὶ τάφρου πέλας (δύνα).

1103. ἐκείθεν, from the enemy's side.

So Aesch. Theb. 40, ἥκω σαφῆ τὰ κεῖθεν ἐκ στρατοῦ φέρων. Pers. 397, σάλπιγξ δ' αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν.

1104. Νηϊσταὶς Hermann and W. Dindorf for Νηϊταῖς. See on Aesch. Theb. 455. The ancients themselves seem to have been doubtful both as to the form and the etymology of the word; but Hermann observes, after Unger (Theb. Parad. i. p. 334), that it probably meant 'the lowest gate,' as opposed to the "ῥψισται πύλαι. Hesych. νήιστα, κατώτατα, ἔσχατα. One explanation offered in the scholia is ἢ ἐπεὶ νεάται εἰσιν.

1106. Cf. Suppl. 888, ὁ τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γόνος Παρθενοπαῖος.

1107. ἐπίσημα οἰκεῖον, 'a family badge,' a device taken from his own mother the huntress.

1110. Kirchhoff and Hermann have restored ἐφ' ἄρματι, the reading of all the good MSS., for ἐφ' ἄρμασιν. Compare v. 172—4. —σημεῖα ὑβρισμένα, Schol. ὑπερήφανα, who quotes the similar statement in Aesch. Theb. 586—7, σῆμα δ' οὐκ ἐπὶν κύκλῳ, κτλ. For the expression, which is virtually the same as ὑβριστικά, Klotz well compares Xen. Cyr. ii. 4, 5, Περσικῇ στολῇ οὐδὲν τι ὑβρισμένῳ. The Greeks had a lively apprehension of the consequences of *boasting*. Amphiaras therefore, as knowing the mind of the gods, did not imitate the rest, although, as Aeschylus says, he was involved in common ruin with the other champions who were less discreet.

ἔστειχ' ἔχων σημείον ἐν μέσῳ σάκει
 στικτοῖς πανόπτῃν ὄμμασιν δεδορκότα, 1115
 τὰ μὲν σὺν ἄστρων ἐπιτόλαισιν ὄμματα
 βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,
 ὡς ὕστερον θανόντος εἰσορᾶν παρῇν.
 Ὁμολώσιν δὲ τάξιν εἶχε πρὸς πύλαις
 Τυδεὺς, λέοντος δέρρος ἔχων ἐπ' ἀσπίδι 1120
 χαίτῃ πεφρικὸς, δεξιᾷ δὲ λαμπάδα
 Τιτὰν Προμηθεὺς ἔφερεν ὡς πρήσων πόλιν.
 ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις
 Ἄρη προσήγε· Ποτνιαδες δ' ἐπ' ἀσπίδι
 ἐπίσημα πᾶλοι δρομάδες ἐσκίρτων φόβῳ, 1125

1116—8. These verses are rejected by W. Dindorf, on the suggestion of Valckenaer. Porson observes that Eustathius on Il. ii. p. 182 quotes v. 1116—17; and therefore he would retain them and the next. Kirchhoff agrees with Hermann, that a verse has been lost after 1115, in which specific mention was made of Argus. Hermann also gives κλείοντα after Seidler for βλέποντα, which can only be defended as agreeing with ὄμματα, and by supplying some ellipse, as τὰ μὲν (ἔχοντα) βλέποντα, τὰ δὲ κρύπτοντα, by the figurezeugma. Cf. Quintus Smyrnaeus, x. 191, Ἄργον, ὃς ὀφθαλμοῖσιν ἀμοιβαδὶς ὑπνώεσκε. There may have been some symbolical picture representing, by the 'eyes' in a peacock's tail, the blinking of the stars in the early morning sky.

1120—2. There is some difficulty here, on which Porson is silent, beyond expressing his approval of Musgrave's punctuation, ἔφερεν ὡς, for ἔφε-
 ρεν, ὡς κτλ. The question is, was the device on the shield a shaggy lion's skin, or was it a torch-bearing Prometheus, or both? Or did Tydeus himself bear a torch, like a Prometheus? This latter is the view of those who follow Porson. 'In his right hand he bore a torch, like the giant Prometheus bringing fire from heaven, to burn the city.' But then it is objected, that in Aeschylus (Theb. 427), whom Euripides clearly is imitating, a torch-bearing Prometheus, with the motto πρήσω πόλιν, is the badge of Capaneus. Either then Euripides transferred the same badge to Tydeus, or he compared Tydeus, who was

μικρὸς δέμας, a diminutive warrior, to a gigantic Prometheus. Both ways are given in the scholia, and it is not easy to choose. Scholefield (who appears to be wrong in saying Tydeus would have ἄσημα ὄπλα unless he had a Prometheus; for he would still have his own private badge, the lion's skin; cf. v. 120 seqq.) inclines to the old punctuation, ὡς πρή-
 σων πόλιν. 'In his right hand one of the Titans, Prometheus, bore a torch, as if to burn the city.' This has the advantage of giving the ὡς to the future participle (cf. 1155), which alone is very seldom so used; see on Aesch. Ag. 66. Thus Tydeus had two badges or devices, unless we suppose the shield itself was covered with the lion's skin, after the fashion which in later times gave to heraldry the terms *vair*, *ermine*, and their varieties. Hermann contends that if a painted Prometheus had been meant, ἐν μέσῳ δὲ λαμπάδα κτλ. would have been written, not δεξιᾷ δέ. The Schol. explains the latter word as if the lion's skin was on the left side of the shield, the Prometheus on the right.

1125. Ποτνιαδες πᾶλοι, the horses of Glaucus, bred at Potniae, which were seized with madness and devoured their masters. This was the subject of the Satyric Γλαῦκος Ποτνιεύς of Aeschylus. Hence the Bacchantes were also called Ποτνιαδες, Bacch. 664, and the Erinyes, Orest. 318. These horses were wrought out of metallic plates attached to the shield by a pivot or rivet, στροφήγξ, in the centre of each, so that on brandishing the shield the horses moved round, and

εἴ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι
 πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.
 ὁ δ' οὐκ ἔλασσον Ἄρεος ἐς μάχην φρονῶν
 Καπανεὺς προσῆγε λόχον ἐπ' Ἡλέκτραις πύλαις·
 σιδηρονῶτοισ δ' ἀσπίδος τύποις ἐπῆν 1130
 γίγας ἐπ' ὤμοις γηγενῆς ὄλην πόλιν
 φέρων μοχλοῖσιν ἐξανασπάσας βάθρων,
 ὑπόνοιαν ἡμῖν οἶα πείσεται πόλις.
 ταῖς δ' ἐβδόμαις Ἄδραστος ἐν πύλαισιν ἦν
 ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν γραφῇ, 1135
 ὕδρας ἔχων λαιοῖσιν ἐν βραχίουσιν
 Ἀργεῖον αὔχημ'. ἐκ δὲ τειχέων μέσων
 δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.
 παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα
 ξύνθημα παραφέρουσι ποιμέσιν λόχων. 1140
 καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις
 ἐμαρνάμεσθα σφενδόναϊς θ' ἐκηβόλοις
 πετρῶν τ' ἀραγμοῖς· ὥς δ' ἐνικῶμεν μάχῃ,
 ἔκλαγξε Τυδεὺς χῶ σὸς ἐξαίφνης γόνος,

so imitated the frantic motions of Glaucus' steeds. A similar device is perhaps intended in Aesch. Theb. 485 seqq. By the addition of *κυκλούμεναι ὑπὸ πόρπακα*, we must understand that the figures were of the kind called *νευροσπαστὰ*, moved by pulling strings. Such devices were perhaps suggested by the epic descriptions of living and moving groups upon shields.

1129. *ἐπί*. 'To the gates so as to stand there.' This also is from Aesch. Theb. 418.

1132. *βάθρων*, which Porson was much inclined to edit for *βίᾱ*, from one of his inferior MSS. and the scholia, has been restored by Hermann and Kirchhoff from a variant in the best MS.

1133. *ὑπόνοια*, in apposition to the sentence, 'a hint to us (Thebans) what the city is to endure.' So *ἐννοια* is used in Aesch. Theb. 397.

1134. *ἐβδόμαις*. Porson observes, in a good note, that neither Aeschylus (Theb. 627) nor Euripides specifies by name the seventh gate, but both leave it to be implied after mentioning the rest. These were the *Βόρραιαι* of Aeschylus (Theb.

522), called also "Ῥψισται, as opposed to *Νήισται* (see on v. 1104).

1135. *ἐκπληρῶν*. The complement, or ground-work to the device of the hydra, was a wreath of twined snakes. See Orest. 54. Nauck reads *ἐκπληροῦν*, the neuter participle agreeing with *αὔχημα*. Porson adopts the conjecture of Valckenaer, *ἀσπίδ' ἐκπληρῶν, γραφῇ* "Ἐδρας ἔχων κτλ. This too is from Aesch. Theb. 490, *ὁφείων δὲ πλεκτάναισι περιδρομον κύτος προσηδάφισται κοιλογαστρος κύκλου*. Schol. τὸ δὲ ἐξῆς, *ἀσπίδα ἔχων λαιοῖς ἐν βραχίουσιν, ἑκατὸν ἐχίδναις ὕδρας ἐκπληρῶν τῇ γραφῇ*.—λέγει δὲ τὴν ὕδραν, *ἐχιδνώδεις γὰρ ἦσαν αἱ ταύτης κεφαλαί*. It is evident that he adopted the punctuation of the old editions, *ἐκπληρῶν γραφῇ ὕδρας, ἔχων κτλ*. Klotz after others compares Virg. Aen. vii. 658, "clipeoque insigne paternum Centum angues cinctumque gerit serpentibus hydram."

1139—40. Compare 143. 1118.

1141. *μεσαγκύλοις*, javelins with a thong in the middle. See Androm. 1133.

1144. *καὶ σὸς* MSS. and edd., except

- ᾧ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς, 1145
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,
 γυμνήτες, ἱππῆς, ἀρμάτων τ' ἐπιστάται ;
 ἡχῆς δ' ὅπως ἤκουσαν, οὐτις ἀργὸς ἦν·
 πολλοὶ δ' ἐπιπτον κρᾶτας αἵματούμειοι,
 ἡμῶν τ' ἐς οὔδας εἶδες ἂν πρὸ τειχέων 1150
 πυκνοὺς κυβιστητῆρας † ἐκπεπνευκότας,
 ξηρὰν δ' ἔδενον γαίαν αἵματος ῥοαῖς.
 ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,
 τυφῶς πύλαισιν ὥς τις ἐμπεσὼν βοᾷ
 πῦρ καὶ δικέλλας ὡς κατασκάψων πόλιν· 1155
 ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ
 Περικλῦμενος παῖς, λᾶαν ἐμβαλὼν κάρᾳ
 ἄμαξοπληθῇ, γείσ' ἐπάλξεων ἄπο·
 ξανθὸν δὲ κρᾶτα διεπάλυνε καὶ ῥαφὰς
 ἔρρηξεν ὀστέων, ἄρτι δ' οἰνωπὸν γένυν 1160
 καθημάτωνσεν· οὐδ' ἀποίσεται βίον

Ven. a., which has καὶ ὁ σὸς, which Kirchhoff has restored, one other giving ὁ σὸς δ' by the first hand, altered to καὶ σὸς δ'.

1147. γυμνήτες, as in Rhcs. 31, 313, includes all the light troops, principally archers and javelin-men, not ranked among ὀπλίται or equestrian forces.—ἄρδην, 'with destructive effect,' a metaphor from wrestling, as in ἄρδην ἀπολύναι.

1149. κρᾶτας. See on Herc. F. 526.

1151. Madvig, Adv. Crit. i. p. 273, conjectures ἐκπεπνωκότας. The vulgate might mean 'falling on their heads dead before the walls.' Markland on Suppl. 692 proposed ἐκνευκότας, which Porson and others have adopted, while Klotz and Kirchhoff retain the vulgate. In Hipp. 470, πῶς ἂν ἐκνεύσαι δοκεῖς; one MS. gives ἐκνεύσαι. As the poet used the perfect πέπλευκα in Hel. 405, we cannot say he might not use πέπνευκα here. Cf. Orest. 496, ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον. Inf. v. 1454, ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον. It is easy to construe κυβιστητῆρας ἐς οὔδας, 'tumbler down upon the ground.' Cf. Suppl. 692, ἐς κρᾶτα πρὸς γῆν ἐκκυβιστώντων βίᾳ. Hel. 1609, ὥστ' ἐκκολυμβᾶν ναὺς, and Il. xvi. 749. But ἐκρένευκα, from

ἐκρέιν, could only mean, 'having escaped,' which seems inconsistent with the next verse. See *sup.* v. 920.

1153. Ἀρκὰς, οὐκ Ἀργεῖος. The Schol. quotes Suppl. 890, Ἀρκὰς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς παιδεύεται κατ' Ἀργος.

1155. Porson and Kirchhoff have δικέλλας, which is the reading of the best MSS. for δίκηλλαν. For βοᾶν τι or τινα see on Aesch. Cho. 394.

1157. For the metre compare Θεοκλύμενον μὲν ἄρσεν', Hel. 9. Herc. F. 1005, ὅς νιν φόνου μαργῶντ' ἐπέσχε.

1159. διεπάλυνε. 'Threw about the flakes of brain,' like meal or flour. Schol. εἰς λεπτὰ διέχεε.—Ὁμηρος, Ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας.

1160. ἄρτι οἰνωπὸν, just blooming with manhood's glow, πυρρός. Cf. Bacch. 438, οὐδ' ἥλλαξεν οἰνωπὸν γένυν. He was ἀνδρόπαις ἀνὴρ, Aesch. Theb. 528. See also Pers. 319, πυρσὴν γενεῖαδα ἔτεγγ' ἀμείβων χρώτα πορφυρέα βαφῇ. Schol. πυρρὰν, ξανθίζουσεν. But the colour of the cheek rather than of the beard seems meant.

1161. ἀποίσεται βίον. Compare Iph. A. 296, ᾧ τις εἰ προσαρμόσει βαρβάρους βάριδας, νόστον οὐκ ἀποίσεται. *Sup.* v. 595. The Schol. records a variant Μαινάλου χθόνα. Perhaps by 'the maid

τῇ καλλιτόξῳ μητρὶ Μαινάλον κόρη.
 ἐπεὶ δὲ τάσδ' εἰσεῖδεν εὐτυχεῖς πύλας,
 ἄλλας ἐπήγει παῖς σὸς, εἰπόμεν δ' ἐγώ.
 ὁρῶ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς 1165
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεον
 λιπεῖν ἐρίπνας φυγάδας· ἀλλὰ νιν πάλιν,
 κυναγὸς ὡσεὶ, παῖς σὸς ἐξαθροίζεται,
 πύργοις δ' ἐπέστησ' αὐθις. ἐς δ' ἄλλας πύλας 1170
 ἡπειγόμεσθα τοῦτο παύσαντες νοσοῦν.
 Καπανεὺς δὲ πῶς εἵποιμ' ἂν ὡς ἐμαίνετο ;
 μακραύχενος γὰρ κλίμακος προσαμβάσεις
 ἔχων ἐχώρει, καὶ τοσόνδ' ἐκόμπασε,
 μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς 1175
 τὸ μὴ οὐ κατ' ἄκρων Περγάμων ἐλεῖν πόλιν.
 καὶ ταυθ' ἄμ' ἡγόρευε καὶ πετρούμενος
 ἀνείρφ' ὑπ' αὐτὴν ἀσπίδ' ἐλίξας δέμας,
 κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα.
 ἤδη δ' ὑπερβαίνοντα γεῖσα τειχέων 1180
 βάλλει κεραυνῷ Ζεὺς νιν· ἐκτύπησε δὲ
 χθών, ὥστε δεῖσθαι πάντας· ἐκ δὲ κλιμάκων
 ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,

of Maenalus' the poet meant, 'the huntress on mount Maenalus' in Arcadia, not 'the daughter of Maenalus,' as Apollodorus says, from this passage. For Aeschylus calls her μήτηρ ὀρεσκόος, Theb. 527.

1163. *ἐπεὶ δὲ κτλ.* It was the care of Eteocles, like a good general, to attend to τὸ νοσοῦν τειχέων, v. 1097. Cf. v. 1171.—*εἰπόμεν ἐγώ*, viz. as παρασπιστής, v. 1073.

1168. *ἐπάλξεον ἐρίπνας*, the heights of the battlements, or perhaps, the towers rising above them. Electr. 210, *οὐρέας ἂν ἐρίπνας*.

1169. *ἐξαθροίζεται*. 'Rallies them,' recalls them in a body from the rout, and makes them again take their places on the towers.—*νοσοῦν*, see Hel. 1607.

1171. Schol. *τοῦτο τὸ μέρος παύσαντες δυστυχοῦν καὶ κακῶς ἔχον*.

1175. The boast of Capaneus is closely

copied from Aesch. Theb. 422, *θεοῦ τε γὰρ θέλοντος ἐκέρπειν πόλιν καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς ἔριν πέδω σκήψασαν ἐκποδὼν σχεθεῖν*.

1176. *κατ' ἄκρων Περγάμων*. Another form of *κατάκρας*, as the Schol. observes, 'From the top of the citadel downwards' describes the demolition commencing from the upper part.

1177. Cf. Bacch. 1082, *καὶ ταυθ' ἄμ' ἡγόρευε, καὶ πρὸς οὐρανὸν καὶ γαίαν ἐστῆριζε φῶς σεμνοῦ πυρός*.

1178. *ἀνείρπει*, *adscendebat*.

1179. *κλίμακος*. It is best to take this as depending on *ἐνηλάτων*. The latter word, here the same as *κλιμακῆρες* in Hel. 1570, 'the rounds of a ladder,' in Hipp. 1235 are 'the linch-pins' of a chariot. Schol. *περιφραστικῶς δὲ ἐνήλατα, ὅπου ἐπιβαίνομεν ἢ τὰς βάσεις τῶν ἐνηλάτων τῆς κλίμακος*.

1183. The effects of lightning are not,

- κόμαι μὲν εἰς Ὀλυμπον, αἶμα δ' ἐς χθόνα,
 χεῖρες δὲ καὶ κῶλ' ὥς κύκλωμ' Ἰξίονος 1185
 εἰλίσσεται· ἐς γῆν δ' ἔμπυρος πίπτει νεκρός.
 ὥς δ' εἶδ' Ἀδραστος Ζῆνα πολέμιον στρατῶ,
 ἔξω τάφρου καθίσεν Ἀργείων στρατόν.
 οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας
 ἰδόντες ἐξήλαντον ἀρμάτων ὄχους 1190
 ἱππῆς, ὀπλιταί τ' εἰς μέσ' Ἀργείων ὄπλα
 ξυνῆψαν ἔγχη, πάντα δ' ἦν ὁμοῦ κακά·
 ἔθνησκον, ἐξέπιπτον ἀντύγων ἄπο,
 τροχοὶ τ' ἐπήδων ἄξονές τ' ἐπ' ἄξοσι,
 νεκροὶ δὲ νεκροῖς ἐξεσπαρέοντο ὁμοῦ. 1195
 πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς
 ἐς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχῆς
 ἔσται τὸ λοιπὸν ἦδε γῆ, θεοῖς μέλει·
 [καὶ νῦν γὰρ αὐτὴν δαιμόνων ἔσωσέ τις.]
 XO. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1200
 γνῶμην ἔχουσιν, εὐτυχῆς εἶην ἐγώ.

as Hermann observes, such as the poet describes them, on non-rigid substances. This therefore is a poetical hyperbole.

1188. καθίσεν L. Dindorf for καθεῖσεν. The ε has no place in an aorist, where the ι is long by nature (καθίζειν), as appears from the analogy of *sido* and *sedes*. The quantity of the ι is shown by the accent of the imperfect, ἴζειν.

1189. οἱ παρ' ἡμῶν is not, as Klotz teaches, simply 'nostri,' but it is shortly put, by a well-known idiom, for οἱ παρ' ἡμῖν ἐξήλαντον ὄχους παρ' ἡμῶν. See Agam. 521. Musgrave proposed ὄχοι, which would further require ἱππῆς δ' ὀπλιταί τ' κτλ.

1191. ὄπλα, for ὀπλίτας. The horsemen drove out the cars, and the heavy infantry engaged each other at the point of the spear. The lines following seem borrowed from the disasters of a chariot-race.

1196. ἔσχομεν, Schol. διεκωλύσαμεν. The action is not yet decisive, though a check has been given. Cf. 1230.

1199. If this verse be genuine, (and it is only found in three of the good MSS., and not in any of the early editions,) there is an ellipse of this kind, ('and we

are hopeful that matters *will* be well for the future,) for now also' &c. Porson, Hermann, W. Dindorf, and Klotz reject it; but there is a fair probability of its being genuine.

1200. ἀμείνονα γνῶμην, better sentiments towards the two rival brothers; 'then,' says the chorus, 'I should be happy.' This is a notable instance of the omission of ἄν. Cf. Aesch. Ag. 535. 1347. Cho. 585. Herc. F. 1417. Hel. 991. τί ταῦτα; δακρύοις εἰς τὸ θῆλυ τρεπόμενος ἐλεεινὸς εἶην μᾶλλον ἢ δραστήριος, where the old reading was ἐλεεινὸς ἦν or ἦν ἄν. Here Hermann gives an unknown form, εὐτυχῆς ἄν εἰν ἐγώ, on the analogy of the contraction admitted in the other persons, εἶμεν, εἴτε, εἴτην &c. Kirchhoff conjectures εὐτυχῆσεν, οἷδ' ἐγώ. Perhaps however the same wish is expressed as *sup.* 236, 'may I (on my part too) be lucky,' in being released from the fear of being made captive. Between ἔχουσιν and ἔχοιεν the MSS. are equally balanced, and Hermann prefers the latter, which means, 'if the gods were but better disposed to the brothers, then should I be happy.' Porson says, "ἔχοιεν sine sensu Ald."

- ΙΟ. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·
 παῖδές τε γάρ μοι ζῶσι κἀκπέφευγε γῇ.
 Κρέων δ' ἴοικε τῶν ἐμῶν νυμφευμάτων
 τῶν τ' Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν 1205
 παιδὸς στερηθεὶς τῇ πόλει μὲν εὐτυχῶς,
 ἰδία δὲ λυπρῶς. ἀλλ' ἀνελθέ μοι πάλιν,
 τί τὰπὶ τούτοις παῖδ' ἐμῷ δρασείετον.
- ΑΓ. ἔα τὰ λοιπά· δεῦρ' αἶε γὰρ εὐτυχεῖς.
- ΙΟ. τοῦτ' εἰς ὑποπτον εἶπας· οὐκ ἑατέον. 1210
- ΑΓ. μειζόν τι χρήζεις παῖδας ἢ σεσσωμένους ;
- ΙΟ. καὶ τὰπίλοιπά γ' εἰ καλῶς πρᾶσσω κλύειν.
- ΑΓ. μέθες μ'· ἔρημος παῖς ὑπασπιστοῦ σέθεν.
- ΙΟ. κακόν τι κεύθεις καὶ στέγεις ὑπὸ σκότῳ.
- ΑΓ. κοῦκ ἂν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1215
- ΙΟ. ἦν μή γε φεύγων ἐκφύγῃς πρὸς αἰθέρα.
- ΑΓ. αἰαῖ· τί μ' οὐκ εἵσας ἐξ εὐαγγέλου

1205. ἀπολαῦσαι, to have experienced the consequences of.—ἀνελθε, 'recount,' διήγησαι.

1210. εἰς ὑποπτον, so as to excite suspicion. In dwelling on *present* good fortune, but shunning the mention of the future, Jocasta perceives something is suppressed. Compare El. 345, ὦ φίλτατ', εἰς ὑποπτα μὴ μὀλῃς ἐμοί.

1213. παῖς σέθεν κτλ. 'Your son is wanting his attendant; I must go.' Cf. v. 1074. 1164.

1215. Most of the editions, after Porson, give οὐκ ἂν γε, but the majority of the good MSS., with Aldus, have κοῦκ ἂν γε. Hermann says the καὶ is out of place, because it virtually admits that the speaker does withhold some evil. This is the force of it; and if it were not so, the γε itself would be also out of place. He says, in effect, 'There is some evil behind, but you must not expect me to tell it.' Hence there is no reason either for rejecting καὶ, or for doubting the combination ἂν γε, which is apparent rather than actual, the γε exerting its usual force in the general reply, 'Yes, and I am not likely to tell what is bad close upon your successes.' Compare Orest. 784. Heracl. 966, and the note there. For the doctrine implied, of not mixing up bad with good, see on Ion

246. Porson, misled by a false reading in Iph. A. 814, thinks we might read οὐκ ἂν σε λέξαιμ', "accipiendo σε pro σοι." Scholfield suggests, οὐκ ἂν τι λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακόν. He appears right in defending ἦν μή γε in the next verse against Porson's reading, from some MSS., ἦν μή με. He compares, as does Klotz, Orest. 1593, ἀλλ' οὐτι χαίρων, ἦν γε μὴ φεύγῃς περὶ σοῖς. Here the γε is more essential to the sense than με. 'Yes, but you shall, unless' &c. Jocasta stops and detains the messenger, who has turned to go.

1217—1269. There is much in this speech which sounds strange to an ear well practised in the style of Euripides, e.g. the adjective νεκρὸς in v. 1235, and ἔσταν in v. 1246. It is not unlikely that from v. 1221 to v. 1253 is an addition to the play, although by an early and not unskilful hand. The addition was made, perhaps, to give uniformity with the next messenger's speech, which at v. 1427 has a secondary narrative about the suicide of Jocasta.

1217. Compare Aesch. Agam. 619, εὐφημον ἡμᾶρ οὐ πρέπει κακαγγέλω γλώσσῃ μαινεῖν.—ἀλλὰ μηνῦσαι, sc. ἀναγκάζεις, implied by the context. So Orest. 899, οὗτος κτανεῖν μὲν οὔτε σ' οὔτε σύγγονον εἶα, φυγῇ δὲ ζημιούντας εὐσεβεῖν.

φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά ;
 τὼ παῖδε τὼ σὼ μέλλετον, τολμήματα
 αἴσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ· 1220
 [λέξαντες Ἀργείοισι Καδμείοισι τε
 ἐς κοινὸν οἶον μήποτ' ὄφελον λόγον.
 Ἔτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς
 πύργου, κελεύσας σῖγα κηρύξαι στρατῷ·
 ἔλεξε δ', ὦ γῆς Ἑλλάδος στρατηλάται 1225
 Δαναῶν ἀριστῆς, οὔπερ ἦλθες ἐνθάδε,
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν
 ψυχὰς ἀπεμπολᾶτε μήθ' ἡμῶν ὕπερ.
 ἐγὼ γὰρ αὐτὸς τόνδε κίνδυνον μεθεῖς
 μόνος συνάψω συγγόνῳ τῷμῳ μάχην· 1230
 καὶ μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος,
 ἡσσωμένος δὲ τῷδε παραδώσω ἡμῶν.
 ὑμεῖς δ' ἀγῶν' ἀφέντες Ἀργεῖοι χθόνα
 νίσσεσθε βίον μὴ λιπόντες ἐνθάδε.
 Σπαρτῶν τε λαὸς ἅλις, ὅσος κεῖται νεκρός. 1235
 τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος
 ἐκ τάξεων ὥρουσε ἀπῆναι λόγους.
 πάντες δ' ἐπερρόθησαν Ἀργεῖοι τάδε
 Κάδμου τε λαὸς, ὡς δίκαι' ἡγούμενοι.

1223. ἐπῆρξε, Schol. ἤρξατο τοῦ λόγου. For ἀπὸ, where ἐπὶ might be expected, see v. 1009. Or. 116.

1226. This verse, the Scholiast tells us, ἐν πολλοῖς ἀντιγράφοις οὐ φέρεται. It is retained in most of the editions, but Nauck and Kirchhoff omit it.

1229. μεθεῖς, 'giving up,' 'disregarding.' This is an unusual sense of the verb, which properly means *omit*.

1232. For μόνος we should perhaps read λαβεῖν. There are variants μόνῳ, δόμον, πόλιν, and πάλιν. The distich itself might well be omitted.

1233. Ἀργεῖοι is the reading of nearly all the good MSS. The common reading is Ἀργεῖαν. The imperative νίσσεσθε is a form which Euripides was not very likely to use; still less χθόνα νίσσεσθε for ἐς πατρίδα. The same must be said of the unusual phrase βίον λιπεῖν ἐνθάδε.

1235. If any indication were wanting, that these verses are not from Euripides, it would be supplied by the incorrect use of νεκρός as an adjective. Aldus indeed, and the editions generally after Porson, give θανῶν, which is a mere gloss. Valckenaer, followed by Nauck and W. Dindorf, omits the verse. Kirchhoff punctuates it thus, σπαρτῶν τε λαὸς ἅλις, ὅσος κεῖται νεκρός. But Euripides would certainly have preferred ὅσοι κεῖνται νεκροί. Moreover, the good copies give δς in place of the Aldine ὅσος.

1237. ὥρουσε. This is not a common Attic word; but we have πῆδημ' ὀρούσαι in Aesch. Ag. 799.

1238. Neither ἐπιρροθεῖν τι nor ὡς δίκαια ἡγεῖσθαι is according to Attic usage. Cf. Hec. 553. To construe τάδε δίκαια ἡγούμενοι is against the order of the words.

ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταιχμίους 1240
 ὄρκους συνῆψαν ἐμμένειν στρατηλάτας.
 ἤδη δ' ἔκρυπτον σῶμα παγχάλκοις ὄπλοις
 δισσοὶ γέροντος Οἰδίπου νεανίαι·
 φίλοι δ' ἐκόσμου τῆσδε μὲν πρόμον χθονὸς
 Σπαρτῶν ἀριστῆς, τὸν δὲ Δαναῖδων ἄκροι. 1245
 ἔσταν δὲ λαμπρῶ, χρῶμά τ' οὐκ ἠλλαξάτην,
 μαργῶντ' ἐπ' ἀλλήλοισιν ἰέναι δόρυ.
 παρεξιώντες δ' ἄλλος ἄλλοθεν φίλων
 λόγοις ἐθάρσυνόν τε κάξηύδων τάδε·
 Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας 1250
 τρόπαιον, Ἄργει τ' εὐκλεᾶ δοῦναι λόγον·
 Ἐτεοκλέα δ' αὖ, Νῦν πόλεως ὑπερμαχεῖς,
 νῦν καλλίνικος γενόμενος σκήπτρων κρατεῖς.
 τὰδ' ἡγόρευον παρακαλοῦντες ἐς μάχην.
 μάντιες δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς 1255
 ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,
 ἄκραν τε λαμπάδ', ἣ δυοῖν ὄρους ἔχει,
 νίκης τε σῆμα καὶ τὸ τῶν ἡσσωμένων.]
 ἀλλ', εἴ τιν' ἀλκὴν ἦ σοφοὺς ἔχεις λόγους,

1240. ἐπὶ τοῖσδε. 'On these terms.' See Alc. 375, and Il. iii. 270 seqq.

1241. ἐμμένειν στρατηλάτας, 'for the generals to abide by.' This is the reading which has most authority; but Flor. 2, with the Schol., has στρατηλάται, which is commonly received, though στρατηλάταις (l. —as) is given as a variant by the Schol., and —as by a correction in one of the best MSS. Kirchhoff adopts ἐμμενέιν, with W. Dindorf, after Emsley. Klotz renders it, "ut duces utriusque exercitus obligarentur servare has pactiones." Nauck also reads ἐμμενέιν στρατηλάται.

1246. ἔσταν for ἔστησαν seems doubtful in a senarius. See on 824.

1249. Porson gives λόγοισι θαρσύνοντες ἐξηύδων τάδε, with Aldus; and so some of the good MSS., either as a variant or in the text.

1250. βρέτας τρόπαιον, an image in honour of Zeus τρόπαιος, occurs also *inf.* v. 1473. Heracl. 937.

1255—8. The meaning of these verses

has been disputed. Valckenaer and Hermann conclude, that ἐμπύροι ἀκμαί are the points or tips of the flame arising from the burning victim; ῥήξεις the cleaving or dividing of the forked flashes; ὑγρότης either the μυδῶσα κηκίς of Soph. Antig. 1008, or the lambent and downward-tending flexure of the flame, which was *unfavourable*, as opposed to the upright direction of it; and the ἄκρα λαμπάς, the tip of the torch-light, which portended either victory or defeat according as it burned brightly and steadily, or otherwise. Hermann moreover says that ῥήξεις ὑγρότητα ἐναντίαν is to be construed together, *fissus in diversa sinuosis flexibus ignis*; but this is extremely harsh. The kind of divination mentioned seems Roman rather than Greek in its character.

1256. ἐνώμων, 'observed.' Aesch. Theb. 25, ἐν ὧσι νωμῶν καὶ φρεσὶν πυρὸς δίχα χρηστηρίους ὄρνιθας.

1258. τὸ has as much authority as τὰ, and is better in respect of sense.

- ἡ φίλτρ' ἐπώδων, στεῖχ', ἐρήτυσον τέκνα 1260
 δεινῆς ἀμίλλης, ὥς ὁ κίνδυνος μέγας.
 [καὶ τᾶθλα δεινὰ δάκρυά σοι γενήσεται,
 δισσοῖν στερεΐσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν.]
- ΙΟ. ὦ τέκνον, ἔξελθ' Ἀντιγόνη δόμων πάρος· 1265
 οὐκ ἐν χορείαις οὐδὲ παρθελεύμασι
 νῦν σοι προχωρεῖ δαιμόνων κατάστασις.
 ἀλλ' ἄνδρ' ἀρίστῳ καὶ κασιγνήτῳ σέθεν
 ἐς θάνατον ἐκνεύοντε κωλύσαι σε δεῖ
 ξὺν μητρὶ τῇ σῇ μὴ πρὸς ἀλλήλοιν θανεῖν.
- ΑΝ. τίν', ὦ τεκοῦσα μήτηρ, ἔκπληξιν νέαν 1270
 φίλοις αὐτεῖς τῶνδε δωμάτων πάρος ;
- ΙΟ. ὦ θύγατερ, ἔρρει σῶν κασιγνήτων βίος.
- ΑΝ. πῶς εἶπας ; ΙΟ. αἰχμὴν ἐς μίαν καθέστατον.
- ΑΝ. οἱ γὰρ, τί λέξεις, μήτηρ ; ΙΟ. οὐ φίλ', ἀλλ' ἔπον.
- ΑΝ. ποῖ, παρθενωῖας ἐκλιποῦσ' ; ΙΟ. ἀνὰ στρατόν. 1275
- ΑΝ. αἰδούμεθ' ὄχλον. ΙΟ. οὐκ ἐν αἰσχύνῃ τὰ σά.
- ΑΝ. δράσω δὲ δὴ τί ; ΙΟ. συγγόνων λύσεις ἔριν.
- ΑΝ. τί δρῶσα, μήτηρ ; ΙΟ. προσπίπτουσ' ἐμοῦ μέτα.
- ΑΝ. ἡγοῦ σὺ πρὸς μεταίχμι', οὐ μελλητέον.
- ΙΟ. ἔπειγ' ἔπειγε, θύγατερ· ὥς, ἣν μὲν φθάσω 1280
 παῖδας πρὸ λόγχης, οὐμὸς ἐν φάει βίος,

1262. This and the next verse are condemned by Valckenaer, whom W. Dindorf follows. Kirchhoff thinks the last only is interpolated, and reads ὥς ὁ κίνδυνος μέγας καὶ τᾶθλα δεινὰ δάκρυά σοι γενήσεται, and so Nauck edits. Porson, believing τᾶθλα to be a false crasis, because the α in ἄθλον (ἄεθλον) is long, gives κᾶπαθλα δεινὰ. But this alteration is rejected by subsequent editors. Hermann reads καὶ τᾶθλα δεινὰ, & δάκρυα κτλ. —In the next verse στερεΐσῃ is Reiske's correction for στερήσῃ.

1265. παρθελεύματα are here 'the employments of unmarried girls,' perhaps with especial reference to embroidery. Cf. Ion 1425, ὦ χρόνιον ἱστῶν παρθεύενμα τῶν ἐμῶν.—κατάστασις, the state, condition, or circumstances brought about by the gods. Matthiae compares the phrases ἐν σωπῇ, ἐν αἰσχύνῃ, ἐν ἀβρότῃ εἶναι, κείσθαι &c. The general

sense is, τὰ πράγματα οὐ νῦν προχωρεῖ σοι ὥστε ἐν χορείαις εἶναι κτλ.

1268. ἐκνεύοντε is somewhat strangely used for παραπεπομένω, 'going out of their way,' 'finding escape out of their difficulty by causing death.' Cf. v. 920. Iph. T. 1330. There is much that is unusual in the composition of this dialogue.

1280. With φθάσω we may supply κωλύουσα.

1281. After this verse nearly all the good MSS. add ἣν δ' ὑστερήσῃς, οἰχόμεσθα, κατθανεῖ, which had before occurred, as v. 976. But a note in one of these copies states that ἐν πολλοῖς οὐ φέρεται. Klotz defends it, but we can hardly suppose κατθανεῖ here used for 'you will be undone,' while συνθανοῦσα bears its literal sense in the very next verse.—Jocasta and Antigone here leave the stage, and the chorus express

- θανοῦσι δ' αὐτοῖς συνθανοῦσα κείσομαι.
 ΧΟ. αἰαῖ αἰαῖ· στρ.
 τρομερὰν φρίκα τρομερὰν φρέν' ἔχω· 1285
 διὰ σάρκα δ' ἔμην
 ἔλεος ἔλεος ἔμολε ματέρος δειλαίας.
 δίδυμα τέκεα πότερος ἄρα πότερον αἰμάξει,
 ἰὼ μοι πόνων,
 ἰὼ Ζεῦ, ἰὼ γὰρ, 1290
 ὁμογενῇ δέραν, ὁμογενῇ ψυχὰν
 δι' ἀσπίδων, δι' αἱμάτων ;
 τάλαιν' ἐγὼ, τάλαινα,
 πότερον ἄρα νέκυν ὀλόμενον ἀχήσω ; 1295
 φεῦ δᾶ φεῦ δᾶ,
 δίδυμοι θήρες, φόνιαι ψυχαί,
 δορὶ παλλόμεναι
 πέσσεα πέσσεα δαί' αὐτίχ' αἰμάζετον. [1300
 τάλανες, ὃ τι ποτὲ μονομάχον ἐπὶ φρέν' ἠλθέτην,
 βοᾷ βαρβάρῳ
 ἱακχὰν στενακτὰν
 μελομένην νεκροῖς δάκρυσι θρηνήσω.
 σχεδὸν τύχα πέλας φόνου·

their apprehensions about the coming contest, and their sympathy for the mother.

1287—8. *ματέρος* for *ματρὸς* is required by the metre, which in both these verses consists of a resolved iambus and a double dochmiac. The middle syllable of *δειλαίας* is pronounced short.

1288. *πότερος* is added, as *ἕκαστος* often is, as an exegesis of a preceding plural. Perhaps we should read *πρότερον*, 'which will kill the other first?' Cf. Soph. Trach. 947, *πότερα πρότερον ἐπιστένω*; Ar. Eccl. 1082, *πότερας προτέρας οὖν κατελάσας ἀπαλλαγῶ*; The construction is rather complicated, especially as *δέραν* and *ψυχὰν* are exegetical accusatives after *πότερον*, as if *ἀφαιρήσεται* were the sense intended. Schol. *τοῦτο τινὲς σολοικισμὸν ἡγήσαντο* ἔδει γὰρ εἰπεῖν, *διδύμων τεκέων*.

1295. *ἀχήσω* W. Dindorf for *ἱαχῶ*, by which change the verse becomes dimeter dochmiac.

1297. Kirchhoff suggests *φορίᾳ* *ψυχῇ*,

which would further require *δορὶ παλλόμενοι*. However, the *ψυχή* itself is more properly said *πάλλεσθαι*, to palpitate with the desire of the spear, 'to be excited by the fray.' Schol. *ἐπὶ πόλεμον κινήθεισαι*.

1299. *αἰμάσσειν πέσος*, for *πίπτοντος σῶμα*, is a sufficiently bold phrase. A more common word in this sense is *πτῶμα*.—For *ὃ τι ποτὲ* cf. Electr. 1160, *τλάμων πόσις, ὃ τι ποτὲ τὰν τάλαιναν ἔσχευε κακόν*. Here we may supply *θέλοντε*.

1303. By adding *μελομένην νεκροῖς* she expresses that her strain will be a dirge, and not a strain of joy.—*ἱακχὰν* Musgrave for *ἱαχὰν*. In some copies *στενακτὰν* is put first, in others last, in some altogether omitted, and in Flor. 2 it comes before *ἐπὶ φρέν'*. Kirchhoff shows that all these variants arose from the word being omitted in the text, and supplied in the margin of the archetypus.

1304. Hermann, after Porson, adopts

κρινεῖ φάος τὸ μέλλον. 1305
 ἄποτμος ἄποτμος ὁ φόνος ἔνεκ' Ἑρινύων.
 ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῇ
 πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας
 γόους.

KP. οἶμοι, τί δράσω ; πότερ' ἔμαντὸν ἦ πόλιν 1310
 στένω δακρύσας, ἣν περίξ ἔχει νέφος
 τοιοῦτον ὥστε δι' Ἀχέροντος ἰέναι ;
 ἐμός τε γὰρ παῖς γῆς ὅλῳλ' ὑπερθανὼν
 τοῦνομα λαβὼν γενναῖον, ἀνιαρὸν δ' ἐμοί·
 ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἐλὼν 1315
 αὐτοσφαγῇ δύστηνος ἐκόμισ' ἐν χερσίν,
 βοᾷ δὲ δῶμα πάν· ἐγὼ δ' ἦκω μετὰ
 γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
 λούσῃ προηθήταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.

a conjecture of Scaliger's recorded by Barnes, *σχεδὸν τύχα, πέλας φόνος*. The common reading seems just as good; "*paene fortuna prope caedem est*," as Klotz renders it.

1305. *κρινεῖ φάος τὸ μέλλον* is ambiguous, since τὸ μέλλον may be either nominative or accusative, and neither φάος alone nor (as Klotz contends) φάος τὸ μέλλον can easily mean 'this day.' Hermann reads *κρινεῖ ξίφος τὸ μέλλον*. Schol. ἡ παρεστῶσα ἡμέρα διδάξει τὸ πέρας, καὶ τὸ μέλλον, ἡγουν τὸ ἀποβησόμενον.

1306. *ἄποτμος*, here for *δύσποτμος*. 'Disastrous will be their fate, if a father's curse can make it so.' Schol. διὰ τὰς ἀρὰς τοῦ Οἰδípου, καὶ τὰς ἐφημέρους Ἑρινύς.

1307. *συννεφῇ*. Cf. Electr. 1078, *συννεφούσαν ὄμματα*.

1309. Aldus and one of the good MSS. give *λόγους*.

1310. Enter Creon with attendants bearing the mangled remains of his son Menoeceus.

1312. Kirchhoff considers this verse spurious. Some MSS. give *τοσοῦτον*, and most give *ἰέναι*. Here *ἰέναι* is used intransitively, as occasionally *ρίπτειν*. Cf. Pers. 472. If we omit the verse, *νέφος* is rather vaguely employed for 'the troubles of war.' The Schol. however, in explaining it *πλήθος τῶν πολέμων*, makes no mention of the following

verse.

1313. *ἐμός τε γάρ*. He was going to add, *καὶ νῦν κινδυνεύει πόλιν*, or something to that effect.—The *ι* in *ἀνιαρὸς*, (though in *ἀνία* the *ι* is long, as Porson observes,) is here and in Orest. 230, short after the epic use, as *αἱ αἱ Ἑρως ἀνιαρὲ*, in Theocritus.—*κρημνῶν κτλ.*, cf. v. 1010. Schol. *δεῖ νοεῖν ἔσω τῶν τειχέων τὸν σηκὸν τοῦ δράκοντος εἶναι· πῶς γὰρ εἶχε τὸ σῶμα ἀναλαβεῖν ὁ Κρέων, τῶν πολεμίων παρακαθημένων; ἀπὸ δὲ τοῦ τείχους ἔρριπεν ἑαυτὸν ὁ παῖς, εἰς ἐπίδειξιν τῆς ὑπὲρ τῆς πατρίδος προθυμίας*.

1318. *γέρων* is interposed between the preposition and its case on account of *γραῖαν*. Cf. Bacch. 193, *γέρων γέροντα παιδαγωγήσω σ' ἐγώ*. Or perhaps *ἦκω μετὰ* here = *μεθήκω*. Some of the later transcribers introduced a gloss found in the Aldine and other copies, *ἦκω μεταστέλλων ἀδελφὴν γραῖαν Ἰοκάστην*. Hermann thinks *μετὰ* rather than *στέλλων* is the interpolation; and he edits thus, *ἐγὼ δ' ἦκω στελὼν γέρων ἀδελφὴν κτλ.*

1319. Compare Hec. 613, *ὡς παῖδα λουτροῖς τοῖς πανστράτοις ἐμήν—λούσω προθῶμαί τ'*. Photius in v. πρόθεσις: *τὸ τὸν νεκρὸν προθεῖναι· προετίθεσαν δὲ πρὸ τῶν θυρῶν, ὥστε φανερὸν γίνεσθαι ὅτι οὐκ ἐξ ἐπιβουλῆς τινὸς ἀνήρηται*. This explains the allusion in Alcest. 90. 99. Hence *κλαύση*, the reading of Flor. 2, has the less probability.

- τοῖς γὰρ θανούσι χρή τὸν οὐ τεθνηκότα 1320
 τιμὰς διδόντα χθόνιον εὖσεβεῖν θεόν.
 XO. βέβηκ' ἀδελφῇ σῇ, Κρέων, ἔξω δόμων,
 κόρη τε μητρὸς Ἀντιγόνη κοινῶ ποδί.
 KP. ποῖ καπὶ ποῖαν συμφορὰν, σήμαινέ μοι.
 XO. ἤκουσε τέκνα μονομάχῳ μέλλειν δορὶ 1325
 εἰς ἀσπίδ' ἤξειν βασιλικῶν δόμων ὕπερ.
 KP. πῶς φῆς; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ
 οὐκ ἐς τόδ' ἦλθον ὥστε καὶ τὰδ' εἰδέναι.
 XO. ἀλλ' οἴχεται μὲν σὴ κασιγνήτῃ πάλαι
 δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέων, 1330
 ἤδη πεπράχθαι παισὶ τοῖσιν Οἰδίπῳ.
 KP. οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,
 σκυθρωπὸν ὄμμα καὶ πρόσωπον ἀγγέλου
 στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.
 ΑΓ. ὦ τάλας ἐγὼ, τίν' εἶπω μῦθον ἢ τίνας λόγους; 1335
 KP. οἰχόμεσθ' οὐκ εὐπροσώποις φροιμίοις ἄρχει λόγου.
 ΑΓ. ὦ τάλας, δισσωῶς αὐτῷ μεγάλα γὰρ φέρω κακὰ

1320.—1. Quoted by Stobaeus, Fl. cxxv. 9. For *εὖσεβεῖν* Porson and others give *εὖ σέβειν*. But *εὖσεβεῖν τινα* is used like *ἀλιτέσθαι τινά*, 'to sin against one.' See on Aesch. Ag. 329. Troad. 85. Schol. *τιμᾶν τὸν χθόνιον θεόν*.

1322. The Aldine reading, *δόμων ἔξω*, Κρέων, has been corrected by Kirchhoff after Brunck, the best MSS. giving Κρέων ἔξω δόμων.

1323. *κοινῶ ποδί μητρὸς* appears to be the syntax meant, for *ἀκολουθοῦσα μητρί*.

1324. After this verse Kirchhoff marks the loss of one verse, on account of the stichomythia, which here proceeds in couplets.—*ἐπὶ*, lit. 'in quest of what adventure?' 'to meet what event?'

1326. *εἰς ἀσπίδα*, for *εἰς μάχην*, is very peculiar.

1327. *ἀγαπάζων*, 'while bestowing care upon.' For this use of *ἀγαπᾶν* see on Suppl. 764, *φαῖης ἂν, εἰ παρήσθ'*, *δτ' ἡγάπα νεκροῦς*, and Hel. 937.

1330. On *ἀγῶν περὶ ψυχῆς* see Orest. 847.

1332. For *τὸ μὲν* we might have expected *κακὸν*, or some similar epithet, or *τὸ γὰρ σημεῖον*. Supply, *τὸ δ' ἔργον οὕτω*

οἶδα. The sense is, 'I see the proof of it (the fatal encounter) in the sad looks of the messenger.'

1333. Porson, Hermann, and W. Dindorf adopt, and Kirchhoff is inclined to approve, *πρόσωψιν* for *πρόσωπον*, on account of the similar termination with *σκυθρωπὸν*. All the good copies however agree in *πρόσωπον*.

1336. Porson and Hermann give *οἰχόμεσθ'* to the messenger, after Valckenaer. This seems a needless change, as *ὦ τάλας* are the ominous words alluded to by Creon. Klotz observes, that the repetition of *ὦ τάλας* alone proves that this was the expression which had caused the alarm, and not *οἰχόμεσθα*. For *ἄρχει* the MSS. and edd. give *ἄρχῃ*, corrected by Valckenaer.

1337. "Quum disσωῶς αὐτῷ dicit nuntius, non fratrum duorum mortem, sed fratrum et Jocastae in mente habet." Hermann. All the messenger means is, 'I say *ὦ τάλας* twice.' But Hermann observes that *μεγάλα κακὰ* mean the death of Jocasta (cf. v. 1427) over and above that of her sons; and he assigns the first part of the next verse to the messenger, instead of Creon, to

πρὸς πεπραγμένοισιν ἄλλοις πῆμασιν. ΚΡ. λέγεις
δὲ τί;

ΑΓ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον.

ΚΡ. αἰαῖ

μεγάλα μοι θροεῖς πάθεα καὶ πόλει, 1340

ΧΟ. ὦ δῶματ' εἰσηκούσατ' Οἰδίπου τάδε;

[ΚΡ. παίδων ὁμοίαις συμφοραῖς ὀλωλότων.]

ΧΟ. ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν.

ΚΡ. οἴμοι ξυμφορᾶς βαρυντομωτάτας,

οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ. 1345

ΑΓ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.

ΚΡ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα;

ΑΓ. τέθνηκ' ἀδελφῇ σὴ δυοῖν παίδοι μετὰ.

ΧΟ. ἀνάγετ' ἀνάγετε κωκυτὸν, 1350

† ἐπὶ κάρᾳ τε λευκοπήχεις κτύπους χεροῖν.

ΚΡ. ὦ τλῆμον, οἶον τέρμον', Ἰοκάστη, βίου
γάμων τε τῶν σῶν Σφιγγὸς αἰνιγμοὺς ἔτλης.
πῶς καὶ πέπρακται διπτύχων παίδων φόνος

whom it is commonly given with an interrogation.—Porson, following Valckenaer and Brunck, reads πρὸς πεπραγμένοισιν ἄλλα πῆμασιν λέγεις ἔτι; where ἄλλα is in place of their ἄλλο.

1341—2. These verses, commonly given to the messenger, are distributed by Hermann as above. Kirchhoff, with one of his MSS., assigns them to Creon, but thinks v. 1342 is an interpolation, and so Nauck. If the chorus take any part at all in this place, (and all assign to it v. 1343,) it was most fitting that they should speak *two* verses, addressing the family with whom they had no other connexion than that of sympathy, and replied to in two verses by Creon, who is the person now in need of their consolation.

1343. ἐκδακρῦσαι rests on but little authority, though most editions retain it from the Aldine. The best MSS. give ὥστε δακρῦσαι. Kirchhoff reads ὥστ' ἂν δακρῦσαί γ', after Hartung. But ἂν is not rightly placed, except it follows the emphatic word (Donaldson, Gr. Gr. § 508). Either ἐνδακρῦσαι or ἐκδακρῦσαι seems likely to be right.—For ἐτύγχανεν most MSS. give ἐτύγχανον, resulting

perhaps from the plural εἰσηκούσατε in v. 1341.

1351. This verse, which should be dochmiac, is corrupt. Perhaps ἀναγε —κτύπους ἐπιβαλοῦ χεροῖν. Kirchhoff would read, ἀναγ' ἀναγε κωκυτὸν ἐπὶ κρᾶτα λευκοπήχεις κτύπους [τιθεμένα] χεροῖν. Hermann edits thus; ἀνάγετ', ἀνάγετ', ἔ, κωκυτὸν, χεροῖν | ἐπὶ κάρᾳ τε λευκοπήχεις κτύπους. We might restore the dochmiac by simply omitting χεροῖν.

1353. Some copies give αἰνιγμοὺς τ', and Geel proposed αἰνιγμοῖς. But the phrase is a short one for οἷος τέρμων βίου, καὶ γάμων, ὃν ἔτλης, γέγονεν ὁ τῆς Σφιγγὸς αἰνιγμός. *Qualem finem vitae ac nuptiarum tuarum Sphingis aenigma habuisti*, Klotz. *Sphingis aenigma Jocestae attulit infelicem cum vitae tum nuptiarum finem*, Porson.

1354. Porson, in a good note on this passage, shows that καὶ πῶς implies an objection (rather, an ironical question,) and πῶς καὶ a desire to be informed, (i. e. a sincere question,) as Hec. 515, πῶς καὶ νιν ἐξεπράξατ'; ἀρ' αἰδούμενοι; Compare *sup.* v. 1347.

- ἀρὰς τ' ἀγώνισμ' Οἰδίπου, σήμαινέ μοι. 1355
- ΑΓ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονὸς
οἶσθ'· οὐ μακρὰν γὰρ τειχέων περιπτυχαὶ
ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα·
ἐπεὶ δὲ χαλκέοις σῶμ' ἐκοσμήσανθ' ὅπλοις
[οἱ τοῦ γέροντος Οἰδίου νεανίαι,] 1360
ἔστησαν ἐλθόντ' ἐς μέσον μεταίχμιον
[δισσῶ στρατηγῶ καὶ διπλῶ στρατηλάτα]
ὥς εἰς ἀγῶνα μονομάχου τ' ἀλκὴν δορός.
βλέψας δ' ἐς Ἄργος ἦκε Πολυνείκης ἀρὰς,
ᾧ πότνι Ἥρα, σὸς γὰρ εἰμ', ἐπεὶ γάμοις 1365
ἔζευξ' Ἀδράστου παῖδα καὶ ναίω χθόνα,
δός μοι κτανεῖν ἀδελφόν, ἀντήρη δ' ἐμὴν
καθαιματῶσαι δεξιὰν νικηφόρον.
[αἰσχιστον αἰτῶ στέφανον, ὁμογενῇ κτανεῖν.
πολλοῖς δ' ἐπήει δάκρυα τῆς τύχης ὄση, 1370
καὶ βλεψαν ἀλλήλοισι διαδόντες κόρας.]
Ἐτεοκλῆς δὲ Παλλάδος χρυσάσπιδος

1355. ἀρὰς ἀγώνισμα, the contest resulting from the curse.

1358. ὥστ' οὐχ. 'The circuit of the walls is not far enough away for you not to know all that is being done.' We might have expected ὥς μὴ οὐχ, as the Schol. appears indeed to have found, (as well as ἅπαντας for ἅπαντά σ'), οὐ μακρὰν εἶσιν, ὥστε μὴ οὐχὶ πάντας εἰδέναι τὰ δρώμενα. Another has ὥς μὴ πάντα σε εἰδέναι. But the vulgate is defended by Hel. 108, ὥστ' οὐδ' ἔχνος γε τειχέων εἶναι σαφές. See also Soph. El. 780. The present passage has created a difficulty to Mr. Shilleto (on Dem. Fals. Leg., Append. B. p. 204) and Dr. Donaldson, Gr. Gr. § 596 d., who says (without telling us how) that "we ought to restore the indicative." We cannot be sure that the passage is right, even though ὥστε οὐ is capable of defence. Something seems wanting to connect τὰ μὲν πρὸ πύργων with the affairs in the camp without, after this fashion; στρατοῦ δὲ πλῆθος ἀναμένει πόλεως πρόσω, in which case οὐχ ἅπαντα would be taken strictly together, 'so that you know not *all* that is being done, (but only part of it).' As it is, μὲν is

answered by ἐπεὶ δὲ in 1359.

1360. Kirchhoff considers this verse as repeated from 1243. The next but one is rejected by Porson, Nauck, and W. Dindorf after Valckenaer. Both seem to have been added to supply a nominative, which however is easily implied from v. 1354; Klotz and Hermann however maintain their genuineness.

1363. For μονομάχου τ' most MSS. give μονομαχοῦντ', and a variant μονόμαχόν τ' is recorded.

1366. Perhaps, ζεύξας Ἀδράστου παῖδα σὴν ναίω χθόνα. He had, as it were, resigned and abjured his native gods, and become a votary of the Argive Hera.

1369—71. These three verses are also omitted by Porson after Valckenaer. W. Dindorf too places them within brackets. Nauck encloses only 1370—1. Hermann and Klotz defend them; the former adopting Canter's plausible reading αἰτῶν for αἰτῶ, (by which the verse becomes part of the narrative and not part of the prayer,) and εὐχῆς for τύχης.

βλέψας πρὸς οἶκον ἡῦξάτ', ὦ Διὸς κόρη,
 δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερδὸς
 ἐς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, 1375
 κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.
 ἐπεὶ δ' ἀφείβη πυρσὸς ὥς Τυρσηνικῆς
 σάλπιγγος ἡχῇ, σῆμα φοινίου μάχης,
 ἦξαν δράμημα δεινὸν ἀλλήλοισι ἔπι·
 κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν 1380
 ξυνῆψαν, ἀφρῶ διάβροχοι γενειάδας·
 ἦσσον δὲ λόγχαις· ἀλλ' ὑφίζανον κύκλους,
 ὅπως σίδηρος ἐξολισθάνοι μάτην.
 εἰ δ' ὅμμ' ὑπερσχὸν ἵτυος ἄτερος μάθοι,
 λόγχην ἐνώμα στόματι προφθῆναι θέλων. 1385
 ἀλλ' εὖ προσήγον ἀσπίδων κεγχρώμασιν
 ὀφθαλμὸν, ἀργὸν ὥστε γίνεσθαι δόρυ.
 πλείων δὲ τοῖς ὀρώσιν ἐστάλασσ' ἰδρώς
 ἢ τοῖσι δρῶσι, διὰ φίλων ὀρρωδίαν.
 Ἔτεοκλῆς δὲ ποδὶ μεταψαίρων πέτρον 1390
 ἱχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος

1375. βαλεῖν ἔγχος ἐς τι, for ἀφείναι, is very unusual. The Greeks say βαλεῖν τινα λίθοις, *petere* rather than *jacere*. See on Here. F. 757.

1376. This verse occurred before at 756. In this place some critics defend, others reject it. Hermann contends that it seems almost necessary to modify and excuse so atrocious a wish as had just been expressed.

1377. πυρσὸς ὥς, like the torch at the lampadephoria, which was thrown as the signal to start, Ar. Ran. 132. Klotz prefers the old reading πυρσὸς, ὥς T. σ. ἡχῇ, and thinks that a torch was really thrown, which, in so far as it was a signal for a fight, the poet compares to the blast of a trumpet. The converse however is far more natural.

1379. δράμημα for δρόμημα is Cobet's correction, Var. Lect. p. 604.—ἀλλήλοισι, like τέλειεν τόξον ἐπὶ τι, Agam. 61. 354.

1380. After this verse Hermann inserts one from Gregory of Nazianzum, who quotes the present (I. ii. p. 28 D) with the addition, λαζὸν βλέποντες ἐμ-

πύροις τοῖς ὄμμασι, whence Valckenaer proposes to adopt it, giving ἐμπύροισιν. But Kirchhoff says, "versus à Gregorio petitus non est Euripidis, sed Gregorii."

1382. ἦσσον. 'They made a rush with their spears.' Homer so uses the dative with ἄσσειν in Il. viii. 88. xvii. 460.—κύκλοις, their circular shields, behind which they crouched or drew themselves up to avoid the lance aimed by the adversary, which thus glanced harmlessly off. Compare ὑφίζειν, Rhes. 730.

1385. στόματι, 'at his face,' as we say. The genitive however is more common, as θύρσους ἴσαν Πενθέως, Bacch. 1100.

1386. κεγχρώματα were small barred apertures left as spy-holes in the margin of the shields. Hesych. τὸν περὶ τὰς ἵτους τῶν ἀσπίδων κόσμον. And so one of the Scholiasts, who adds, τινὲς δὲ μικρὰς ὁπὰς περὶ τὴν ἵτυν, δι' ὧν ἐθεώοντο τοὺς ἐναντίους.

1390. μεταψαίρων, scraping away, trying to remove with his foot, a stonerolling loose under it; μεταφέρων, Hesychius. Cf. Prom. V. 402.

τίθησι· Πολυνείκης δ' ἀπήντησεν δορὶ
 πληγὴν σιδήρῳ παραδοθείσαν εἰσιδὼν,
 κνήμης τε διεπέρασεν Ἀργεῖον δόρυ·
 στρατὸς δ' ἀνηλάξαε Δαναῖδων ἅπας. 1395
 κὰν τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν
 ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους † βία
 διήκε λόγχην, κάπεδωκεν ἡδονὰς
 Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.
 ἐς δ' ἄπορον ἦκων δορὸς ἐπὶ σκέλος πάλιν 1400
 χωρεῖ, λαβὼν δ' ἀφήκε μάρμαρον πέτρον,
 μέσον δ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἀρης
 ἦν κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοι.
 ἔνθεν δὲ κώπας ἀρπάσαντε φασγάνων
 ἐς ταῦτόν ἦκον, συμβαλόντε δ' ἀσπίδας 1405
 πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
 καὶ πῶς νοήσας Ἑτεοκλῆς τὸ Θεσσαλὸν

1392. Cf. Il. iv. 468. Hes. Scut. H. 334, *ἐνθα κε γυμνωθέντα σάκευς ὑπο δαιδαλέοιο ὀφθαλμοῖσιν ἴδῃς, ἐνθ' οὐτάμεν ὀξεί χαλκῷ*.

1394. For *κνήμης* many give *κνήμην*. See v. 1398.—*δόρυ* is the nominative, not the accusative.

1397. *βία* is omitted in Kirchhoff's best MS. (Ven. a.), and he thinks it a conjectural addition in the rest. Probably we should read *ἐπι*, 'directed his spear against Polynices' breast,' and perhaps also *ἀφήκε*, *pectus hasta petebat*. Though *διέναι* (ἵημι) *τινά τι* is unusual, Porson does not seem justified in reading *λόγχη*. Cf. Aesch. Pers. 506, *ἡλίου κύκλος μέσον πόρον διήκε*, i. e. *ἀκτίνας*. Hermann, who contends that Eteocles could not have aimed at (nor, if he had, hit) his adversary's breast merely because he saw the shoulder exposed, gives *σπερχνά* for *στέρνα*. In truth, if the man had a spear *through his breast*, he could not have risen after it and fought with his sword. It seems best to take *στέρνα* in a somewhat laxer sense for the shoulder; by which both difficulties will be avoided. Klotz adopts the explanation of the Scholiast, *εἰς τὰ στέρνα τοῦ Πολυνείκους ἐπεμψε σὺν βίᾳ τὴν λόγχην*, which, while it recognizes *βία*, also confirms *ἐπι* as suggested above. If he did

not find *ἐπι*, he must have regarded *στέρνα* as the accusative of motion towards, whereas *διήκε στέρνων* would be more correct, if the actual piercing of his adversary were meant. Cf. v. 1092.

1400. The phrase *ἐπὶ σκέλος χωρεῖν*, 'to retire backwards a step,' literally 'to retire to (the support of) the leg,' viz. that leg which is behind, is well illustrated by Klotz from Xen. Cyr. vii. 5. 6, *ἀπῆσαν—ἐπὶ πόδα*, *ibid.* iii. 3. 69, *ἐπὶ πόδα ἀνάγειν*, and Anab. v. 2. 32, *ἐπὶ πόδα ἀνεχώρησαν*. Compare also Ar. Av. 383, *ἀναγ' ἐπὶ σκέλος*, and *χωρεῖν πρὺμναν* in Androm. 1120. Polynices had struck his spear into his brother's knee, and withdrawn it. (Cf. 1375.) Eteocles on the other hand had broken his spear-point in his adversary's shield; and now he breaks that adversary's spear-shaft by hurling a stone at it.—The adjectival use of *μάρμαρον* is to be observed.

1404. *ἐνθενδε* Porson and others, against the MSS. *ἐνθεν* is for *ἐντεῦθεν*, as *ἐνθα* for *ἐνταῦθα* in Aesch. Suppl. 33. Schol. *ἀπὸ τούτου δέ*. Perhaps *τοῦνθενδε*.

1406. *ἀμφιβάντε*, *dum circumaguntur*, Klotz.

1407. τὸ Θεσσαλὸν σόφισμα, 'that crafty trick of the Thessalians,' who were noted for cunning, deceit, and the practice of secret and other arts; see El. 815.

εἰσήγαγεν σόφισμ' ὁμιλία χθονός.
 ἐξαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου
 λαιὸν μὲν ἐς τοῦπισθεν ἀναφέρει πόδα 1410
 πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
 προβὰς δὲ κῶλον δεξιὸν δι' ὀμφαλοῦ
 καθήκεν ἔγχος, σφονδύλοις τ' ἐνῆρμοσεν.
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας
 ξὺν αἵματηραῖς σταγόσι Πολυνείκης πίτνει. 1415
 ὁ δ', ὡς κρατῶν δὴ καὶ νενικηκὼς μάχη,
 ξίφος δικῶν ἐς γαίαν ἐσκευλνέ νιν
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκέϊσε δέ.
 ὁ καὶ νιν ἔσφηλ'. ἔτι γὰρ ἐμπνέων βραχὺ,
 σώζων σίδηρον ἐν λυγρῷ πεσήμετι, 1420
 μόλις μὲν, ἐξέτεινε δ' εἰς ἥπαρ ξίφος
 Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών.
 γαίαν δ' ὁδὰξ ἐλόντες ἀλλήλοιον πέλας

Kirchhoff quotes Hesychius; Θετταλὸν σόφισμα, παροιμία ἐπὶ τῶν σοφιστομένων λεγομένη καὶ ἢ εὐθυμαχοῦντων. By ὁμιλία χθονός he means that Eteocles, living on the confines of Thessaly, was conversant with the customs of that country. Schol. οὐχ ὡς τραφέντος τοῦ Ἐτεοκλέους ἐν Θετταλίᾳ, ἀλλ' ὡς ἐν (qu. ὡσεὶ?) ξυντυχίᾳ αὐτοῦ πεποικηκὸς σχῆμα Θετταλόν· οὐχ ὡς Θετταλῶν οὕτω τιτρωσκόντων, ἀλλ' ὡς δι' ἀπάτης νικούντων. Photius in Θετταλῶν σόφισμα· καὶ ἐπὶ μάχης καὶ ἐπὶ σχήματος καὶ ἐπὶ παρακρούσεως καὶ ἄλλων μυρίων τάσσουσιν. And he adds an anecdote in explanation of the proverb, for such it was. *Id.* in Θεσσαλὸν νόμισμα· παροιμιῶδες τοῦτο τασσόμενον ἐπὶ ἀπάτης.

1408. Hesych. ὁμιλία χθονός· ἀντὶ τοῦ φιλίας, ἔρωτι τῆς πατρίδος. He should have said *συνθεΐς*, 'from familiarity with that country.' The 'dodge' (σόφισμα) was one borrowed from wrestling.

1409. ἐξαλλαγεῖς, 'withdrawing (disengaging) himself for a moment from the contest before him,' i.e. pretending to give in; for in this consisted the craft of the trick. The reading of all the MSS. except Flor. 2, which has ἀπαλλαγεῖς, is preferable. The latter, which Porson has edited, and after him W. Dindorf, would mean 'retiring altogether from the

contest.'

1411. πρόσω. Hesych. ἐμπροσθεν. The two words, πρόσω and ὀπισθεν, are here opposed.

1412. προβῆναι πόδα is used like ἐλθεῖν πόδα, περᾶν πόδα, and other similar phrases, for which see Alcest. 869. Hec. 53. Orest. 1470, Μυκηνίδ' ἀρβύλῃν προβάς. So we say 'to advance a step,' meaning, 'by a single step.' Properly, *προτεινᾶς* or *προβήσας* was required, since this is not, logically speaking, a cognate accusative.—For *καθήκεν* see Herc. F. 993.

1413. ἐνῆρμοσεν, 'locked it in the vertebrae.' The use of ἔγχος for *φάσγανον* is here (cf. 1404) clearly established.

1418. The best MSS. give *πρὸς αὐτὸν*, which is retained by Klotz. This would mean, that he was not attending to the action of the man who lay wounded, but only to the getting of the spoils. So the Schol. explains, *τὸν νοῦν πρὸς τὸν Πολυνέικην οὐκ ἔχων*.

1419. ὁ καί. Cf. Hec. 13, ὁ καὶ με γῆς ὑπεξέπεμψεν. *Supra*, v. 155. 263.

1422. This verse looks like the insertion of a grammarian for the sake of explicitness.—*γαίαν ὁδὰξ ἐλεῖν* is a phrase borrowed from Homer.—*κράτος*, i. e. *ὁποῦ* *τέρον* *εἴη ἡ νίκη*.

- πίπτουσιν ἄμφω, κοῦ διώρισαν κράτος.
- ΧΟ. φεῦ φεῦ, κακῶν σῶν, Οἰδίπου, σ' ὅσων στένω· 1425
τὰς σὰς δ' ἄρὰς ἔοικεν ἐκπλήσαι θεός.
- ΑΓ. ἄκουε δὴ νυν καὶ τὰ πρὸς τούτοις κακά.
ἐπεὶ τέκνω πεσόντ' ἐλειπέτην βίον,
ἐν τῷδε μήτηρ ἢ τάλαινα προσπίπτει
[σὺν παρθένῳ τε καὶ προθυμῷ ποδός.] 1430
τετρωμένους δ' ἰδοῦσα καιρίους σφαγὰς
ᾤμωξεν, ᾧ τέκν', ὑστέρα βοηδρόμος
πάρειμι. προσπίπτουσα δ' ἐν μέρει τέκνα
ἔκλαι', ἐθρήνηι τὸν πολὺν μαστῶν πόνον
στένουσ', ἀδελφή θ' ἡ παρασπίζουσ' ὁμοῦ, 1435
ᾧ γηροβοσκῶ μητρὸς, ᾧ γάμους ἐμούς
προδόντ' ἀδελφῶ φιλτάτῳ· στέρνων δ' ἄπο
φύσημ' ἀνεῖς δύσθνητον Ἑτεοκλῆς ἀναξ
ἤκουσε μητρὸς, κάπιθεῖς ὑγρὰν χέρα
φωνήν μὲν οὐκ ἀφήκεν, ὁμμάτων δ' ἄπο 1440
προσεῖπε δακρύοις, ὥστε σημῆναι φίλα.
ὁ δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην δ' ἰδὼν
γραιᾶν τε μητέρ' εἶπε Πολυνείκης τάδε·

1425. The reading of the best MSS. is *Οἰδίπου σὸς ἂν στένω*, and so Aldus gives. Porson edits *Οἰδίπους, ὅσων στένω* with a few of the later copies. The reading in the text is Kirchhoff's, 'Alas! for thy misfortunes, Oedipus, how many are they, for which I lament thee!' Hermann, followed by Klotz, gives *Οἰδίπου, σ' ὅσον στείω*.

1428. *ἐπεὶ τέκνω κτλ.* This is the old reading, but Porson from two or three inferior MSS., (given also as a variant in Ven. a.) has *ὡς γὰρ πεσόντε παῖδ' ἐλειπέτην βίον*.

1430. This verse is omitted as spurious by most critics after Valckenaer. Klotz defends it, but Hermann well observes, that *ἡ παρασπίζουσα* in v. 1435, 'who was her companion,' implies that no mention of Antigone had been made before. Klotz however explains this with the Schol., *συμπονοῦσα, καὶ συναγωνιζομένη*.

1431. *καιρίους σφαγὰς*, 'mortal wounds,' is a cognate accusative, equivalent to *καίρια τραύματα*. Cf. *ἐς καιρὸν τυπεῖς*, Andr. 1120.

1435. Hesych. *παρασπίζουσα* συνοῦσα, συνοικοῦσα.

1436. This is said by Antigone on her own account, 'O my brothers, who have left my marriage unaccomplished,' or, 'who have not lived to see me married.' Supply therefore with *ἀδελφῇ, λέγουσα τοιαύδε*.

1438. *δυσθνήσκων* is the not improbable emendation of Hermann for *δύσ-τλητον*, the Schol. explaining *δυσέκ-πνευστον*, and Ven. a. giving *δύσθνητον*, which Kirchhoff and Nauck have adopted. This compound may be defended by *εὐθνήσιμος* in Aesch. Ag. 1264; but Euripides uses *δυσθνήσκων* in two other passages, Rhes. 791 and Electr. 843, and it was a form likely to be corrupted from its rarity.

1439. *ὑγρὰν*, clammy with the damp of death.

1442. *ὁ δὲ*, but he, Polynices, had yet breath in him, while the other was dying. Porson, after Valckenaer, reads *ὁ δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην ἰδὼν*.

ἀπωλόμεσθα, μήτηρ· οἰκτείρω δὲ σέ
 καὶ τήνδ' ἀδελφήν καὶ κασίγνητον νεκρόν. 1445
 φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος.
 θάψον δέ μ', ὃ τεκούσα καὶ σὺν, σύγγονε,
 ἐν γῇ πατρώᾳ, καὶ πόλιν θυμουμένην
 παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχω
 χθονὸς πατρώας, κεῖ δόμους ἀπώλεσα. 1450
 ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ,
 μήτηρ· τίθησι δ' αὐτὸς ὀμμάτων ἔπι
 καὶ χαίρετ'· ἤδη γάρ με περιβάλλει σκότος.
 ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον.
 μήτηρ δ', ὅπως εἰσεῖδε τήνδε συμφορὰν, 1455
 ὑπερπαθήσας ἥρπας· ἐκ νεκροῦ ξίφος
 κάπραξε δεινά· διὰ μέσου γὰρ αὐχένος
 ὠθεῖ σίδηρον, ἐν δὲ τοῖσι φιλτάτοις
 θανούσα κεῖται περιβαλοῦσ' ἀμφοῖν χέρας.
 ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, 1460
 ἡμεῖς μὲν ὡς νικῶντα δεσπότην ἐμὸν,
 οἱ δ' ὡς ἐκείνον· ἦν δ' ἔρις στρατηλάταις,
 οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορὶ,
 οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.
 κὰν τῶδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα, 1465
 οἱ δ' εἰς ὅπλ' ἦσσαν· εὖ δέ πως προμηθία

1446. φίλος γάρ. 'For, if he was a friend who had become an enemy, still he remained a friend,' i. e. he did not cease to be a blood-relation.

1447—50. Quoted by Teles *περὶ φυγῆς*, in Stobaeus, Fl. xl. 8, who shortly after adds *συνάρμοσον—μήτηρ*, and interposes a verse which Hermann inserts in the text, καὶ γῆς φίλης ὄχθοισι κρυφθῆναι τάφῳ, changing however καὶ into ἐν. Kirchhoff judges that the verse, if from the pen of Euripides, does not belong here.

1450. We should expect εἰ καὶ rather than καὶ εἰ, since the fact is expressed, not the supposition.

1451. Teles gives μου βλέφαρα, which may be defended. See on Suppl. 1196.

1456. Hesych. ὑπερπαθήσας· πάνυ λυπηθεῖς. See Od. xi. 278.

1458. The Schol. records a variant σὺν

τέκνοις δὲ φιλτάτοις.

1461. ὡς νικῶντα, sc. νομίζοντες, by a common ellipse. So λέγοντες must be supplied in 1463. For οἱ μὲν—οἱ δὲ following ἔρις, see Prom. 208.

1464. οὐδαμοῦ, 'nowhere,' for οὐδετέρου, 'on neither side.'

1465. Valckenauer would omit this verse, and W. Dindorf assents. Hermann however contends, that the poet could not have left it to be supposed that Antigone was present while the armies fought; and also that her absence here was properly noticed, because she afterwards returns on the stage with the bodies of her brothers and mother (v. 1482).

1466. εὖ δέ πως. Cf. Iph. A. 66. Sup. v. 1126. For ἐπ' ἀσπίδων, 'in arms' (leaning against or sitting on them), Abresch compares Thuc. vii. 79, ἐπ' ἀσπίδων παρατεταγμένοι.

- καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι,
 καῖφθην οὐπω τεύχεσιν πεφραγμένον
 Ἀργεῖον εἰσπεσόντες ἐξαίφνης στρατόν.
 1470
 κοῦδεὶς ὑπέστη, πεδία δ' ἐξεπίπλασαν
 φεύγοντες, ἔρρει δ' αἷμα μυρίων νεκρῶν
 λόγχαις πιτνόντων. ὥς δ' ἐνικῶμεν μάχῃ,
 οἱ μὲν Διὸς τρόπαιον ἴστασαν βρέτας,
 οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν
 1475
 σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
 πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.
 XO. οὐκ εἰς ἀκοὰς ἔτι δυστυχία
 1480
 δώματος ἥκει· πάρα γὰρ λεύσσειν
 πτώματα νεκρῶν τρισσῶν ἤδη
 τὰδε πρὸς μελάνθοις κοινῶ θανάτῳ
 σκοτίαν αἰῶνα λαχόντων.
 AN. οὐ προκαλυπτομένα βοτρυχῶδες
 1485

1469. *στράτον*, as Klotz remarks, depends on *εἰσπεσόντες*, not on *ἔφθην*.—*οἱ δὲ* are the Argives. The Thebans had their arms ready, the Argives had not, but were moving to get them; and so the sudden attack on the latter proved successful.

1471. *μυρίων* has been restored by Kirchhoff from the best MSS. Recent editions give *μυρίον* with the inferior MSS. The Schol. however explains it *πλείστον*.

1473. *βρέτας τρόπαιον*. See v. 1250.

1480. *οὐκ εἰς ἀκοὰς*. The misfortune of the family in the death of the brothers has not now come merely (as before) to the ears, but it is present to the sight.—For *πάρα γὰρ* Porson gives *πάρα καί*, from the corrupt reading of one MS. *παρακελεύσειν*, “*miro judicio*,” says Hermann.

1482. *πτώματα*. See Orest. 1196.

1484. *αἰὼν*, like *αἰθήρ*, was sometimes used feminine by the poets. Hes. Scut. 331, *εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρῃς*.

1485. The following monody or threnos

of Antigone is divided by Hermann into antithetical systems. The first part, to v. 1508, is almost wholly composed of dactylic verses, sometimes, as in 1488 and 1490, with the anacrusis; it then passes into choriambics, occasionally with cretic and bacchiac variations.—In the first verse *βοτρυχῶδες* was restored by Hermann from one MS. for *βοστρυχῶδες*. He quotes the authority of the Etym. Mag. p. 205, 32, *παρὰ τὸν βότρυν βότρυχος καὶ βόστρυχος, ὁ βοτρυεῖδης*. Porson had conjectured *βοτρυῶδες*. With *ἄβρᾶ* we must supply *καλύμματα* from the context, and translate thus; ‘Without throwing in coyness a veil over the clustering curls on my cheek, nor through maiden modesty ashamed to display the scarlet which mantles beneath my eyes, the blush on my face, I hurry along, in a wild grief for the dead, flinging the covering off my hair, and letting loose the saffron-dyed hem of my embroidered dress.’ For *βάκχα νεκῶν* see Aesch. Theb. 832. See on Bacch. 936. Orest. 1435. Theocr. xv. 131, *ἐπὶ σφυρὰ κόλπῳ ἀνέϊσαι*. For

ἀβρὰ παρηίδος,
 οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις
 φοίνικ', ἐρύθημα προσώπου,
 αἰδομένα φέρομαι βάκχα νεκύων
 κράδεμνα δικούσα κόμας ἀπ' ἐμᾶς, 1490
 στολίδα κροκόεσσαν ἀνείσα † τρυφᾶς,
 ἀγεμόνευμα νεκροῖσι πολύστονον. αἰαῖ, ἰὼ μοι.
 ὦ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος, ὦ μοι, Θῆβαι, 1495
 σὰ δ' ἔρις οὐκ ἔρις, ἀλλὰ φόνῳ φόνος
 Οἰδιπόδα δόμον ὤλεσε κρανθεῖς
 [αἵματι δεινῷ,] αἵματι λυγρῷ.
 † τίνα προσφῶδον

καλύπτειν τι, 'to place a thing as a covering over another,' see Herc. F. 642. Iph. T. 312. Il. v. 315.

1490. Hesych. κράδεινον' κάλυμμα, στεφάνη, μίτρα, τὸ ἐπικράνιον στεφάνωμα.

1491. κροκόεσσαν, Schol. τὴν ἐκ κρόκης στολὴν. Rather, 'saffron-dyed,' the κροκωτὸν of Aristophanes, κρόκου βαφαί of Aesch. Ag. 230. For τρυφᾶς Kirchhoff adopts χλιδᾶς from the scholium χλιδᾶς τρυφῆς. So also Klotz, and there is much probability in this reading. Porson prefers στολίδος — τρυφᾶν, which W. Dindorf admits. The Schol. however found the vulgate, which he explains, τὴν ἐμὴν στολὴν πάσης τρυφῆς ἐκβαλοῦσα.

1492. ἀγεμόνευμα, Schol. ἐαυτὴν λέγει προηγῆταιραν τῶν νεκρῶν. Rather perhaps for πομπήν, in apposition to the sentence.

1494. ἐπώνυμος. Compare v. 636, ὄνομα Πολυνείκης — νεικῶν ἐπώνυμον. Hermann gives Θῆβαις, and so Nauck; 'it seems you were rightly called a *man of strife* to Thebes, for your quarrel' &c. Yet ὦ μοι Θῆβαι, 'alas, Thebes!' may be taken as an apostrophe; cf. 1501. The MSS. and edd. have ὦ μοι μοι. By omitting μοι this verse ends like the preceding, where ἰὼ is a monosyllable (yo).

1498. The repetition of αἵματι with an epithet so nearly the same in meaning is weak, and W. Dindorf seems to be right in omitting the words within brackets. Hermann edits αἵματι | δεινῷ κρανθεῖς, αἵματι λυγρῷ. One of the Scholiasts recognizes κρανθεῖς, by explaining it ἄχρι φόνων ἐπαλλήλων διελθοῦσα, and φόνος ἐπὶ φόνῳ κρανθεῖσα, and one of the best

MSS. gives κρανθεῖς by the first hand; but the masculine is evidently as good. 'Thy quarrel, which was not merely a quarrel, but a double slaughter, ruined the house of Oedipus, having been accomplished with lamentable shedding of blood.' So τέρας οὐ τέρας ἄλλ' ἔριν, Hell. 1134.

1499. τίνα κιλ. Schol. τίνα θρῆνον ἄξιον καὶ τίνα στεναγμὸν σύμφωνον τῆς προκειμένης συμφορᾶς καὶ τῶν τριῶν τούτων νεκρῶν ἀνακαλέσω; προσάδοντα, φησί, καὶ ἀρμόζοντα τοῖς νῦν πάθει. μουσικόλον δὲ, μουσικήν. ἔστι γὰρ καὶ θρῆνος μουσικός. And again, μουσικόλον, θρηνητικήν. But (to say nothing of the unmetrical character of the two short lines, which Hermann makes antistrophic) the poet would hardly have said τίνα προσφῶδον ἢ τίνα μουσικόλον στοναχήν, especially as προσφῶδς means 'accordant,' as in Ion 359, οἵ μοι, προσφῶδς ἢ τύχη τῷ μῶ πάθει, and μουσικόλος is 'a poet,' Alcest. 445, πολλὰ σε μουσικόλοι μέλψουσι. Perhaps προσφῶδον is a gloss on μουσικόλον, and ἀγκαλέσω should be restored from the scholia. The MSS. give ἀνακαλέσμαι, but most critics have adopted ἀνακαλέσσωμαι, which is the reading by the second hand in one of the best MSS. We suspect the true reading to be, ἢ τινὰ μουσικόλον στοναχᾶς ἐπὶ δάκρυσι δάκρυσιν ὦ δόμος ὦ δόμος ἀγκαλέσω; 'Would you have me call up from the dead some Orpheus to sing my woes?' For, as explained on Med. 190, the Greeks seem to have regarded poetry, μῦσα, alien from grief, and accordant only with joy. For the repetition of ὦ δόμος compare Androm. 1186, ὦ γάμος, ὦ γάμος, δς

ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ 1500
 δάκρυσι δάκρυσιν, ὦ δόμος, ὦ δόμος,
 † ἀνακαλέσομαι,
 τρισσὰ φέρουσα τὰ σύγγονα σώματα,
 ματέρα καὶ τέκνα, χάρματ' Ἑρινύος :
 ἃ δόμον Οἰδιπόδα πρόπαν ὤλεσε, 1505
 τᾶς ἀγρίας ὅτε
 δυσξύνετον ξυνετὸς μέλος ἔγνω
 Σφιγγὸς ἀοιδοῦ σῶμα φονεύσας.
 ἰὼ μοι, πάτερ,
 τίς Ἑλλὰς ἢ βάρβαρος, ἦ
 τῶν προπάροιθ' εὐγενετῶν ἕτερος 1510
 ἔτλα κακῶν τοσῶνδ'
 αἵματος ἀμερίου
 τοιάδ' ἄχρα φανερά ; τάλαιν',
 † ὥς ἐλελίζει. τίς ἄρ' ὄρνις

τάδε δώματα καὶ πόλιν ὤλεσας, where perhaps we should read ὦ γάμος, οὐ γάμος, κτλ., like σὰ δ' ἔρις οὐκ ἔρις above.

1503. This verse again is corrupt. From the Aldine reading αἵμακτᾶ, which is not supported by any of the good MSS., Porson and others adopt the "certissima Musgravii emendatio," τὰδ' αἵματα. Kirchhoff suggests πεσήματα σύγγονα. The common reading is τὰδε σώματα σύγγονα.

1504. χάρματα, the sport of the Erinys, and as it were, the triumph of a paternal curse.

1505. πρόπαν is used adverbially. Hermann thinks that πρόπαν may be right, which is found in one MS., and Klotz adopts this.

1507. ξυνετὸν is the reading of the best MSS. and the Scholiasts, but the latter recognize also δυσξύνετον (the Aldine) and ξυνετὸς, which last is said to be found in Flor. 2.

1508. φονεύσας. 'Thereby causing death to the monster's body.' The Sphinx was said to have thrown herself from the wall in vexation.

1599. Hermann, followed by W. Dindorf, omits πάτερ, and gives πρόπαν for προπάροιθ' in the next verse after Seidler. The metre is choriambic with an iambic

dipodia preceding.—τίς Ἑλλὰς, sc. γυνή. Antigone speaks in reference to herself; nor is it necessary, with some of the Scholiasts, to suppose Ἑλλὰς is used for Ἑλλήν in the masculine. Perhaps however we should restore τίς Ἑλλάδος, ἦ κτλ. Schol. τίς Ἑλλήνων ἢ βαρβάρων.

1512. αἵματος ἀμερίου, Schol. γένους ἀνθρωπείου. Kirchhoff proposes ἀμετέρου. Perhaps these words should come next after εὐγενετῶν.

1514. The best MSS., and Aldus, with Eustathius on Il. A. p. 125, give ἐλελίζει, but ἐλελίω is found in Flor. 2, and so the Scholiasts read. But ἐλελίζεσθαι occurs as a medial form in Hel. 1111, Ar. Av. 213, and here it is doubtless the second person. Perhaps, πῶς ἐλελιζομένα τίς ἄρ' ὄρνις, 'what bird with what warbling note?' Hermann reads τάλαινα, | τίς ποτ' ἄρ' ὄρνις ἐλελί-|ζει θρυὸς ἢ ἐλάτας κτλ., and so W. Dindorf, Aldus and the inferior copies omitting ἦ before θρυὸς. Compare Hel. 1107, where the chorus in similar terms invoke the aid of the nightingale in singing their griefs, ἔλθ' ὦ διὰ ξουθᾶν γενύων ἐλελίζομένα, θρήνοις ἡμοῖς ξυνεργός. Here Antigone asks, 'What nightingale, perching on boughs crowned with foliage, of oak or silver-fir (will come) to help me, bereaved of my mother, in my grief?'

ἡ δρυὸς ἡ ἐλάτας 1515
 ἄκροκόμοις ἀμφὶ κλάδοις ἐξομένα μονομάτορος
 * εἰσιν ἐμοῖς ἄχεσι ξυνωδός ;
 αἴλινον αἰάγμασιν ἂ τοῖσδε προκλαίω μονάδ' αἰ-
 ῶνα διάξουσα τὸν αἰὲ χρόνον ἐν λειβομένοισιν δάκ-
 ρυσιν. 1522
 τίν' ἐπὶ πρῶτον ἀπὸ χαίτας σπαραγμοῖς ἀπαρχὰς
 βάλλω ; 1525
 ματρὸς ἐμᾶς διδύμοισι * γαλακτογόνοις παρὰ μαστοῖς,
 ἡ πρὸς ἀδελφῶν
 οὐλόμεν' αἰκίσματα νεκρῶν ;
 ὀτοτοτοῖ,
 λείπε σουὺς δόμους, 1530
 ἀλαδὸν ὄμμα φέρων
 πάτερ γεραιέ, δεῖξον,
 Οἰδιπόδα, σὸν αἰῶνα μέλεον, ὃς ἐπὶ

It is manifest that some verb is wanting. The Schol. explains *συνωδὸς καὶ σύμφωνος ἔσται τοῖς ἐμοῖς ὄδυρμοῖς ἐν ἄχεσι καὶ λύπαις*, and again, *ἐγὼ, φησὶ, τάλαινα, ἥτις αἴλινον ἀνακλαίω καὶ ἀναθρηνώ*, — *καθάπερ τις ὄρνις θρηνοῦσα ἀπηχεῖ δρυὸς πετάλοις ἐφεζομένη*. He seems to have construed *ὡς ἐλελίξω τις ὄρνις* as if it could mean *ἐλελίξω ὥς τις ὄρνις ἐλελίξει*. Porson, who shows little or no consideration for the metre, adopts the "*certa Musgravii emendatio*," *ἀχέσει ξυνωδός*. It is more likely that *ὄδυρμοῖς*, which follows *μονομάτορος* in the copies, has been interpolated in place of the lost word, which at once restores sense and metre, *εἰσιν*. It is probable that one of the Scholiasts so read, for he gives *τίς ἄρα ὄρνις* — *ἐστὶν* (qu. *εἰσιν*?) *ἐν τοῖς οἰκείοις ἄχεσι συνωδός*; For *μονομάτορος*, the genitive depending on *ἐμοῖς*, Hermann gives *μονομάτωρ*, from the Schol. *ἡ μεμνημένη τῆς μητρός*. But this only shows, as Kirchhoff observes, that he took *μονομάτορος* for a form of the nominative, as some take *ὀλεσίθρηος* in v. 664.

1520. *αἰὼν* again appears to be feminine. Cf. v. 1481. W. Dindorf observes that *μονάδ'* was wrongly taken by some for *μόνα δ'*, (the Aldine reading,) and hence *ἀχέσω* was added after *δάκρυσιν*. Aldus, against all the good MSS., gives *δακρύουσιν*, and hence Porson and Her-

mann adopt the conjecture of Musgrave, *τίν' ἱαχέσω*: For *διάξουσα*, where the future participle is hardly correct, we might read *διαζῶσα*.

1523. This verse is composed wholly of cretics, the two first of which consist of resolved syllables. Translate; 'On whom first shall I throw offerings from my hair by rending it? By the two milk-giving breasts of my mother? Or upon the fatal ghastly wounds of my dead brothers?' The best copies give *ἐν διδύμοισι γάλακτος παρὰ μαστοῖσιν*, but *μαστοὶ γαλακτὸς*, 'breasts of milk,' is hardly a Greek expression. The Schol. was well aware of this, as he says *λείπει τοῖς ποιητικοῖς*.—The conjecture in the text restores both sense and metre with but slight change.

1527. *νεκρῶν* is the reading of the good MSS., but one or two have the variant *δισσῶν*, which has been commonly adopted, with most of the later MSS.

1530. Aldus, with Ven. a., has *λείπε*, the rest *λίπε*. It is hard to say which is right, the metre here being very irregular and uncertain. She calls to Oedipus, who had been kept shut up in the interior of the house, to leave the rooms where he resides, (*δόμοι* or *δῶματα*, see on Med. 378,) and to show to the light his wretched life, i. e. way of living.

δώμασιν ἀέριον σκότον ὄμμασι
 σοῖσι βαλὼν ἔλκει μακρόπνουν ζῶαν. 1535
 κλύεις, ὦ κατ' αὐλὰν ἀλαίνων γεραῖον πόδ' * ἐν δεμ-
 νίοισιν

δυστάνοις ἰαύων ;

OI. τί δ', ὦ παρθένε, βακτρεύμασι τυφλοῦ ποδὸς ἐξά-
 γαγες ἐς 1540

φῶς * με λεχήρη σκοτίων ἐκ θαλάμων οἰκτροτάτοισιν
 δακρύοισιν,

πολὶὸν αἰθέρος ἀφανὲς εἶδωλον, ἧ νέκυν ἔνερθεν, ἧ
 ποτανὸν ὄνειρον ; 1545

AN. δυστυχεὲς ἀγγελίας ἔπος οἶσει,
 * ὦ πάτερ, οὐκέτι σοι τέκνα λεύσσει

1534. For ἐπὶ δώμασιν Hermann gives ἐπὶ δάκρυσιν. A less change would be ἐν δώμασιν, but ἐπὶ seems to have the same force as in our phrase, 'at home.' Translate, 'You who in your chamber, since you have cast a misty darkness on your eyes, are dragging on a long-protracted life.' Klotz gives the Aldine μακρόπουν, not being aware that all the good MSS. agree in μακρόπνουν. The Schol. also found μακρόπουν, which might be defended by χρόνου πόδα, Bacch. 889. Nauck reads μακρόπνον. W. Dindorf gives ζῶαν, but the dochmius is equally good with the long ω.

1538. δυστάνοις the present editor for δύστανον, Flor. 2 having δύστανος. It is impossible to accept the interpretation of the Scholiast, ἰαύων δύστηνον πόδα δεμνίοις, 'reposing your wretched foot (or body) on the bed.' There can be no doubt that ἀλαίνειν πόδα is used like βῆναι, ἔλθειν, περὰν πόδα, &c., a form of expression very common in Euripides.—For πόδα δεμνίοις the metre (bacchiac) seems to require ἐν δεμνίοισιν. The Schol. explains διατρίβων καὶ κινῶν ἐν τοῖς δεμνίοις γηραιὸν πόδα δύστηνον. We might easily restore a glyconeian verse with pherecratean ending, (a favourite form,) γηραιὸν πόδα δεμνίοις δυστήνοισιν ἰαύων.

1539. Oedipus comes forth, guided, apparently, by the hand of his daughter, who meets him at the door. This was a tragic device, which was sure to inspire awe and commiseration in the audience. The blind old man, whose

latter life had been buried in the obscurity of the palace, once more is brought out to the gaze of the people and the light of day.—Hesychius, quoted by Kirchhoff, has βακτρεύμασιν, τοῖς ἐρείσμασιν. This and the next verse are choriambic. Hermann inserts με before λεχήρη, giving τί δ' at the beginning with Flor. 2, though the best MSS. have τί μ'.

1543. W. Dindorf gives αἰθέριον from the Harleian MS., which is not of high authority. The metre, two dochmii with two cretics interposed, will allow the short syllable at the end of the first dochmius, though it is a rather rare licence. Hermann, to avoid it, gives πολὶὸν αἰθέρ' ὥς, by which Oedipus is compared to the air. But αἰθέρος εἶδωλον is a phrase justified by Hel. 34, 584, and other passages in that play, where the semblance of Helen is described as composed of air. If ὥς is to be inserted anywhere, it should rather come in v. 1545, where πτανὸν ὄνειρον ὥς would be a dochmius. Hermann and W. Dindorf give ποτανὸν after Seidler.

1546—50. These anapaests seem antithetical with v. 1555—9. They are composed, like the rest as far as v. 1564, with a dactylic rhythm, forming a contrast to the other species of irregular anapaestic verse, which consists wholly of spondees, and is of much more common occurrence. In this passage, the dactyls occasionally break into regular hexameters.

1547. The ὦ here and in v. 1550 is wanting in the MSS., and was supplied

φάος, οὐδ' ἄλοχος, παραβάκτροις
 ἂ πόδα σὸν τυφλόπουν θεραπεύμασιν αἰὲν ἐμόχθει,
 * ὦ πάτερ, ὦμοι. 1550

ΟΙ. ὦμοι μοι ἐμῶν παθέων· πάρα γὰρ † στενάχειν τὰδ'
 αὐτεῖν.

τρισσαὶ ψυχὰι ποία μοίρα,
 πῶς ἔλιπον φάος, ὦ τέκνον, αὖδα.

ΑΝ. οὐκ ἐπ' ὀνειδέσιν οὐδ' ἐπιχάρμασιν, 1555

ἀλλ' ὀδύναισι λέγω· σὸς ἀλάστωρ
 ξίφεσιν βρίθων * *

καὶ πυρὶ καὶ σχετλίσαισι μάχαις ἐπὶ παιῖδας ἔβα
 σοὺς,

ὦ πάτερ, ὦμοι.

ΟΙ. αἰαῖ, ΑΝ. τί τάδε καταστένεις; 1560

ΟΙ. τέκνα. ΑΝ. δι' ὀδύνas * τὰν ἔβας,
 εἰ τὰ τέθριππ' εἰς ἄρματα λεύσσω
 ἀελίου τάδε σώματα νεκρῶν

by Hermann.—In the next verse the best copies give ἂ before as well as after παραβάκτροις. The error arose either from an attempt to transpose the relative to its natural place at the beginning of the clause, or from the usual desire of transcribers to complete catalectic verses.

1552—4. These verses also appear to be anapaestic. Commonly, an hexameter is made, ὦμοι ἐμῶν παθέων, πάρα γὰρ στενάχειν τὰδ', αὐτεῖν. Hermann supposed that στενάχειν was a mere interpolation. Porson, from some of the inferior copies, gives πάρα γὰρ στενάχειν, καὶ τὰδ' αὐτεῖν. Hermann, ὦ μοι ἐμῶν παθέων, πὰρ αὐτεῖν. In defence of the vulgate Seidler compares Ion 1416, τίν' αὐδὰν αὖσω, βοῶσω; It would be a slight change to read πάρα γὰρ στοναχῇ (or στοναχαῖς) τὰδ' αὐτεῖν, or πάρα γὰρ | νῦν τὰδ' αὐτεῖν.

1554. Porson gives on his own conjecture πῶς ἔλιπον φῶς, τέκνον, αὖδα.

1555. 'Not to reproach you, nor to exult over you, but in grief I say it, Your curse, weighted with [deadly] swords, with fire and with wretched battles, took effect upon your children.' Compare Agam. 1478, where a family demon is in like manner personated.

The MSS. give ὁ σὸς ἀλάστωρ, where the article is clearly against the metre. Some epithet seems to be lost after βρίθων. W. Dindorf, after Seidler, adds φονίοισιν, some of the later copies having φονίαισι as a variant to σχετλίσαισι in the next verse.

1561. Hermann prefers ὦ before τέκνα. The metre is uncertain; perhaps the passage should be arranged in dochmiacs thus: O. αἰαῖ. A. τί δὲ καταστένεις; O. ὦ τέκνα. | A. δι' ὀδύνas ἔβας. Porson, who assumed that all the verses from 1539 to the end were to be forced into anapaestics, with one or two dactylic hexameters interposed, here reads, OI. ὦ μοι αἰ αἰ. ΑΝ. τί τάδε στενάχεις; OI. ὦ μοι τέκνα. ΑΝ. δι' ὀδύνas ἂν ἔβας. But these readings are from the inferior copies.

1562. The common reading is τὰ τέθριππά γ' ἐς ἄρματα. Hermann gives ἔθ' for ἐς, W. Dindorf τέθριππ' εἰς. The meaning is, 'You would have been pained if, while you could look at the four-horsed chariot of the sun, you had surveyed (or contemplated) these corpses of the slain with the light of your eyes.' Porson omits σαῖς, after Valckenacr. For ἐπινωμῶν see v. 1256.

- ὄμματος ἀνγαῖς [σαῖς] ἐπενώμας.
- ΟΙ. τῶν μὲν ἐμῶν τεκέων φανερόν κακόν· 1565
ἀ δὲ τάλαιν' ἄλοχος τίνι μοι, τέκνον, ὤλετο μοίρα ;
- ΑΝ. δάκρυα γοερὰ φανερὰ πᾶσι τιθεμένα
τέκεσι μαστὸν ἔφερεν ἔφερεν
ικέτις ικέτιν ὀρομένα.
ἦϋρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα 1570
λωτοτρόφον κατὰ λείμακα λόγχαις
κοινὸν ἐννάλιον
μάτηρ, ὥστε λέοντας ἐναύλους,
μαρναμένους ἐπὶ τραύμασιν, αἵματος
ἦδη ψυχρὰν λοιβάν, φονίαν, 1575
ἂν ἔλαχ' Ἄιδας, ὥπασε δ' Ἄρης.
χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον
εἴσω
σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεισ' ἀμφὶ τέκ-
νοισιν.
πάντα δ' ἐν ἄματι τῷδε συνάγαγεν,
ὦ πάτερ, ἀμετέροισι δόμοισιν ἄχῃ θεὸς, ὅστις

1567. This seems a resolved dochmiac, the next two verses trochaic. 'With tears and groans, as all might see, she set out to bring as a suppliant a suppliant breast to her sons.' Without caring to conceal her grief from the vulgar gaze, she set out to meet her sons, resolved to try the effects of that appeal to their feelings, by the breasts which had nourished them. The old reading *αἰρομένα*, (Schol. *μετεωρίζουσα*.) is inferior to *ὀρομένα*, recorded as a variant in the scholia and found in the best MS., Ven. a. The reading in the Cambridge MS., *αἰωρομένα*, perhaps came from *ο* or *αι* superscribed. Hermann doubts whether *ικέτιν*, as a feminine form, could agree with *μαστόν*. Most of the good MSS. give *ικέταν* or *ικέτην*. Hermann himself reads *ικέτις ἴκτορ' ὀρομένα*. It is certain that *ικέταν* is against the metre.

1574. *μάρνασθαι κοινὸν ἐννάλιον* means 'to fight a battle that is waged with all the fury of kinsmen.'—*ἐπὶ τραύμασιν*, 'over wounds' (cf. 1419). Perhaps *ἐπὶ σώμασιν*, 'like lions in their den fighting over carcasses.' Cf. Il. iii. 23! The Scho-

liast, not without reason, observes *ὁ δὲ λόγος ἀσύνετος*. Either some participle seems wanting after 1576, like *ἀποχευομένους*, (cf. Ion 147), or we might read *ἐπὶ τραύμασι θ' αἵματος*—*λοιβάν*, 'a chilled (or congealed) outpouring of blood on their wounds.' By 'a now cold libation of blood to Hades,' the life-blood of the combatants already shed may be meant, as now lying cold and congealed from their wounds upon the earth. It seems that *λοιβάν* is an accusative in apposition to the sentence. Hermann gives *ἀμφὶ τύχαν* for *αἵματος*, from an explanation, by one of the Scholiasts, of a reading *αἵματος τύχην* (for *ψυχράν*).

1577. *λαβοῦσα*. Cf. v. 1456.

1578. *ἔβαψεν*. The best MS. gives *ἔβαλεν*, by the mistake of a letter; others *ἐπεμψεν*; several *ἔβαψεν*. Cf. Prom. 882, *δὶθηκτον ἐν σφαγαῖσι βάψασα ξίφος*.

1580. *ὅστις τᾷδε τελευτᾷ* Klotz and W. Dindorf after Hermann, for *ὅς τᾷδε τελευτᾷ*. Porson gives *ταῦτα* for *τᾷδε*. Compare *Διόθεν τῇδε τελευτᾷ*, Aesch. Cho. 299.

τᾶδε τελευτᾷ.

1581

ΧΟ. πολλῶν κακῶν κατῆρξεν Οἰδίπου δόμοις

τόδ' ἡμαρ· εἷη δ' εὐτυχέστερος βίος.

ΚΡ. οἰκτων μὲν ἤδη λήγεθ', ὥς ὥρα τάφου

μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων 1585

ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι

Ἐτεοκλέης παῖς σὸς γάμων φερνὰς διδοὺς

Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.

οὐκουν σ' ἑάσω τήνδε γῆν οἰκεῖν ἔτι

σαφῶς γὰρ εἶπε Τειρεσίας οὐ μὴ ποτε 1590

σοῦ τήνδε γῆν οἰκοῦντος εἰ πράξειν πόλιν·

ἀλλ' ἐκκομίζου. καὶ τὰδ' οὐχ ὕβρει λέγω,

οὐδ' ἐχθρὸς ὢν σοι, διὰ δὲ τοὺς ἀλάστορας

τοὺς σοὺς δεδοικῶς μὴ τι γῇ πάθῃ κακόν.

ΟΙ. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἔφυσας ἄθλιον 1595

καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ·

ὃν καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν,

1582. This verse is variously read, ὑπῆρξεν, δόμος, πολλῶν κατῆρξεν. The order in the text is that of the best MSS. Porson compares El. 213, after Valckenaer, πολλῶν κακῶν Ἑλληνισιν αἰτίαν ἔχει.

1587. Hermann gives σὸς παῖς with Aldus, but against the good MSS., on the ground that σὸς is too emphatic if the ictus falls on it.—γάμων φερνὰς, as Haemon's fortune in right of his wife. See Soph. Ant. 170—4. Eteocles had nominated as his heir Creon's son Haemon, who was about to marry his sister Antigone. Creon therefore, on the death of Eteocles, assumes the right of holding the empire in place of his yet unmarried son, who would not be entitled to it except by actual marriage. Literally, 'he gave me the empire when he was assigning a marriage-portion to Haemon, and the bed (hand) of your daughter Antigone.'

1590. The actual words of Teiresias, οὐ μὴ ποτε εἰ πράξει πόλιν, 'there is no chance of the state ever prospering, while you live in it,' are converted into the infinitive by the preceding εἶπε. It would be easy to read εἰ πράξει πόλιν, by which the words of Teiresias would be quoted directly.

1593. ἀλάστορας. See Oed. Col. 757

—788.

1595. This ῥῆσις of Oedipus reads somewhat like the work of a later hand. The speech of Creon would aptly continue at v. 1627, and we hardly need the accumulation of pathos which comes in at the end of this play.

1596. Hermann, Nauck, and L. Dindorf eject this verse, and Valckenaer and Kirchhoff suspect some corruption in it. It may be but an indication of an inferior hand in the composition of the whole ῥῆσις. For the repetition ἄθλιον and τλήμονα, see on Orest. 852. 1564.

1597. ὃν καὶ κτλ. 'With respect to whom, even before I came into the light from the womb of my mother, Apollo declared to Laius that I, as yet unborn, should become the murderer of my father.' Porson says, "suspectum istud ὃν propter μ' in versu sequenti;" and he proposes to read οὐ, καὶ πρὶν κτλ. interrogatively. Kirchhoff suggests Λατφ ἑτεοσπίκει. Some MSS. omit μητρὸς, giving εἰς φῶς ἐκ γονῆς μολεῖν ἔτι ἄγονον κτλ. It was the idea of Valckenaer, that Aristophanes was ridiculing the tautology of this very passage in Ran. 1184, ὀντινά γε, πρὶν φύναι μὲν, Ἀπόλλων ἔφη ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγονέ-
ναι.

ἄγονον Ἀπόλλων Λαίῳ μ' ἐθέσπισε
 φονέα γενέσθαι πατρός· ὦ τάλας ἐγώ.
 ἐπεὶ δ' ἐγενόμην, αὔθις ὁ σπείρας πατὴρ 1600
 κτείνει με νομίσας πολέμιον δυσδαίμονα·
 χρῆν γὰρ θανεῖν νυν ἐξ ἑμοῦ· πέμπει δέ με
 μαστὸν ποθοῦντα θηρσὶν ἄθλιον βοράν·
 οὐ σωζόμεσθα. Ταρτάρου γὰρ ὤφελεν
 ἐλθεῖν Κιθαιρῶν εἰς ἄβυσσα χάσματα, 1605
 ὃς μ' οὐ δώλεσ', ἀλλὰ δουλεύσαί τέ μοι
 δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην,
 κτανῶν τ' ἑμαυτοῦ πατέρ' ὁ δυσδαίμων ἐγώ
 ἐς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος,
 παῖδάς τ' ἀδελφοὺς ἔτεκον οὓς ἀπώλεσα, 1610
 ἀρὰς παραλαβὼν Λαίου καὶ παισὶ δούς.
 οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἐγώ
 ὥστ' εἰς ἔμ' ὄμματ' ἐς τ' ἐμῶν παίδων βίον

1599. *γενέσθαι*. 'That I should become.' This is an undoubted example of an aorist infinitive used in a future sense. See Madvig, *Adv. Crit.* i. p. 177—181, who doubts this.

1601. *κτείνει με*, viz. *ἐκτιθεῖς*, was for putting me to death by exposing me. The syntax is *κτείνει με δυσδαίμονα*, but we may translate, 'exposes me to die, regarding me as an enemy, luckless that I was.' There is indeed a variant *πεφυκέναι*, which is commonly received, after the Aldine; but the other is the reading of the good MSS., and there is little doubt that it was altered on mere conjecture. The Greek paraphrast however has *νομίσας γενομέναι πολέμιον*.

1603. *ἄθλιον* the best MSS., *ἀθλίαν* the later ones. Porson adopts a too artificial punctuation, *μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βοράν*, after Valckenaer.

1604. *οὐ* is not 'where' (*qua in re*, Klotz), but *οὐ κινδύνου*, 'from which we were delivered,' as the poets say *σωθῆναι κακῶν, πόνων, &c.*

1606—7. These verses are rejected as spurious by W. Dindorf; Porson thinks them corrupt, and proposes *ἀλλὰ δουλεύσαντά με Μοῖρ' ἐξέδωκε Πόλυβον ἀμφὶ δεσπότην*, some inferior MSS. having *Πόλυβον* (or *πρὸς Π.*) *ἐξέδωκεν ἀμφὶ δεσπότην*. Klotz reads *ἀλλὰ δουλεύσαί γέ*

μοι, 'Would that Cithaeron had sunk below the earth, for not destroying me; but (instead of that) not only did fortune allot to me that I should be a slave to Polybus as my master, but also (τε — τε) after killing my father, unhappy that I was, I came to marry my mother.' The best MSS. give *κτανῶν δ'*, which might be defended, but *κτανῶν τ'* has more authority. The phrase *δουλεύειν ἀμφὶ τινα* is questionable. Moreover, no mention is elsewhere made of Oedipus having ever been the slave of Polybus.

1610. *ἔτεκον*, i. e. *ἐγέννησα*. See Herc. F. 3. The next verse is regarded as spurious by W. Dindorf. The meaning seems to be, 'having taken an ancestral curse from Laius, and given it to' (uttered it against) my sons.' See on Aesch. Theb. 829. The Schol. says that Pelops had cursed Laius, because Laius had carried off his son Chrysippus.

1613. Not only *ἐμ'* for *ἐμά*, but the construction *ὥστε ἐμνηχανσάμην*, where *οὐ* precedes, is questionable. The Attics say, *οὕτως ἀσύνετος ἦν, ὥστε ταῦτα ἔδρασα*, but *οὐχ οὕτως ἀσύνετος ἦν, ὥστε δρᾶσαι*. The first contemplates the act as really done; in the other, the doing of it is negated by the very conditions of the sentence. Nor is this construction defended by v. 595, which is equivalent

- ἄνευ θεῶν του ταῦτ' ἐμηχανησάμην.
 εἶεν· τί δράσω δῆθ' ὁ δυσδαίμων ἐγώ ; 1615
 τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ ;
 ἦδ' ἡ θανοῦσα ; ζῶσά γ' ἂν σάφ' οἶδ' ὅτι.
 ἀλλ' εὐτεκνος ξυνωρίς ; ἀλλ' οὐκ ἔστι μοι.
 ἀλλ' ἔτι νεάζων αὐτὸς εὐροιμ' ἂν βίον ;
 πόθεν ; τί μ' ἄρδην ᾧδ' ἀποκτείνεις, Κρέον ; 1620
 ἀποκτενεῖς γάρ, εἰ με γῆς ἕξω βαλεῖς.
 οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ
 κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς
 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσω κακῶς.
 ΚΡ. σοί τ' εὖ λέλεκται, γόνυα μὴ χρώζεις ἐμὰ, 1625
 ἐγώ τε ναίειν σ' οὐκ ἐάσαιμ' ἂν χθόνα.
 νεκρῶν δὲ τῶνδε τὸν μὲν ἐς δόμους χρεῶν
 ἦδη κομίζειν, τόνδε δ', ὃς πέρσων πόλιν
 πατρίδα σὺν ἄλλοις ἦλθε, Πολυνείκους νέκυν
 ἐκβάλετ' ἄθαπτον τῆσδ' ὄρων ἕξω χθονός. 1630
 κηρύσσεται δὲ πᾶσι Καδμείοις τάδε,
 ὃς ἂν νεκρὸν τόνδ' ἢ καταστέφω ἀλφῶ
 ἢ γῇ καλύπτω, θάνατον ἀνταλλάσσειται.

to οὐδὲις οὕτως ἄπρωτος ἔστιν, ὅστις οὐκ ἀποίσεται μόρον, where ὅστις οὐκ ἀποίσεται represents, not ὥστε οὐκ ἀποίσεται, but ὥστε μὴ ἀποφέρεσθαι.

1617. ζῶσά γ' ἂν. Klotz prefers ζῶσα γάρ, the reading of Aldus and some good MSS.

1618. ξυνωρίς, viz. my two high-born sons.

1619. ἔτι νεάζων κτλ. 'Or am I still young enough to find a livelihood myself? Impossible,' &c. See 713.

1621. Kirchhoff thinks that this verse was interpolated. Thus, while nearly every other verse in the speech has been questioned by one critic or another, none have suspected that the whole of it is spurious, as well as v. 1625—6.

1622. ἐλίξας. Cf. Iph. T. 1270, χέρα παιδὸν ἐλίξεν ἐκ Διὸς θρόνων, and Or. 1433. Hesych. ἐλίξας· πλέξας, κάμψας, στρέψας.

1623. εὐγενὲς. 'My former pride of birth.' Cf. Oed. Col. 8, καὶ τὸ γυναικίον τρίτον. The Greeks associated good

birth with αἰδώς, self-respect.

1625. Porson gives σοί γ', which he too readily adopted from Valckenaer. This would mean, 'I'ou at all events have spoken well.' &c. The verse however seems not more genuine than those preceding it from 1595. It was probably suggested by Hel. 831, ὡς οὐκ ἄχρωστα γόνυατ' ἐμῶν ἔξει χερᾶν, compared with Med. 497. Hesych. χρώζει· προσάπτει, ψηλαφᾷ.

1628. Porson, who is followed by W. Dindorf, thought we should read τὸν δὲ Πολυνείκους νέκυν, omitting the intermediate words. His chief reason was that πόλιν πατρίδα could not be construed together; whereas the construction is, ὃς ἦλθε πατρίδα, πέρσων πόλιν. In the sense of ἐπελθεῖν, 'to invade,' we often find ἐλθεῖν used with an accusative. Hermann retains the verse, but gives σὺν ὅπλοις for σὺν ἄλλοις on the conjecture of King. See *sup.* 775. Theb. 1017.

- [*ἔαν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς βοράν.*]
 σὺ δ' ἐκλιπούσα τριπτύχων νεκρῶν γόους 1635
 κόμιζε σαυτήν, Ἀντιγόνη, δόμων ἔσω,
 καὶ παρθενεύου τὴν ἰούσαν ἡμέραν
 μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει.
 AN. ὦ πάτερ, ἐν οἷσις κείμεθ' ἀθλίους κακοῖς.
 ὥς σε στεναῶ τῶν τεθνηκότων πλέον· 1640
 οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ,
 ἀλλ' εἰς ἅπαντα δυστυχήs ἔφυς, πάτερ.
 ἀτὰρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,
 τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός ;
 τί θεσμοποιεῖς ἐπὶ ταιλαιπῶρῳ νεκρῷ ; 1645
 KP. Ἐτεοκλέους βουλευματ', οὐχ ἡμῶν, τάδε.
 AN. ἄφρονά γε, καὶ σὺ μῶρος, ὃς ἐπίθου τάδε.
 KP. πῶς ; τὰν τεταλμέν' οὐ δίκαιον ἐκπονεῖν ;
 AN. οὐκ, ἣν πονηρά γ' ἦ κακῶς τ' εἰρημένα.
 KP. τί δ' ; οὐ δικαίως ὃδε κυσὶν δοθήσεται ; 1650
 AN. οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθέ νιν.

1634. This verse seems to have been imported from Soph. Antig. 29, *ἔαν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς γλυκὺν θησαυρόν*.

1635. The reading of Aldus, given in the text, is also recorded as a variant in Ven. a., which has *τριπτύχους θρήνους νεκρῶν*. Porson and W. Dindorf give *τριπτύχων θρήνους νεκρῶν*, with the later copies, Hermann *τριπτύχους νεκρῶν γόους*, against the Schol., who explains *ἐκλιπούσα τοὺς θρήνους τῶν τριῶν νεκρῶν*.

1637—8. These two verses are rejected by W. Dindorf. Perhaps the only genuine parts of this speech are from 1627 to 1633 inclusive. Kirchhoff thinks these two verses are corrupt rather than spurious. The best MSS. give *τὴν εἰσιούσαν ἡμέραν*, but Flor. 2, *τὴν ἰούσαν* by a correction of *τὴν ἐπιούσαν*. It seems doubtful if *ἰούσα ἡμέρα* could signify 'a coming day.' We might read *τὴν παρούσαν ἡμέραν*, and thus take *μένουσ' (ἐκεῖνην)* to refer to another day soon to come. Or we might omit 1637, and read *δόμων ἔσω μένουσ', ἐπεὶ σε κτλ.*

1639. *ἄθλιοι* most of the editors after Barnes, against all the copies.

1641. Aesch. Pers. 798, *συμβαίνει γὰρ*

οὐ τὰ μὲν, τὰ δ' οὐκ. Eur. Hel. 647, *δυοῖν γὰρ δυτοῖν οὐχ ὁ μὲν τλήμων, ὁ δ' οὐκ*.

1644. W. Dindorf agrees with Valckenaer in rejecting this verse, chiefly because Creon takes no notice in his reply of this question, but only of the next. Hermann gives *εἰ τόνδ' ὑβρίζεις κτλ.*, after Siebelis ; but it would be as easy to give *καὶ* for *τί* in the next verse. Creon is asked, as a newly-appointed king, why he commences his legislation by banishing an old man and issuing enactments against a helpless corpse. This is clearly the force of *θεσμοποιεῖς*. Hesych. *θεσμοποιεῖν νομοθετεῖν*.

1647. *ἐπίθου* is the reading of two good MSS., others having *ἐπέιθου*. The rhythm of the verse is displeasing. Perhaps Hermann is right in suggesting *ὃς πεῖθει τάδε*.

1648. Klotz gives *ἐκτελεῖν*, apparently not aware that the best MSS. have *ἐκπονεῖν*.

1650. *κυσὶν*. See Theb. 1017.

1651. *οὐκ ἔννομον κτλ.* 'For the punishment you are exacting from him is not a lawful one ;' it being contrary to divine law to leave the dead unburied, Soph. Antig. 1072.

- KP. εἵπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ὦν.
 AN. οὐκοῦν ἔδωκε τῇ τύχῃ †τὸν δαίμονα.
 KP. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχεῖτω.
 AN. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς; 1655
 KP. ἄταφος ὁδ' ἀνὴρ, ὡς μάθης, γενήσεται.
 AN. ἐγὼ σφε θάψω, κἂν ἀπεννέπη πόλις.
 KP. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
 AN. ἀλλ' εὐκλέες τοι δύο φίλω κείσθαι πέλας.
 KP. λάζυσθε τήνδε κεῖς δόμους κομίζετε. 1660
 AN. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ.
 KP. ἔκριν' ὁ δαίμων, παρθέν', οὐχ ἅ σοι δοκεῖ.
 AN. κἀκείνο κέκριται, μὴ 'φρυβρίζεσθαι νεκρούς.
 KP. ὡς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν.
 AN. ναὶ πρὸς σε τῆσδε μητρὸς Ἰοκάστης, Κρέον. 1665
 KP. μάταια μοχθεῖς· οὐ γὰρ ἂν τύχοις τάδε.
 AN. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.
 KP. ἐν τοῦτ' ἂν εἴῃ τῶν ἀπορρήτων πόλει.
 AN. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.
 KP. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1670
 AN. ὦ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύξομαι.

1652. εἵπερ γε. See on v. 725. Schol. *παί, φησὶν, ἔννομος, εἵπερ ἦν ἐχθρὸς τῆς πόλεως, οὐκ ἐχθρὸς ὦν, ἥτοι οὐκ ὀφείλων εἶναι ἐχθρὸς.* Cf. 1446.

1653. The phrase δαίμονα δώσω, 'I will cause your death,' occurs in II. viii. 166. Kirchhoff thinks τὸν δαίμονα corrupt; but his conjecture is not very felicitous, τῇ τύχῃ οὐκ εὐδαίμονα. Schol. *κατ' ἐρώτησιν ὁ λόγος, οὐκ ἔδωκεν οὖν τῇ ἀποβάσει τὴν κόλασιν; δαίμονα δὲ φησὶ τὸν ἐξ εἰμαρμένης καὶ δαίμονος θάνατον, τύχην δὲ τὴν κατὰ τὸν πόλεμον συντυχίαν.* Klotz, "Submisit igitur fortunæ genium suum, vel salutem suam, vel potius, obtulit igitur animam suam fortunæ." Perhaps, οὐκ οὖν ἔδωκε τὴν τύχην εὐδαίμονα, i. e. ἡ τύχη, ἣν ἔδωκε, οὐκ εὐδαίμων ἦν, where τύχην διδόναι would be a variation of the common formula δίκην διδόναι. So τύχη and εὐδαίμων are combined in Hel. 697, with the very same use of the article; εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονος τύχοιτε. This conjecture is confirmed by the tenor of the following verse.

The meaning, as indicated by the context, should be this: 'if he *was* an enemy, he met with the punishment he deserved, by being slain.' Or thus; 'he paid the penalty to fortune,' i. e. the luck of war. To which Creon replies, 'In his tomb also, (as well as when alive,) let him pay the satisfaction that is due.' —'Why, what outrage did he commit, if he only came to recover his share in the land?' —'I will not argue the matter; if you wish to hear the whole, this man shall lie unburied.'

1657. Hesych. ἀπεννέπη· ἀπαγορεύση. See Theb. 1055, ἀλλ' αὐτὸς βουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

1663. κἀκείνο Porson and Kirchhoff, with the best MSS. Others give κἀκεῖνα. Supply ὑπὸ δαίμονος.

1669. τελαμῶνας, bandages. Troad. 1232, τελαμῶσιν ἔλκη τὰ μὲν ἐγώ, σ' ἰάσομαι.

1671. ὦ φίλτατ', κτλ. She here attempts to kiss the corpse, but it is prevented by Creon, as a bad omen of marriage.

- KP. οὐ *μὴ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις ;
 AN. ἡ γὰρ γαμοῦμαι ζῶσα παιδὶ σὺ ποτέ ;
 KP. πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος ;
 AN. νῦν ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν. 1675
 KP. εἶδες τὸ τόλμημ' οἶον ἔξωνεῖδισεν ;
 AN. ἴστω σίδηρος ὄρκιον τέ μοι ξίφος.
 KP. τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων ;
 AN. ξυμφεύσομαι τῷδ' ἀθλιωτάτῳ πατρί.
 KP. γενναιότης σοι, μωρία δ' ἔνεστί τις. 1680
 AN. καὶ ξυνθανοῦμαί γ', ὥς μάθης περαιτέρω.
 KP. ἴθ', οὐ φονεύσεις παῖδ' ἐμὸν, λίπε χθόνα.
 OI. ὦ θύγατερ, αἰνῶ μέν σε τῆς προθυμίας.
 AN. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγοις, πάτερ ;
 OI. μέν' εὐτυχοῦσα, τὰμ' ἐγὼ στέρξω κακά. 1685
 AN. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ ;
 OI. πεσὼν ὅπου μοι μοῖρα κείσομαι πέδῳ.

1672. The common reading, *οὐκ εἰς γάμους*—γόοις, will hardly stand, because it does not convey a direct command 'you shall not,' but merely a statement, 'you will not;' whereas the context requires 'you will.' When *οὐ* is apparently used in this sense with a future, as *inf.* v. 1682, *ἴθ', οὐ φονεύσεις παῖδ' ἐμὸν*, the *result* is really contemplated; 'it shall never be said that you slew my son.' The correction in the text was also proposed by Kirchhoff. 'Do not win for yourself calamity against your marriage, by touching a corpse.' The usual dread of combining joy and grief, as ill-omened, is here shown.

1674. *πολλή γ'* Hermann and Klotz.

1675. *ἄρ'* is the reading of the old copies. *ἄρ'* Barnes. *τἄρ'* Hermann. She means, 'I will slay my husband.' Cf. Aesch. *Prom.* 881.

1677. Porson gives *ὄρκιον τ' ἐμοί*, but there is no emphasis on the pronoun. 'My witness be the steel, the sword that I swear by.'

1678. Not only is *ἐκπροθυμεῖ* found in this place alone, but the question itself is common-place, and the reply inappropriate. It is more likely that Creon repeats the question that was left unanswered before, and that we should read *ποῖ γὰρ προθυμεῖ κτλ.* When *δὲ*

and *γὰρ* had been interchanged, *ἐκπροθυμεῖ* may have followed as a metrical correction. Compare v. 1709.

1680. Cf. *Ion* 238, *γενναιότης σοι, καὶ τρόπων τεκμήριον τὸ σχῆμ' ἔχεις τόδ'.*

1682. *λεῖπε* Porson and Hermann, but against the best MSS. With these words Creon leaves the stage, making a concession in order to save his son's life.

1684. Porson allowed the old reading *φεύγεις* to pass unquestioned. But *φεύγεις* has been restored by Matthiae, Kirchhoff, and Hermann, from the best MS. 'But what would you say if I were to marry, and you were to go alone into exile, my father?' Some print this verse without an interrogation. Cf. *Iph.* T. 750, *εἰ δ' ἐκλιπὼν τὸν ὄρκον ἀδικοῖς ἐμέ;* Klotz takes *σὺ δὲ κτλ.* for the apodosis, 'why, then *you* go into exile all alone.'

1685. Cf. *Iph.* T. 687, *εὐφρημα φώνει· τὰμὰ δὲ φέρειν κακά.*

1686. *καὶ τίς κτλ.* As usual, an objection is implied under the form of an ironical question. So *Hel.* 583, where see the note, and *Herc.* F. 297.

1687. For *πέδῳ* there is a variant *θανών*, which Klotz prefers. The other has greater authority, and is rightly adopted by the rest of the editors. See *Orest.* 1489.

- AN. ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα ;
 OI. ὅλωλ'· ἐν ἡμάρ μ' ὤλβισ', ἐν δ' ἀπώλεσεν.
 AN. οὐκ οὖν μετασχεῖν κάμῃ δέϊ τῶν σῶν κακῶν ; 1690
 OI. αἰσχροῖα φυγὴ θυγατρὶ σὺν τυφλῷ πατρί.
 AN. οὐ, σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.
 OI. προσάγαγέ νῦν με, μητρὸς ὡς ψαύσω σέθεν.
 AN. ἰδού, γεραιᾶς φιλτάτης ψαῦσον χερί.
 OI. ὦ μήτερ, ὦ ξυνάορ' ἀθλιωτάτη. 1695
 AN. οἰκτρὰ πρόκειται πάντ' ἔχουσ' ὁμοῦ κακά.
 OI. Ἔτεοκλέους δὲ πτώμα Πολυνείκους τε ποῦ ;
 AN. τῶδ' ἐκτάδην σοι κείσθον ἀλλήλοιν πέλας.
 OI. πρόσθε τυφλὴν χεῖρ' ἐπὶ πρόσωπα δυστυχή.
 AN. ἰδού, θανόντων σῶν τέκνων ἄπτου χερί. 1700
 OI. ὦ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός.
 AN. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.
 OI. νῦν χρησμός, ὦ παῖ, Λοξίου περαίνεται.
 AN. ὁ ποῖος ; ἀλλ' ἦ πρὸς κακοῖς ἔρεῖς κακά ;
 OI. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον. 1705
 AN. ποῦ, τίς σε πύργος Ἀτθίδος προσδέξεται ;
 OI. ἱερὸς Κολωνὸς, δάμαθ' ἱππίου θεοῦ.
 ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρέτει πατρί,
 ἐπεὶ προθυμεῖ τῇσδε κοινούσθαι φυγῆς.

1688. ὁ δ' Οἰδίπους. This verse is twice quoted by Plutarch (ap. Kirch.), *De adul. et amic.* p. 72, and An Seni *gerenda* &c., p. 784. The article is especially to be noticed: 'the great Oedipus and those famed riddles.' So Suppl. 127, τὸ δ' Ἄργος ὁμῶς ποῦ ἔστιν ; ἢ κόμποι μάτην ; Herc. F. 1414, ὁ κλεινὸς Ἡρακλῆς ποῦ κείνος ὢν ; Antigone rebukes the faint-heartedness of so great and so famous a man.

1690. Most of the recent editions give οὐκοῦν—κακῶν.

1692. οὐ, σωφρονούσῃ γ'. So Hermann for οὐ σωφρονούσῃ γ'.

1694. γεραιᾶ is here used for γραιᾶ or γραιῦς. Porson gives φιλτάτη, but against the good MSS.

1696. πρόκειται. She lies a corpse, an object of pity, because she had to bear an accumulation of woes. Cf. 1182.

1697. πτώμα, the corpse. Cf. v. 1482.

Orest. 1196, Ἑλένης πτώμ' ἰδὼν ἐν αἵματι.

1698. ἐκτείνεσθαι is the word properly used of a corpse. Cf. Hippol. 786. Soph. Phil. 857, ἀνὴρ δ' ἀνόματος—ἐκτέταται νύχιος.

1699. ἐπὶ governs the accusative, because πρόσθε implies φέρουσα. Antigone accordingly guides her blind father's hand that he may pass it over the faces of his dead sons ; a very natural and touching tragic device.

1705. ταῖς Ἀθήναις, i.e. ταῖς κλειναῖς. See on Ion 577, and for the oracle, Oed. Col. 87.

1707. The old copies give ἱππίου. Soph. Oed. Col. 59, οἱ δὲ πλησίον γναί τύνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν ἀρχηγὸν εἶναι. Between δάμαθ' and δώμαθ' MSS. and editors vary ; indeed, it is hard to say which is the better.

- AN. ἴθ' ἐς φυγὰν τάλαιναν ὄρεγε χέρα φίλαν, 1710
 πάτερ γεραιῆ, πομπίμαν
 ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.
- OI. ἰδού, πορεύομαι, τέκνον,
 σύ μοι ποδαγὸς ἀθλία γενοῦ. 1715
- AN. γενόμεθα γενόμεθ' ἄθλιοι
 γε δῆτα Θηβαίᾳν μάλιστα παρθένων.
- OI. πόθι γεραιὸν ἵχνος τίθημι;
 βάκτρα πρόσφερ', ὦ τέκνον.
- AN. τᾶδε τᾶδε βᾶθί μοι, 1720
 τᾶδε πόδα τίθει, τᾶδε,
 ὥστ' ὄνειρον ἰσχύν.
- OI. ἰὼ ἰὼ, δυστυχεστάτας φυγὰς
 ἐλαύνων τὸν γέροντά μ' ἐκ πάτρας.
 ἰὼ ἰὼ, δεινὰ δεινὸν ἐγὼ τλᾶς. 1725
- AN. τί τλᾶς; τί τλᾶς; οὐχ ὄρᾳ Δίκα κακοῦς,
 οὐδ' ἀμείβεται βροτῶν ἀσυννεσίας.
- OI. ὃδ' εἰμὶ μούσαν ὃς ἐπὶ καλλίνικον οὐράνιον ἔβαν
 παρθένου κόρας αἰνιγμ' ἀσύνετον εὐράν. 1730
- AN. Σφιγγὸς ἀναφέρεις ὄνειδος·

1710. χέρα Hermann for χεῖρα.—ἐμὲ is emphatic, as if she had said ἐγὼ γάρ ἡγήσομαι.

1716. ἄθλιοι Porson for ἄθλαιοι, because Antigone is speaking of herself alone.—After παρθένων the MSS. add δῆ, but the verse seems to be a senarius. Porson however omits γε, W. Dindorf γε δῆτα. In this case we might read Θηβαίᾳν, the metre as in 1715.

1718. Perhaps τιῶν; In either case, if γεραιὸν be scanned as three short syllables, we have a trochaic verse. Of course, τίθημι must mean, 'Where am I setting my foot?' The Schol. missed the sense; ὅπου μέλλω τὸ ἵχνος τίθεναι, ἐκεῖ χειραγωγέι με.

1722. After ἰσχύν the MSS. add ἔχων, which Hermann ejected as a gloss. The sense is, 'like a dream in respect of strength.' Cf. Herc. F. 111, ἐπεὶ μόνον καὶ δόκημα νυκτερωπὸν. Prom. 557, ὀλιγοδρανίαν ἄικυν ἰσόνειρον. Ar. Av. 687, ἀνέρες εἰκελόνειροι.

1724. ἐλαύνων. This is addressed to Creon. Good MSS. give φυγὰς, and so

Nauck edits. Hermann denies that Euripides could have written this, and marks the loss of several words.

1726. τί τλᾶς; 'What is the use of repeating the words δεινὰ τλᾶς, &c.?' See on this idiom Alcest. 807. Ion 286. Hermann, who remarks that the expression rather implies the refutation of a mistaken opinion, gives ἔτλας, ἔτλας.

1727. ἀσυννεσία, like many words implying 'folly' (see on Hipp. 161), has a deeper import, and is rightly explained by the Scholiast; οὐδὲ μετέρχεται αὐτῶν τὰς ἀσελγείας. Perhaps this verse should be read with a question, 'Does not Justice requite men's follies?' The inference is, that suffering will fall on Creon for his inhumanity.

1729. βῆναι ἐπὶ μούσαν is 'to aspire to literature,' 'to ascend to lofty victorious wisdom,' as διὰ μούσας καὶ μετάρσιος βῆξα, Alcest. 963. The best MSS. add τε after οὐράνιον, Aldus also after καλλίνικον.

1731. The Schol. explains ὄνειδος by κλέος, and so Hesychius. They took

ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.
 τὰδε σ' ἐπέμενε μέλεα πάθεα
 φυγάδα πατρίδος ἄπο γενόμενον, 1735
 ὦ πάτερ, θανεῖν που.
 ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις
 λιποῦσ' ἄπειμι πατρίδος ἀποπρὸ γαίας
 ἀπαρθένευτ' ἄλωμένα. 1740

OI. φεῦ τὸ χρήσιμον φρενῶν.

AN. ἔς πατρός γε συμφορὰς
 εὐκλεᾶ με θήσει
 τάλαιν' ἐγὼ *σῶν συγγόνου θ' ὑβρισμάτων,
 ὃς ἐκ δόμων ἄθαπτος οἴχεται νέκυσ, 1745
 μέλεος, ὦν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,
 σκότια γὰρ καλύψω.

OI. πρὸς ἥλικας φάνηθι σάς.

the passage to mean, 'you are bringing up what was no reproach to you, but rather a credit.' Schol. τὸ κλέος τῆς Σφιγγὸς ἀναμνησκει. οὐχ ὃ εἶχεν ἡ Σφίγξ, ἀλλ' ὃ ἔλαβεν αὐτὸς διὰ τὴν Σφίγγα. The sense is rather, 'You are bringing up again the reproach brought on us by the Sphinx.' So in Aesch. Theb. 534, that monster is called τὸ πόλεως ὄνειδος.

1732. Hesych. ἄπαγε· παῦσαι, ἀναχάρεϊ.

1734. ἐπέμενε. All the time that you were priding yourself in your prosperity, this fate awaited you (though you knew it not), to die somewhere in exile.

1737. ποθεινὰ δάκρυα, 'tears of regret.' Cf. Med. 1221, ποθεινὴ δακρύοισι συμφορά.

1740. ἀπαρθένευτα, 'not in the manner becoming maidens.' So Iph. A. 993, ἀπαρθένευτα μὲν τὰδ', εἰ δέ σοι δοκεῖ, ἤξει.

1741. The MSS. and early editions assign this verse to Oedipus. The more recent editors agree in giving it to Antigone, after the Schol., τινὲς καὶ τοῦτο τῆς Ἀντιγόνης λέγουσιν. He adds a long and varied explanation; but the simple sense is this: Oedipus having exclaimed, 'Oh! what goodness of heart!' she replies, 'Yes, it will make me renowned hereafter in respect of my father's misfortunes.'

1744. Musgrave, followed by Porson,

Hermann, and W. Dindorf, adds σοῦ after ἐγὼ, from the Schol. ἀθλία εἰμι ἔνεκα τῶν σῶν [κακῶν] καὶ τῶν τοῦ ἀδελφοῦ Πολυνείκουσ ὕβρεων. But this suggests σῶν rather than σοῦ. Thus ὑβρισμάτων applies alike to Creon's edict for the exile of Oedipus, and to the disrespect shown to the corpse of Polynices. Cf. v. 1644, τί τίνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;—In the next verse the best MSS. give the less harmonious order, νέκυσ ἄθαπτος οἴχεται.

1747. σκότια Hermann for σκοτία. The Schol. explains γῇ σκοτία by τάφω. The correction was just missed by Barnes, who says, "σκοτία exponendum est clam, et γὰρ καλύψω simul ordinanda."

1748. Oedipus suggests to his daughter several plans, which appear better than accompanying him into exile; and this is done, that by rejecting them all she may show her attachment to her father's fortunes. 'Show yourself,' he says, 'to your companions.'—'I want no condolence,' she replies; 'it is enough that I grieve for myself.'—'Then betake yourself to the altars, and petition the gods for deliverance.'—'They are weary of my prayers.'—'At all events then join the Bacchic company on Cithaeron, where Bromius is, and the tomb of Semele.' Schol. ὁ δὲ χορὸς ἀσυμπαθῆς παρθένων οὕτως ἀτυχῶς φεύγουσαν μὴ οἰκτιζόμενος. Either he meant, that the chorus was

- AN. ἄλῖς ὀδυρμάτων ἐμῶν.
 OI. σὺ δ' ἀμφὶ βωμίους λιτάς— 1750
 AN. κόρον ἔχουσ' ἐμῶν κακῶν.
 OI. ἴθ' ἀλλὰ Βρόμιος ἵνα τε σηκὸς ἄβατος ὄρεσι μαινάδων.
 AN. Καδμείαν ᾧ
 νεβρίδα στολιδωσαμένα ποτ' ἐγὼ
 Σεμέλας ἱερὸν 1755
 θίασον ὄρεσιν ἀνεχόρευσα,
 χάριν ἀχάριτον ἐς θεοὺς διδοῦσα ;
 OI. ᾧ πάτρας κλεινοὶ πολῖται, λεύσσειτ', Οἰδίπους ὄδε,
 [ὃς τὰ κλείν' αἰνίγματ' ἔγνω καὶ μέγιστος ἦν ἀνὴρ,]
 ὃς μόνος Σφιγγὸς κατέσχον τῆς μαιφόνου κράτη,
 νῦν ἄτιμος αὐτὸς οἰκτρὸς ἐξελαύνομαι χθονός. 1761
 ἀλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι ;
 τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.
 XO. ᾧ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
 βίσιον κατέχοις 1765
 καὶ μὴ λήγοις στεφανοῦσα.

silent when it ought to have consoled, or he found the person of the chorus instead of that of Oedipus prefixed to these verses.

1753 &c. Schol. Καδμείαν, ἀντὶ τοῦ ἐπιχωρίαν, καὶ ἣν εἰθίσμεθα ἡμεῖς οἱ Θεβαῖοι φορεῖν. 'Mean you *him*, in whose honour, in by-gone days, I dressed myself in the Theban attire of the fawn-skin, and joined the sacred company of Semele in the dance on the mountains, giving to divine beings a worship that has had no return?' Schol. πῶς οὖν με κελεύεις καὶ νῦν αὐτῷ χορεύσαι τῷ ἅπαξ καταφρονήσαντί μου; It was to be expected that Antigone would give some reply to this last suggestion, as to those before. Perhaps, placing the question at ἀνεχόρευσα, we should read χάριν γ' ἀχάριτον κτλ., 'Truly, I should be doing a thankless favour to the gods,' were I to join a dance in which I have no pleasure. On the form στολιδῶν see Herc. F. 1318. Orest. 1435. For ἀναχορεύειν τινά, Orest. 582.

1758—9. These two verses so closely resemble Soph. Oed. R. 1524, which also ends with six trochaic verses (one being probably interpolated), that Valckenaer would omit them both. The latter, which is identical with that of Sophocles, with

only the variation ἔγνω for ᾔδη, has been omitted by Porson, Hermann, and W. Dindorf, and retained only by Klotz. Kirchhoff agrees with Valckenaer. Nauck encloses only 1759 within brackets. Possibly the resemblance of v. 1758 to Oed. R. 1523, ᾧ πάτρας Θήβας ἔνοικοι, λεύσσειτ', Οἰδίπους ὄδε, induced the addition of the next verse of Sophocles wrongly in this place.—For κλεινοὶ Porson and others give κλεινῆς, with the inferior copies, though the Schol. also recognizes it.

1760. κατέσχον κράτη, put a stop to the victories, or victorious career, of the Sphinx. Had κράτος been read, the sense would rather be, 'who secured a victory over the Sphinx.'—αὐτὸς is used in the next verse in opposition to Σφιγγὸς, 'Having conquered the Sphinx, I am now myself conquered,' &c. Hermann as well as Kirchhoff has doubts as to αὐτὸς being right; and the former gives οἰκτρὸς οἰκτρῶς. There are variants οἰκτρὸς οἰκτρὸς (so Aldus), αὐτὸς αὐτὸς, αὐτὸς οἰκτρῶς, and οἰκτρὸς singly. Some render αὐτὸς 'alone,' but he is accompanied by his daughter.—The concluding verses of the chorus occur also at the end of the *Orestes*; where see the note.

ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ.

ΤΠΟΘΕΣΙΣ.

Ὁρέστης τὸν φόνον τοῦ πατρὸς μεταπορευόμενος ἀνείλεν Αἰγισθον καὶ Κλυταιμνήστραν· μητροκτονῆσαι δὲ τολμήσας παραχρῆμα τὴν δίκην ἔδωκεν ἔμμανῆς γενόμενος. Τυνδάρεω δὲ τοῦ πατρὸς τῆς ἀνηρημένης κατηγορήσαντος κατ' αὐτοῦ, ἔμελλον Ἀργεῖοι κοινὴν ψῆφον ἐκφέρεισθαι περὶ τοῦ τί δεῖ παθεῖν τὸν ἀσεβήσαντα· κατὰ τύχην δὲ Μενέλαος ἐκ τῆς πλάνης ὑποστρέψας νυκτὸς μὲν Ἑλένην εἰσαπέστειλε, μεθ' ἡμέραν δὲ αὐτὸς ἦλθε. καὶ παρακαλούμενος ὑπ' Ὁρέστου βοηθῆσαι αὐτῷ, ἀντιλέγοντα Τυνδάρεων μᾶλλον ἠὺλαβήθη· λεχθέντων δὲ λόγων ἐν τοῖς ὄχλοις, ἐπηνέχθη τὸ πλῆθος ἀποκτείνειν Ὁρέστην. * * * ἐπαγγειλάμενος αὐτὸν ἐκ τοῦ βίου προίεσθαι.¹ συνὼν δὲ τούτοις ὁ Πυλάδης ὁ φίλος αὐτοῦ συνεβούλευσε πρῶτον Μενέλαου τιμωρίαν λαβεῖν, Ἑλένην ἀποκτείναντας. αὐτοὶ μὲν οὖν ἐπὶ τούτοις ἐλθόντες διεψεύσθησαν τῆς ἐλπίδος, θεῶν τὴν Ἑλένην ἀρπασάντων· Ἡλέκτρα δὲ Ἑρμιόνην ἐπιφανείσαν ἔδωκεν εἰς χεῖρας αὐτοῖς· οἱ δὲ ταύτην φονεύειν ἔμελλον· ἐπιφανεῖς δὲ Μενέλαος, καὶ βλέπων ἑαυτὸν ἅμα γυναικὸς καὶ τέκνου στερούμενον ὑπ' αὐτῶν, ἐπεβάλετο τὰ βασίλεια πορθεῖν· οἱ δὲ φθάσαντες ὑφάψιν ἠπέιλησαν. ἐπιφανεῖς δὲ Ἀπόλλων Ἑλένην μὲν ἔφησεν εἰς θεοὺς διακομίζειν, Ὁρέστη δὲ Ἑρμιόνην ἐπέταξε λαβεῖν, Πυλάδην δὲ Ἡλέκτραν συνοικίσαι, καθαρθέντι δὲ τοῦ φόνον Ἀργούς ἄρχειν.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤ ΤΠΟΘΕΣΙΣ.

Ὁρέστης διὰ τὴν τῆς μητρὸς σφαγὴν ἅμα καὶ ὑπὸ τῶν Ἑρινύων δειματούμενος καὶ ὑπὸ τῶν Ἀργείων κατακριθεὶς θανάτῳ, μέλλων φονεύειν Ἑλένην καὶ Ἑρμιόνην ἀνθ' ὧν Μενέλαος παρὼν οὐκ ἐβοήθησε, διεκωλύθη ὑπὸ Ἀπόλλωνος. παρ' οὐδενὶ κεῖται ἢ μυθοποιία.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ· ὁ δὲ χορὸς συνίστηκεν ἐκ γυναικῶν Ἀργείων, ἡλικιωτῶν Ἡλέκτρας, αἱ καὶ παραγίνονται ὑπὲρ τῆς

¹ Supply, perhaps (sec v. 946), *ὅς τὴν καταδίκην παρητήσατο* κτλ.

τοῦ Ὀρέστου πνιθανόμεναι συμφορᾶς. προλογίζει δὲ Ἡλέκτρα. τὸ δὲ δράμα κωμικωτέραν ἔχει τὴν καταστροφὴν. ἡ δὲ διασκευὴ τοῦ δράματός ἐστι τοιαύτη. πρὸς τὰ τοῦ Ἀγαμέμνονος βασιλεία ὑπόκειται Ὀρέστης κάμνων καὶ κείμενος ὑπὸ μανίας ἐπὶ κλινιδίου, ᾧ προσκαθέζεται πρὸς τοῖς ποσὶν Ἡλέκτρα. διαπορεῖται δὲ τί δήποτε οὐ πρὸς τῇ κεφαλῇ καθέζεται· οὕτω δὲ μᾶλλον ἐδόκει τὸν ἀδελφὸν τημελεῖν, πλησιαίτερον προσκαθεζομένη. εἴκειν οὖν διὰ τὸν χορὸν ὁ ποιητὴς διασκευάσαι· διηγέρθη γὰρ ἂν ὁ Ὀρέστης, ἄρτι καὶ μόγις καταδραβεῖς, πλησιαίτερον αὐτῷ τῶν κατὰ τὸν χορὸν γυναικῶν παρισταμένων. ἔστι δὲ ὑπονοῆσαι τοῦτο ἐξ ὧν φησιν Ἡλέκτρα τῷ χορῷ,

Σῖγα σῖγα, λεπτὸν ἵχνος ἀρβύλλης· (ν. 140.)

πιθανὸν οὖν ταύτην εἶναι τὴν πρόφασιν τῆς τοιαύτης διαθέσεως. τὸ δράμα τῶν ἐπὶ σκηνῆς εὐδοκιμούντων· χεῖριστον δὲ τοῖς ἡθεσι. πλὴν γὰρ Πυλάδου πάντες φαῦλοι ἦσαν.

ORESTES.

THERE is evidence to show, that of all the Attic tragedies none was so celebrated or so generally read in the post-Attic times as the *Orestes*. Of all the extant dramas not one has been so much or so severely criticized by modern scholars. The circumstance is curious, and demands consideration.

On the one hand, there are more quotations by ancient writers from this single play, than from all the plays of Aeschylus and Sophocles put together. Stobaeus, for instance, cites the *Orestes* much more frequently than any other, even of his favourite author Euripides. Written, as Hermann contends,¹ in the decline of the tragic art, and with the object rather of entertaining the audience than of exciting the emotions of pity and fear, it contains "many things which are not only not praiseworthy, but blameable, as either useless or inconsistent with the nature of tragedy."² A. W. Von Schlegel, though he admits the play opens with much pathos, says that "afterwards all takes a perverse turn, and ends with violent strokes of stage effect." He acquiesces in the somewhat singular judgment of Aristophanes (in the Greek Argument), τὸ δράμα τῶν ἐπὶ σκηνῆς εὐδοκμοούντων χείριστον δὲ τοῖς ἥθεσι. πλὴν γὰρ Πυλάδου πάντες φαῦλοι ἦσαν. The author of a long and much later argument (omitted in this edition, as of little value,) objects that the play is not a true tragedy, because it ends happily; a remark which carries no weight, so far as the alleged reason is concerned, because this applies equally to many other tragedies. Aristophanes however makes a similar remark, τὸ δὲ δράμα κωμικωτέραν ἔχει τὴν καταστροφὴν. K. O. Müller, who in his Dissertations on the *Eumenides* calls the *Orestes* a strange mixture of old legends with modern opinions, disparages it also in his 'Literature of Ancient Greece,' where he says (p. 377) "the only impression produced by such a drama as the *Orestes* is a feeling of the comfortless confusion of human exertions and relations."

¹ Praefat. ad ed. 1841.

² *Ibid.* p. vi.

How then are we to account for the great celebrity of the *Orestes* in the early ages? It is not enough to say, that rhetorical displays, sententious remarks, and ingeniously expressed common-places, were more pleasing than true tragic effects in an age when scholastic subtleties were uppermost in men's minds; for the *Orestes* is not more remarkable for these qualities than many, perhaps most, of the other plays of Euripides. Viewed impartially, and solely on its own merits, the *Orestes* appears to be, not indeed a first-rate, but certainly a very interesting play, with so much of suspense as to the result of critical positions in the principal characters, and so much doubt how persons will act who may not unreasonably act in either of two ways, as to enlist the active sympathies of readers and hearers alike. We might go further, and say that the first half of the play is singularly well-written and eminently pathetic, while we admit that the latter half degenerates, because the devices adopted in the final complication of affairs are not such as are likely in themselves to resolve them, and besides, are not carried out at all, but suddenly stopped by the unexpected appearance of a god.

The following is an outline of the plot. Orestes, as soon as he had slain his mother, and on the very day of her burial, was seized with madness. For six days he had taken no food, and was now lying a ghastly spectacle, feeble and fevered in his lucid intervals, but raving at times, as he fancies he sees the forms of the Furies pursuing him. His sister Electra sits by his bed, and administers to every want with the most tender affection. Menelaus, who has just returned from Troy, has sent his wife Helen and their daughter Hermione into the palace of the Atridae, where Orestes now lies. Helen has an interview with Electra at the outset: and they agree that Hermione shall be sent with an offering to Clytemnestra's tomb. The chorus, Argive ladies, approach the couch, and there follows a very touching and natural scene, in which the alternate ravings and reasonings of Orestes are graphically portrayed. After the first stasimon, on the subject of the awful power of the Erinyes, Menelaus enters, having just reached Argos from the port of Nauplia. He had before heard of Agamemnon's murder, and has just learned the retribution dealt by the son to the mother. In a conversation held with Orestes, he learns that the latter, with his sister, is to be tried on the capital charge that very day by the Argive people in full assembly. Menelaus is conjured, by the obligations conferred on him by Agamemnon, which he is bound to repay to the son, to lend his powerful aid in saving them. At this conjuncture old Tyndareus,

the father of Clytemnestra, arrives, and inveighs against Orestes in terms which, though categorically replied to by Orestes, who argues the justice of his cause, determine Menelaus to hold aloof from rendering active assistance. He coldly replies, that he will see what temporizing and craft may effect in his favour, but will not interfere in any other way. Tyndareus avows his determination to be present at the assembly, and to set the populace against the accused. Pylades now comes in haste to announce that the meeting is about to be held, and to urge Orestes to attend it in person, if perchance his eloquence in a just cause should prevail with the people. The two friends depart, and after the second stasimon a message arrives, giving a full account of all that had passed in the assembly, the sum of which is, that Orestes and his sister are condemned to die, with this single reservation in their favour, that they may choose in what manner, and may inflict death on themselves. With this the first part of the play ends, in which it is hard to see what objection can fairly be raised to the naturalness of the characters or the probability of the events.

While Orestes and Electra are taking a final farewell, Pylades comes forward with a suggestion, which offers a ray of hope. Helen, he says, is within the palace, guarded only by a few cowardly eunuchs. Let them slay her, and so revenge themselves on Menelaus for his baseness. Let them do yet more than this, adds Electra. Hermione is still absent at Clytemnestra's tomb; if they seize her as a hostage on her return, they will compel Menelaus to befriend them. The plans are duly formed, with the aid of the chorus. Helen is seized, and the sword is at her throat within the house, while Hermione from without is waylaid and secured. One of the eunuchs, who has escaped in the confusion of the affray, relates the fate of Helen in a long narrative, designed, apparently, to illustrate the pusillanimity of the eastern character, and the effeminacy of eastern luxury. Menelaus, having heard what has been done, arrives at the palace in haste, but is refused admittance; Orestes and Pylades are now seen on the roof of the house, prepared not only to kill Hermione, but to set fire to the palace. At this moment Apollo appears, with Helen raised aloft in the air. She has been rescued miraculously from the point of the sword, and is henceforth to reign immortal in heaven with her brothers the Dioscuri. To Orestes, Pylades, and Electra, happiness is promised for the rest of their lives.

It is unnecessary to discuss Hermann's objections in detail, but it may be well to give them briefly. (1) Fear on the part of the

audience is not sufficiently raised, but for it is substituted a very different thing, the fear of Orestes and Electra for themselves. (2) The whole scene in which Pylades advises Orestes to be present at his own trial (v. 729 seqq.) is inserted merely to lengthen out the play, and to introduce Pylades, who is wanted in the end. (3) The proposal to kill Helen and seize Hermione was badly planned, because it would rather exasperate Menelaus to find his wife had been slain, than induce him, through fear of losing his daughter also, to aid them. (4) The appearing of Apollo at the end is a clumsy expedient (*rude inventum*) to bring to a sudden close a drama that had already been too long protracted. (5) Helen and Hermione are needlessly brought on the stage, since it was enough to have had them unseen within the house. (6) Orestes, who at the beginning of the play is a feeble and wasted maniac, appears at the end in full vigour, able to fight the eunuchs and to hurl a stone from the roof at the head of Menelaus. (7) It was unlikely that Pylades, who had helped Orestes to slay his mother (v. 406), should have retired after that to Phocis, and thence been banished and returned to Argos (v. 765) all within the space of six days (v. 422).

That some of these criticisms are captious will hardly be denied. Those especially (viz. 6 and 7) which relate to manifest violations of *unity of time*, apply equally to many other of the most approved Greek dramas. Little weight indeed is to be attributed to modern judges of Attic tragedy, when a Porson can say of the eunuch-scene (v. 1369 seqq.) "Vereor ne plerisque lectoribus hodiernis haec scena multis partibus justo longior videatur, et tragicæ gravitati non ubique conveniens," while a Hermann can designate the same as "egregia arte elaborata," and say "necessariam fuisse istam prolixitatem ad exprimendam ignavi hominis formidinem." Again, whereas the author of the Greek argument above referred to says, that "all the characters in the play are bad except that of Pylades," Hermann comes just to the opposite conclusion, that all are good except Pylades. Menelaus, he justly observes, is purposely made base and treacherous, because he was a Spartan. Thus a character bad in the moral sense may, by its fitness, be a good one in a dramatic sense. The poet has represented him in much the same light, and for the same reason, in the *Andromache*.

The *Orestes* was acted, as the Schol. on v. 371 informs us, in the Archonship of Diocles, Ol. xcii. 4, B.C. 408. Aristophanes in the *Frogs*, exhibited B.C. 405, cites v. 279 from this play. The political allusion in v. 1682 has been pointed out by the Scholiast. The Athe-

nians had rejected terms of peace offered by Sparta, and the poet, by representing a compromise effected between the rival thrones of Sparta and Argos, evidently wishes his countrymen to take the more conciliatory course.

The scene of the play is at Argos, in the ancestral palace of the Atridae, though, strictly speaking, this was at the neighbouring Mycenae. The chorus consist of Argive ladies, apparently fifteen in number. It seems to have been an ancient opinion, still maintained by many critics, that the *Orestes* was designed as a tragi-comedy,³ to be classed with the *Alcestis*. We do not think this a correct definition. There is not a single scene really partaking of comedy, unless some should choose to except that where Orestes banters the fugitive slave on his fear of death (v. 1506 seqq.).

Several of the scenes in this play require three actors, a feature characteristic of the later plays. In the last scene, Menelaus, Orestes, Pylades, and Apollo, appear to be all present at once, besides Helen (who however was perhaps a mere *εἰδωλον*). Probably at v. 1620, where Pylades is told to fire the house, he retires as if for that purpose, thus leaving room for Apollo to appear immediately after.

³ Theatre of the Greeks, p. 100].

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΗΛΕΚΤΡΑ.

ΕΛΕΝΗ.

ΧΟΡΟΣ.

ΟΡΕΣΤΗΣ.

ΜΕΝΕΛΑΟΣ.

ΠΥΛΑΔΗΣ.

ΑΓΓΕΛΟΣ.

ΕΡΜΙΟΝΗ.

ΦΡΥΞ.

ΑΠΟΛΛΩΝ.

ΤΥΝΔΑΡΕΩΣ.

ΕΤΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

Οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος,
οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος,
ἧς οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπου φύσις.

The celebrity of the prologue to this play may be judged by the fact that, of the first half at least, nearly every line is cited by some ancient author or grammarian, and very many by several independently. The references, given at length in Porson's and (more fully) in Kirchhoff's notes, need not here be repeated, because no various readings of importance are obtained from them.—Electra, seated beside the couch of her brother, who is deeply sleeping during an interval of cessation from his phrenzy, recounts the calamitous history of her family since the time of Tantalus, to whose presumptuous folly she indirectly attributes all her present woe. Orestes, she says, has slain his mother, instigated by the oracle of Apollo—an invidious act, but one that was committed in obedience to the divine will. Hence he has been seized by madness, and for the six days that have elapsed since his mother's funeral, he has tasted nothing. Added to this calamity is the fact, that both she and her brother have been outlawed by the Argives, and the present day will decide their fate; for a meeting of the citizens is to be held to determine the mode of their death. One ray of hope alone remains: Menelaus has just returned from his long wanderings, and, desirous to avoid the clamour of an angry mob, has had his wife secretly conveyed into the house of the Atreidae; so that at this moment she is within, attended and consoled by her daughter Hermione. Mene-

laus himself is momentarily expected to arrive.

1—3. 'There is nothing so terrible, that is capable of being described in words, nor any bodily suffering nor calamity sent by heaven (e.g. madness, such as that of Orestes), of which human nature may not have to bear the burden.' In fewer words, 'there is nothing so dreadful, but that man is liable to endure it.' Cicero, Tusc. iv. 29, in translating these three not very easy verses, appears rightly to have construed ὦδε δεινὸν εἰπεῖν, '*tam terribilis fando*,' though ἔπος is not *oratio*, but any thing, event, or circumstance, that can be put in words, or that has a definite name. Another interpretation (requiring however οὔτε — οὔτε in the second verse) is to take ὦδ' εἰπεῖν ἔπος parenthetically. 'There is *nothing* that is terrible (so to express it,' i.e. to qualify οὐδὲν as having possibly some exceptions,) 'either suffering or misfortune' &c. For εἰπεῖν ἔπος see Shilleto on Thuc. ii. 51. Cyrill. Gloss. ὦδε εἰπεῖν συντόμως εἰπεῖν.—It is remarkable that Kirchhoff's two best MSS. give συμφορὰν θεήλατον, and in one of them (A, or Ven. a., "omnium facile praestantissimus," as he calls it) this scholium is given, γράφουσι τινες, Οὐδὲ συμφορὰ θεήλατος, ἀγνοοῦντες δέ' ἀπὸ κοινού γὰρ ληπτέον, οὐκ ἔστ' ἰδεῖον. The latter words Kirchhoff wrongly corrects, οὐκ ἔστιν οὐδὲν δεινόν. Read, οὐκ ἔστιν εἰπεῖν. The reading arose from an opinion that the syntax was, οὐκ ἔστιν εἰπεῖν ὦδε

ὁ γὰρ μακάριος, κοῦκ ὀνειδίζω τύχας,
 Διὸς πεφυκῶς, ὡς λέγουσι, Τάνταλος 5
 κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον
 ἀέρι ποτᾶται, καὶ τίνει ταύτην δίκην,
 ὡς μὲν λέγουσιν, ὅτι θεοῖς ἄνθρωπος ὢν
 κουνῆς τραπέζης ἀξίωμ' ἔχων ἴσον
 ἀκόλαστον ἔσχε γλῶσσαν, αἰσχίστην νόσον. 10
 οὔτος φυτεύει Πέλοπα, τοῦ δ' Ἀτρεὺς ἔφν,
 ᾧ στέμματα ξήνασ' ἐπέκλωσεν θεὰ
 ἔριν, Θυέστη πόλεμον ὄντι συγγόνῳ
 θέσθαι. τί τάρρητ' ἀναμετρήσασθαι με δεῖ;

δεινὸν ἔπος, οὐδὲ πάθος, οὐδὲ συμφορὰν. Of the numerous writers who cite these first three verses, all agree in συμφορὰ, except D. Chrysost. iv. p. 81, who gives συμφορὰν δαιμόνιον.—The best MS. (Ven. a.) and Lucian (Oeypus, v. 167,) give ἀνθρώπων φύσις.

4. ὁ γὰρ κτλ. Electra illustrates the foregoing proposition by the case of Tantalus, the progenitor of Orestes, through whose original fault the συμφορὰ θεήλατος has now come upon the house of the Atridae. 'For the once happy Tantalus (and I am not now concerned to reproach him with the consequences of his fault, but am merely using his case by way of illustration), born of Zeus, as men say, ever fearing a rock towering high above his head, flits in air, and pays this penalty, because,' &c. Porson, who has a long note on the punishment of Tantalus, as different from the Homeric account, Od. xi. 567 seqq., has not a word to say on the meaning of ἀέρι ποτᾶται. That these words must be taken together is certain, though a verse of Lucretius, iii. 993, 'Nec miser impendens magnum timet aere saxum Tantalus,' might seem to indicate that ὑπερτέλλοντα ἀέρι should be joined. The fact is, that Tantalus is himself the sun, suspended in air or sinking in the western sea; and the notion of a guilty man fearing the fall of the one, or unable to drink the water scorched up by the other, is but an instance of a double application of a solar allegory.—From v. 983 seqq. it is clear that by πέτρον the sun itself was meant, which is there called πέτρα τεταμένη ἀλύσει. For Electra expresses a wish that she could fly away to the sun,

that she might tell her griefs to Tantalus. Where the Schol. adds, τινες δὲ κυρίως ἀκούουσι βῶλον χρυσὴν ἐπηρεῖσθαι τῇ κεφαλῇ τῇ Ταντάλου. The same statement is made by the Schol. on Pind. Ol. i. 57 (quoted by Porson on v. 971 inf.).

7. ὡς μὲν λέγουσι. "Istud mēn, cui non respondet dē, innuit Electram parum credulam esse." Porson. The more common legend was, that he had served up his son Pelops at a banquet to the gods, Hel. 388. Cf. Iph. T. 386, ἐγὼ μὲν οὖν τὰ Ταντάλου θεοῖσιν ἐστιάματα ἄπιστα κρίνω, παῖδός ἥσθηναι βορᾶ. The ἀκόλαστος γλῶσσα refers to his having revealed to mortals the secret converse, τὰ ἀπόρρητα, held by the gods at their entertainment. The Greeks regarded the revelation of sacred mysteries as the most heinous of sins.

12. Hermann, partly to avoid the ε made long before κλ, and partly because he regards v. 15 as equivalent to the apodosis, here gives ὅτ' ἐπέκλωσεν. See on Suppl. 296. Iph. T. 51.—στέμματα, the woollen thread, so called from its resemblance to the fillet by which the olive-bough was attached to the neck of suppliants.—θεὰ, i. e. Μοῖρα. There is a variant Ἔρις, recorded by the Schol., but cf. Iph. T. 812, OP. Ἀτρεὺς θυέστου τ' οἶσθα γενομένην ἔριν; 1Φ. ἤκουσα, χρυσῆς ἀρνὸς ἡνίκ' ἦν πέρι.

14. τάρρητα, sc. τὰ τέκνα ἀποκτεῖναι, which is added specifically immediately after, on the principle explained on Iph. T. 37.—ἀναμετρήσασθαι, to go over the tale again, lit. to take the measure of it a second time,—a rather favourite word with Euripides. Cf. Ion 250, μνήμην παλαιὰν ἀναμετρήσάμην τινα.—δ' οὖν,

ἔδαισε δ' οὖν νιν τέκν' ἀποκτείνας Ἀτρείς· 15
 Ἀτρώς δὲ, τὰς γὰρ ἐν μέσῳ σιγῇ τύχας,
 ὁ κλεινὸς, εἰ δὴ κλεινὸς, Ἀγαμέμνων ἔφν
 Μενελέως τε Κρήσσης μητρὸς Ἀερόπης ἄπο.
 γαμῆ δ' ὁ μὲν δὴ τὴν θεοῖς στυγυμένην
 Ἑλένην Μενέλεως, ὁ δὲ Κλυταιμνήστρας λέχος 20
 ἐπίσημον εἰς Ἑλληνας Ἀγαμέμνων ἀναξ·
 ᾧ παρθένου μὲν τρεῖς ἔφνμεν ἐκ μιᾶς,
 Χρυσόθεμις Ἰφιγένειά τ' Ἠλέκτρα τ' ἐγὼ,
 ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης,
 ἣ πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι 25
 ἔκτεινεν· ὧν δ' ἕκατι παρθένῳ λέγειν
 οὐ καλόν· ἐὼ τοῦτ' ἀσαφὲς ἐν κοινῷ σκοπεῖν.
 Φοῖβον δ' ἀδικίαν μὲν τί δεῖ κατηγορεῖν ;
 πείθει δ' Ὀρέστην μητέρ', ἣ σφ' ἐγείνατο,
 κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον. 30
 ὁμως δ' ἀπέκτειν' οὐκ ἀπειθήσας θεῶ·
 καὶ γὰρ μετέσχον, οἷα δὴ γυνή, φόνου,
 Πυλάδης θ', ὃς ἡμῖν συγκατείργασται τάδε.
 ἐντεῦθεν ἀγρία συντακεῖς νόσῳ † νουεῖ

'however,' i. e. to cut a long story short. The force of these particles has been explained on Aesch. Ag. 34.—ἔδαισε, like ἐστῖαν τινα, 'feasted him.'

18. Ἀερόπης. Hel. 391, ὃς ἐξέφυσεν Ἀερόπης λέκτρων ἄπο Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλεινὸν ζυγόν.

20. As all the best copies agree in Μενέλεως Ἑλένην, the suggestion of Hermann has been adopted, that the words should be transposed. The ordinary reading is Μενέλαος Ἑλένην. See v. 1196.

21. ἐπίσημον. The words κλυτὰς and μνηστεύειν in Κλυταιμνήστρας seem to be alluded to. See *inf.* 249, and the note on Iph. T. 208.

24. On the τε answering to μὲν, in enumerating proper names, see Phoen. 57.

25. ἀπείρῳ. Aesch. Eum. 604, ἐν δ' ἀτέρμονι κόπτει πεδήσας ἄνδρα δαιδάλῳ πέπλῳ. Agam. 1353, ἀπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω.

26. παρθένῳ. There is a variant παρ-

θένον, but the best copies agree in the dative. She hints, of course, at her mother's living with Aegisthus. Hermann thinks the poet may have designed to pourtray the prudishness of an unmarried woman.

27. ἐν κοινῷ. She leaves as an open question, and without expressing an opinion upon it, the right or the wrong of the action.

28. Φοῖβου δ' κτλ. 'Now I do not intend to charge Phoebus with injustice; but he persuaded Orestes to slay the mother who had borne him, a deed that brings discredit to him with some,' lit. 'does not bring to all the idea that this was creditable in a god.' The Aldine φέρων is not supported by the good MSS. For the cautious way of impeaching the justice of the god cf. Electr. 1245, Φοῖβός τε Φοῖβος, ἀλλ', ἀναξ γὰρ ἐστ' ἐμὸς, σιγῇ σοφὸς δ' ὧν οὐκ ἐχρησέ σοι σοφά. The attribute of Justice was especially claimed for Apollo. See Ion 253. 384.

34—5. The common reading, adopted

τλήμων Ὀρέστης ὃδε πεσὼν ἐν δεμνίοις 35
 κεῖται· τὸ μητρὸς δ' αἵμᾳ νιν τροχληταεῖ
 μανίαισιν· ὀνομάζειν γὰρ αἰδοῦμαι θεὰς
 Εὐμενίδας, αἱ τόνδ' ἐξαμιλλῶνται φόβῳ.
 ἔκτον δὲ δὴ τόδ' ἡμαρ ἐξ ὅτου σφαγαῖς
 θανοῦσα μήτηρ πυρὶ καθήγγισται δέμας, 40
 ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο,
 οὐ λούτρ' ἔδωκε χρωτί· χλανιδίων δ' ἔσω
 κρυφθεῖς, ὅταν μὲν σῶμα κουφισθῇ νόσου,
 ἔμφρων δακρύει, ποτὲ δὲ δεμνίων ἀπο
 πηδᾷ δρομαῖος, πῶλος ὥς ἀπὸ ζυγοῦ. 45
 ἔδοξε δ' Ἀργεῖ τῷδε μῆθ' ἡμᾶς στέγαις
 μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινα
 μητροκτονοῦντας· κυρία δ' ἦδ' ἡμέρα,

by Porson, is *ὃ δε πεσὼν*, a colon being placed after Ὀρέστης. But this, as Hermann objects, is to distinguish two things altogether identical, the pining with sickness and the being confined to the bed; besides that *ὅδε* is required, since, as she sits by her brother's bed as she speaks, she could not avoid pointing to him. Hermann's correction, formerly adopted by W. Dindorf, is probable, *συντακεῖς νόσῳ δέμας*, the last word having been, as he supposes, corrupted on account of the similar word *δεμνίοις* ending the next verse. Or *ἀγρίῳ συντακεῖς νοσήματι* is an obvious correction.

37. *ὀνομάζειν γάρ*. She meant to say, Ἐρινύες νιν τροχληταοῦσι, but prefers to use τὸ μητρὸς αἷμα. Cf. Oed. Col. 129 seqq. Hesych. *τροχληταεῖ*· ἐλαύνει.

38. *ἐξαμιλλῶνται*, a metaphor from driving a person out of a race-course or other place of games, as appears from Hel. 387. 1471, *inf.* v. 431. Schol. εἶπε δὲ τὸ ἐξαμιλλῶνται, ἐπειδὴ οἱ ἀγωνιζόμενοι πρὸς ἀλλήλους ἐν γυμνασίοις ἄνω καὶ κάτω στρέφονται τοῖς ἀγωνίσμασιν. See Cycl. 628.

40. *καθήγγισται*. Schol. *καθωσίωται, κέκανται*. See on this word Iph. T. 705, ἀφὲ βωμῶν ἄγισθεις φόνῳ. The immolation and burning of sacred victims gave rise to the employment of similar terms to the disposal of the dead, especially as tombs themselves were sometimes used as sacrificial altars.

41. *ὧν*, equivalent to *ἐν τῷδε ὧν*, 'during

which six days,' or ἀφ' ὧν, 'from the commencement of which.'

42. *χλανιδίων*, the outer garment, *ἱμάτιον*, which was spread on the bed, like the Roman *palium*. Hesych. *χλανιδιον· ἱμάτιον λεπτόν*. Cf. Suppl. 110, *σὲ τὸν κατήρη χλανιδίοις ἀνιστορῶ*. Perhaps all that is meant in both passages is the muffling of the face in grief within the folds of the robe. But *inf.* v. 166, Orestes is said *ἐν πέπλοις κινεῖν δέμας*, which must refer to the coverlet. In Thucyd. ii. 49, *λεπτῶν ἱματίων ἐπιβολαὶ* means, the throwing light outer garments on the bed of fevered patients.

43. *νόσου*. For the genitive, used as the Roman ablative in *levare curis* &c., compare Soph. Phil. 1334, *νόσου μαλαχθῆς τῇσδε*.

44. *ποτέ*, 'at other times.' This use of an enclitic at the beginning of a sentence is not common in the earlier Attic. Antig. 366, *ποτέ μὲν κακὸν* (al. *τοτέ*) ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει. We have also in Phoen. 401, *ποτέ μὲν ἐπ' ἡμαρ εἶχον, εἴτ' οὐκ εἶχον ἄν*. Cf. *inf.* v. 356. He might have written *τότε*, but this would be ambiguous, since the sense is not *τότε* ὅταν κουφισθῇ, but the contrary, *ὅταν μαινῇται*.

47. *προσφωνεῖν*. See Iph. T. 951, and for *δέχεσθαι*, Aesch. Cho. 286.

48. *κυρία*, 'the appointed day.' So Aesch. Suppl. 712, *χρόνῳ τοι κυρὴν τ' ἐν ἡμέρᾳ*.

ἐν ἧ διοίσει ψῆφον Ἀργείων πόλις,
 εἰ χρή θανεῖν νῶν λευσίμῳ πετρώματι, 50
 ἧ φάσγανον θήξαντ' ἐπ' αὐχένος βαλεῖν.
 ἐλπίδα δὲ δὴ τιν' ἔχομεν ὥστε μὴ θανεῖν·
 ἦκει γὰρ ἐς γῆν Μενέλεως Τροίας ἄπο,
 λιμένα δὲ Ναυπλίου ἐκπληρῶν πλάτῃ
 ἀκταῖσιν ὁρμεῖ δαρὸν ἐκ Τροίας χρόνον 55
 ἄλαιοι πλαγχθείς· τὴν δὲ δὴ πολύστονον
 Ἑλένην, φυλάξας νύκτα, μὴ τις εἰσιδὼν
 μεθ' ἡμέραν στείχουσιν, ὦν ὑπ' Ἰλίου
 παῖδες τεθνῶσιν, ἐς πέτρων ἔλθῃ βολάς,
 προϋπεμψεν ἐς δῶμ' ἡμέτερον· ἔστιν δ' ἔσω 60
 κλαίουσ' ἀδελφὴν ξυμφοράς τε δωμάτων.
 ἔχει δὲ δὴ τιν' ἀλγέων παραψυχὴν·
 ἦν γὰρ κατ' οἴκους ἔλιφ', ὅτ' ἐς Τροίαν ἔπλει,
 παρθένον ἐμῇ τε μητρὶ παρέδωκεν τρέφειν
 Μενέλαος ἀγαγὼν Ἑρμιόνην Σπάρτης ἄπο, 65
 ταύτῃ γέγνηθε κἀπιλήθεται κακῶν.
 βλέπω δὲ πᾶσαν εἰς ὁδὸν, πότ' ὄψομαι

49. διαφέρειν ψῆφον is to give a vote on one side or the other of a question. See *inf.* v. 1652.

51. Hermann remarks that αὐχὴν is improperly used for δέρον, the two words differing in sense as *neck* and *throat*. Properly, a person is said φέρειν τι ἐπ' αὐχένος. Why should he not be said to cast a sword on, or outside of, a neck to wound it? The same critic observes, that in v. 757 the citizens are about to decide, not as to the method of death, but whether the culprits are to die at all, θανεῖν ἢ ζῆν. But ἡ μὴ θανεῖν is here also implied by the context; cf. 52.

52. Here, as in v. 62, the δὴ qualifies τινὰ, as in *δήποτε*, *δήπου* &c., 'some sort of hope' (though not much to be relied on).

54. ἐκπληρῶν, occupying. Phoen. 1135, ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν γραφῇ. So Ion 1107, πανταχοῦ γὰρ ἀσπεύ ζῆτων νιν ἐξέπλησα. Iph. T. 324, and 804, τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία. Hel. 1570, πλήσασα κλισιακτῆρας εὐσφύρου ποδός. If the poet had meant, as W. Dindorf suggests, 'filling

the harbour with his fleet,' he would have preferred to use πλάταις, or στόλαφ. The return of Menelaus, according to Od. iii. 309, took place on the very day that Aegisthus was buried; (αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος.) This is not inconsistent with the account of Euripides, who does not say that Menelaus has only that day arrived; besides that Clytemnestra's funeral might have taken place a little earlier than that of Aegisthus.

56. ἄλαιοι. So *πνοαὶ ἀπὸ Στρυμόνος, βορῶν ἄλαιο*, Aesch. Ag. 187.—τὴν δὲ δὴ πολύστονον Ἑλένην is said with some irony, 'her who is called, forsooth, the unfortunate Helen.' It is harsh to interpret 'the cause of many woes.'

58. μεθ' ἡμέραν, 'in open day.' See on Bacch. 485.

64. τρέφειν. Cf. 109. 1184. 1340.

67. εἰς ὁδὸν *Musgrave*. The MSS. and Schol. seem to agree in εἰσοδὸν (though Kirchhoff believes the true reading is found in two good copies). In defence of εἰσοδὸν might be quoted *Herc. F.* 77, θαναμάζω δ' ὅταν πύλαι ψοφῶσι, πᾶ

Μενέλαον ἦκονθ'· ὥς τά γ' ἄλλ' ἐπ' ἀσθενοῦς
 ῥώμης ὀχούμεθ', ἣν τι μὴ κείνου πάρα
 σωθῶμεν. ἄπορον χρῆμα δυστυχῶν δόμος. 70

ΕΛΕΝΗ.

ὦ παῖ Κλυταιμνήστρας τε ἀγαμέμνωνος,
 παρθένε μακρὸν δὴ μῆκος, Ἡλέκτρα, χρόνου,
 πῶς, ὦ τάλαινα, σὺ τε κασίγνητός τε σός
 [τλήμων Ὀρέστης μητρὸς ὅδε φονεὺς ἔφυ];
 προσφθέγμασιν γὰρ οὐ μιαίνομαι σέθεν 75
 ἐς Φοῖβον ἀναφέρουσα τὴν ἀμαρτίαν.
 καίτοι στένω γε τὸν Κλυταιμνήστρας μόνον,
 ἐμῆς ἀδελφῆς, ἣν, ἐπεὶ πρὸς Ἴλιον
 ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ,
 οὐκ εἶδον, ἀπολειφθεῖσα δ' αἰάζω τύχας. 80

ΗΛ. Ἐλένη, τί σοι λέγοιμ' ἂν ἃ γε παροῦς' ὄρας,
 [ἐν ξυμφοραῖσι τὸν Ἀγαμέμνωνος γόνον;]

τ' ἀνίστησιν πόδα, ὥς πρὸς πατράων προσ-
 πεσούμενοι γόνν.

69. Cf. Ar. Equit. 1244, λεπτὴ τις
 ἐλπίς ἐστ', ἐφ' ἧς ὀχούμεθα. Hel. 277,
 ἄγκυρα δ' ἦ μοι τὰς τύχας ὥχει μόνη.—
 κείνου πάρα, supply ἔχοντες.

71. Helen, of whose indwelling in the
 palace the spectators have just been ap-
 prised, here appears, and in no unamiable
 spirit inquires after Electra and her bro-
 ther. Of the state of the latter she is
 not supposed to have any idea, till Electra
 points to him at v. 81; after which she
 inquires, how long he has been ill (v. 88).
 Hence it would seem that v. 74 must be
 an interpolation, though Kirchhoff ap-
 pears to be the first who detected it.
 Porson remarks on the phrase πῶς ἔφυ
 for πῶς ἔχει, which latter word Heath
 conjectured, and Hermann has admitted
 into the text. Porson was inclined to
 read ὅς for ὅδε. The only correct mean-
 ing of πῶς ἔφυ ὅδε φονεὺς μητρὸς would
 be, 'how came it that this man was born
 to be his mother's murderer?' But
 this can hardly be said to suit the con-
 text. It is possible that we should read
 σὺ τε κασίγνητός τ' ἔχει; But the ἔχει
 is not necessary. Cf. Cycl. 206, πῶς μοι
 κατ' ἔντρα νεόγωνα βλαστήματα;

77. καίτοι — γε. 'And yet, though
 I cannot justly blame or impugn (since

Phoebus was the real author of the deed),
 I am sorry for my sister's death.'

79. All the copies appear to have ὅπως
 δ' ἔπλευσα, which arose from a misappre-
 hension; see Iph. A. 649. The sense is,
 'whom, since the unfortunate voyage to
 Troy, I had not seen; and now that I
 am bereaved of her, I bewail both her
 fortune and mine.' The Schol. took
 ὅπως δ' — πότμῳ as a parenthesis, εἰ δὲ
 θέλεις γινῶναι ὅπως ἔπλευσα, γίνωσκε δτι
 θεομανεῖ πότμῳ. Hesychius (as Nauck
 ap. Kirch. indicates) took from this
 passage the gloss δαιάζω ἀναβοῶ, στενάζω.
 He probably read the verses thus;
 ἣν (or ἧς), ἐπεὶ πρὸς Ἴλιον ἔπλευσ',
 (ὅπως δ' ἔπλευσα — οὐκ εἶδον, i. e. οὐκ
 οἶδα,) ἀπολειφθεῖσα δαιάζω τύχας.

81. The γε is used, as if she had said
 οὐκ ἂν εἴη ἀνάγκη τά γε ἐνδὴλα σοι
 λέγειν. The next verse is regarded by
 Kirchhoff as spurious. He assigns no
 reason, but adds, "fortasse pro γόνον
 scribendum δόμον." By omitting this
 verse, Electra will reply in order to He-
 len's question, πῶς σὺ τε κασίγνητός τε
 σός; She then says, ἐγὼ μὲν αὐτὸς εἰμι
 τούτῳ παρεδρεύουσα, οὗτος δὲ — she
 should have said, μανία κατέχεται, but,
 speaking κατ' εὐφημισμόν, she evades the
 statement by adding τὰ τούτου δ' οὐκ
 ὀνειδίζω κακὰ. Cf. 4.

ἐγὼ μὲν ἄϋπνος, πάρεδρος ἀθλίῳ νεκρῷ,
νεκρὸς γὰρ οὗτος οὐνεκα σμικρὰς πνοῆς,
θάσσω· τὰ τούτου δ' οὐκ ὀνειδίζω κακά· 85
σὺ δ' ἡ μακαρία μακάριός τε σὸς πόσις
† ἦκετον ἐφ' ἡμᾶς ἀθλίως πεπραγότας.

ΕΛ. πόσον χρόνον δὲ δεμνίους πέπτωχ' ὄδε ;

ΗΛ. ἐξ οὐπερ αἶμα γενέθλιον κατήνυσεν.

ΕΛ. ὦ μέλεος, ἡ τεκοῦσά θ', ὥς διώλετο. 90

ΗΛ. οὕτως ἔχει τάδ', ὥστ' ἀπείρηκεν κακοῖς.

ΕΛ. πρὸς θεῶν, πίθοι' ἂν δῆτά μοί τι, παρθένε ;

ΗΛ. ὥς ἀσχολός γε συγγόνου προσεδρία.

ΕΛ. βούλει τάφον μοι πρὸς κασιγνήτης μολεῖν ;

ΗΛ. μητρὸς κελεύεις τῆς ἐμῆς ; τίνος χάριν ; 95

ΕΛ. κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμάς.

ΗΛ. σοὶ δ' οὐχὶ θεμιτὸν πρὸς φίλων στείχειν τάφον ;

ΕΛ. δεῖξαι γὰρ Ἀργείοισι σῶμ' αἰσχύνομαι.

ΗΛ. ὀψέ γε φρονεῖς εὖ, τότε λιποῦσ' αἰσχροῦς δόμους.

ΕΛ. ὀρθῶς ἔλεξας, οὐ φίλως δέ μοι λέγεις. 100

ΗΛ. αἰδῶς δὲ δὴ τίς σ' ἐς Μυκηναίους ἔχει ;

84. νεκρὸς γὰρ κτλ. Schol. τουτέστιν ἐγγύς ἐστι νεκροῦ, διότι σμικρὰν ἔχει πνοήν.

87. The reading is doubtful, for Eustathius cites the verse three times with ἡκεις, and the copies vary between σὺ δ' εἰ and σὺ δ' ἡ, the preponderance of authority being rather in favour of σὺ δ' εἰ, which Hermann and Kirchhoff prefer. The MS. reading ὁ σὸς πόσις can only be defended by making μακάριος also a predicate, in which case we might read ἡκεις δ' or ἡκετε δ'. Cf. Electr. 1006, μήτερ, λάβωμαι μακαρίας τῆς σῆς χειρός ; and the note there. The reading σὺ δ' εἰ involved, in all probability, the change of ἡκεις into ἡκων or ἡκοντε, and this in turn became ἡκετον under the influence of the other variant σὺ δ' ἡ μακαρία.

89. For κατανύσαι γενέθλιον αἶμα, to effect the murder of a parent, compare Herc. F. 1271, ποίους λέοντας — ἡ πόλεμον οὐκ ἐξήνυσα ; So we have ἐργάσασθαι, πράξαι φόνον or αἶμα, and the like. Hesych. κατήνυσεν ἀνάλωσεν.

91. ἀπείρηκεν, restored by Porson on conjecture for ἀπείρηκ' ἐν, i. e. ἀπείρηκα

ἐν, is now given by Kirchhoff as the reading of his best MS. It is clear that the conversation is about Orestes, who has given way under his afflictions. For the construction ἀπειπεῖν τινί see Alc. 487. Herc. 941, τάλαιν', ἀπείπον ἄλγει.

93. Hesych. ἀσχολός· ὁ σχολὴν μὴ ἄγων, ἀσχολούμενος. The Scholiasts found some difficulty in explaining this verse. Hermann's note is:—" Hoc dicit ; πιθοίμην ἂν σοι οὕτως, ὡς ἀσχολός γε οὕσα συγγόνου προσεδρία. Ita tibi obtemperabo, ut quidem occupata assidendo apud fratrem, h. e. quantum potero, quae non habeam otium."

95. τίνος χάριν ; The evident reluctance to comply or to refuse is well expressed in the following conversation, in which v. 105 implies an objection rather than a refusal.

96. The emphasis on ἐμάς should be noticed ; ' libations and hair sent by me (though offered by another hand). '

98. αἰσχύνομαι. She really means φοβούμαι, as appears from 57 and 118. Hence there is some irony in Electra's question, v. 101.

101. αἰδῶς δὲ δὴ τίς. ' But what bash-

- ΕΛ. δέδοικα πατέρας τῶν ὑπ' Ἰλίῳ νεκρῶν.
 ΗΛ. δεινὸν γάρ· Ἄργει τ' ἀναβοᾷ διὰ στόμα.
 ΕΛ. σύ νυν χάριν μοι τὸν φόβον λύσασα δός.
 ΗΛ. οὐκ ἂν δυναίμην μητρὸς εἰσβλέψαι τάφον. 105
 ΕΛ. αἰσχρὸν γε μέντοι προσπόλους φέρειν τάδε.
 ΗΛ. τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας ;
 ΕΛ. εἰς ὄχλον ἔρπειν παρθένοισιν οὐ καλόν.
 ΗΛ. καὶ μὴν τῖνοι γ' ἂν τῇ τεθνηκυῖα τροφάς.
 ΕΛ. ὀρθῶς ἔλεξας, πείθομαι τέ σοι, κόρη. 110
 ναὶ, πέμψομαί γε θυγατέρ'· εὖ γάρ τοι λέγεις.
 ὦ τέκνον, ἔξελθ', Ἑρμιόνη, δόμων πάρος,
 καὶ λάβε χοὰς τάσδ' ἐν χεροῖν κόμας τ' ἐμάς·
 ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταίμνηστρας τάφον
 μελίκρατ' ἄφες γάλακτος οἰνωπὸν τ' ἄχνην, 115
 καὶ σταῶς ἀπ' ἄκρου χώματος λέξον τάδε·
 Ἑλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς
 φόβῳ προσελθεῖν μνήμα σὸν, ταρβουσά τε
 Ἄργείον ὄχλον. εὐμενῇ δ' ἄνωγέ νιν

fulness is it towards the citizens which, as you profess, possesses you ?' On δὲ δὴ see v. 52.

103. The Scholiast takes ἀναβοᾷ for the second person passive, 'you are talked about.' Hermann gives δεινὸν γάρ· Ἄργει γ' ἀναβοᾷ, after Matthiae, in the same sense. Porson and Kirchhoff read δεινὸν γάρ· Ἄργει τ' ἀναβοᾷ. 'Well, it is to be feared ; and you are talked of' &c. And this is probably the correct explanation.

104. τὸν φόβον, 'the fear that I have conceived.' Cf. v. 118. One good MS. gives λύουσα. Cf. Aesch. Theb. 259, θάρσος φίλοις, λύουσα πολέμιων φόβον.

107. For the periphrasis Ἑρμιόνης δέμας see Iph. A. 417. The next verse is quoted by Stobaeus, Fl. lxxxv. 5.

109. καὶ μὴν — γε. 'And yet, she would thus be paying her that is dead for her education.' Cf. v. 64, ἐμὴ μητρὶ παρέδωκεν τρέφειν Μενέλαος ἀγαγὼν Ἑρμιόνην Σπάρτης ἄπο.

110. καλῶς Porson, Hermann, W. Dindorf. Kirchhoff gives ὀρθῶς with the majority of the good copies.

111. This verse is omitted as spurious

by Hermann and W. Dindorf. The common reading is καὶ πέμψομαί γε, but καὶ πέμψομέν γε has equal MSS. authority. The καὶ however cannot be explained in combination with γε, as it can in Phoen. 1215. We must read ναὶ (which is commonly corrupted into καὶ), and suppose Helen to pause for a moment, and then to say to herself, 'yes ; I will send for my daughter ; for you certainly say well.' But instead of doing this, she calls her. Perhaps indeed the middle verb means 'I will have her sent.' On πέμπεσθαι for μεταπέμπεσθαι see Herc. 1421, εἰς Ἀθήνας πέμψομαι Οἰθῶν ἄπο. For ναὶ so used compare Alc. 1119. *inf.* 148.

113. The recent editors adopt the (late) Atticism λαβέ from Schaefer.

114. ἀμφί. To be construed with ἄφες, not with ἐλθοῦσα. On the accusative see Iph. T. 6. Hesych. οἰνωπὸν πορφύρεον, μέλανα.

116. ἀπ' ἄκρου. See Phoen. 1009.

119. For εὐμενῇ a variant πνευμένη is given in Kirchhoff's two best MSS. Cf. Aesch. Pers. 222, πνευμένῳ δ' αἰτοῦ τάδε σὸν πόσιν Δαρεῖον — ἐσθλά σοι πέμπειν. The object of the libation (on which see

- ἐμοί τε καὶ σοὶ καὶ πόσει γνώμην ἔχειν 120
 τοῖν τ' ἀθλίῳ τοῖνδ', οὓς ἀπώλεσεν θεός.
 ἃ δ' εἰς ἀδελφὴν καιρὸς ἐκπονεῖν ἐμέ,
 ἅπανθ' ὑπισχνοῦ νερτέρων δωρήματα.
 ἴθ' ὦ τέκνον μοι, σπεῦδε, καὶ χοᾶς τάφῳ
 δοῦσ' ὡς τάχιστα τῆς πάλιν μέμνησ' ὁδοῦ. 125
 ΗΔ. ὦ φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἰ κακὸν
 σωτήριόν τε τοῖς καλῶς κεκτημένοις.
 εἶδετε παρ' ἄκρας ὡς ἀπέθρισεν τρίχας
 σώζουσα κάλλος; ἔστι δ' ἡ πάλαι γυνή.
 θεοὶ σε μισήσειαν, ὥς μ' ἀπώλεσας 130
 καὶ τόνδε πᾶσάν θ' Ἑλλάδ'. ὦ τάλαν' ἐγὼ,
 αἰδ' αὖ πάρεισι τοῖς ἐμοῖς θρηνήμασι
 φίλαι ξυνωδοί· τάχα μεταστήσουσ' ὕπνου
 τόνδ' ἡσυχάζοντ', ὄμμα δ' ἐκτῆξουσ' ἐμὸν
 δακρύοις, ἀδελφὸν ὅταν ὀρῶ μεμνηνότα. 135
 ὦ φύλταται γυναῖκες, ἡσύχω ποδὶ
 χωρεῖτε, μὴ ψοφεῖτε, μηδ' ἔστω κτύπος.
 φιλία γὰρ ἡ σὴ πρευνεμένης μὲν, ἀλλ' ἐμοὶ.

Iph. T. 160 seqq.) was, as usual, to propitiate the shade of the departed, who in this case is assumed to have sent from below the madness upon Orestes.

121. *θεός*. Cf. 76. Helen evades the mention of her own fault as the cause.

122. *ἐμὴν* has rather more authority than *ἐμέ*; but the sense is better with *ἐμέ*, 'what I (personally, not by my representative,) am bound to provide for my sister's shade.' She alludes, perhaps, to blood-offerings on the tomb. This affords the speaker an opportunity of leaving the stage, as if to make further preparations. Electra, following her with her eye, and perhaps pointing with her finger, remarks on her personal vanity and unchanged character. But the approach of the chorus, consisting of Argive women, interrupts these invidious reflections.

127. *σωτήριόν τε*. The *κακὸν* is said in reference to Helen, whose vanity has been her ruin, while she speaks of her own *σωφροσύνη* as the gift of nature, not *διδασκόν* τι. See Hipp. 79. With *σωτήριον* we may repeat *μέγα*.

128. *εἶδετε*. 'Did ye see how she

clipped off the hairs by the tips, preserving her beauty?' Porson gives *ἴδετε γὰρ*, where *γὰρ* is the conjecture of Dupont, *ἴδετε* being found in good copies, and in the Schol. on Aesch. Ag. 544, who quotes this verse with *ἀπέθριξε*, and so one good MS. gives in this place, with Hesychius, *ἀπέθριξεν*, *ἀπέκειρεν*, *ἀπέκοψεν*. The error arose from not perceiving that the verb was a contraction from *ἀπεθέρισε*, and confounding it with *θρίξ*. Cf. Hel. 1188, *ἐκ τε κρατὸς εὐγενοῦς κόμας σίδηρον ἐμβαλοῦσ' ἀπέθρισας*. The phrase *παρ' ἄκρας* is to be compared with *παρὰ μικρόν*, *παρ' ὀλίγον*, 'by a little,' i.e. 'only just.' Perhaps *ἰδοῦ*, *παρ' ἄκρας κτλ.* was the genuine reading, altered to *ἴδετε* and *εἶδετε* on account of the supposed appeal to the spectators.

131. *ὦ τάλαν' ἐγὼ*, as Hermann after Schaefer remarks, belongs to what follows, not to *ἀπώλεσας* preceding. She perceives the chorus approaching, and says, 'Woe is me! here they come again, with kind intentions indeed, but to awake my brother from his sleep.'

133. *τάχα*. See on 1288.

τόνδ' ἐξεγεῖραι ξυμφορὰ γενήσεται.

ΧΟΡΟΣ.

σῖγα σῖγα, λεπτὸν ἵχνος ἀρβύλης στρ. ἀ. 140
† τίθετε, μὴ φοβεῖτε, μὴ ὅστω κτύπος.

ΗΛ. ἀποπρὸ βᾶτ' ἐκεῖσ' ἀποπρὸ μοι κοίτας.

ΧΟ. ἰδού, πείθομαι.

ΗΛ. ᾄ ᾄ, σύριγγος ὅπως πνοᾷ

λεπτοῦ δόνακος, ᾧ φίλα, φώνει μοι.

145

ΧΟ. ἰδ', ἀτρεμαῖον ὡς ὑπόροφον φέρω

140 seqq. The chorus in a dialogue with Electra ἀπὸ σκηνῆς exhort each other to be silent, lest they should rouse the sick man. Electra responds to the exhortation, begging them to sing in a low key. The conversation is held in a suppressed voice, with much of gesture in imposing silence, pointing to the couch, &c.

140. The first two verses are assigned to the chorus in the old copies. Porson and W. Dindorf give them, with the next one, in continuation of Electra's speech; and it is remarkable that Dionysius, De comp. Verb. v. p. 63 (§ xi.), who is speaking of the music used in this dialogue, distinctly assigns these three verses to Electra (πεποίηκε τὴν Ἠλέκτραν λέγουσαν ἐν Ὁρέστῃ πρὸς τὸν χορὸν, Σῖγα — κοίτας). So also does Diogenes Laertius, vii. 172 (p. 210), the author of the third Greek argument, and, in Hermann's opinion, the Scholiast on v. 174. It is probable that the coryphaeus here speaks to the rest of the chorus, whom Electra addresses also in the plural, ἀποπρὸ βᾶτε. For the reply, ἰδὸν πείθομαι, is in the singular, and thenceforth the dialogue is held between the coryphaeus and Electra exclusively, the singular number being used by the former throughout, as in v. 146, 154, 169, while Electra addresses her in v. 145, ᾧ φίλα, and v. 157, ὁλεῖς.—For the reading, a better dochmiac is gained by Hermann's σῖγα· σῖγα λεπτὸν &c., and in the antistrophe (v. 153) λόγον πῶς ἔχει μετὰδος. But then σῖγα, in the singular, would require τίθει, μὴ ψόφει, μὴδ' ἔστω κτύπος, which does not so well suit the syllabic arrangement of the antistrophic dochmiac.

141. All the copies agree in τιθεῖτε, which was corrected by Porson. So little

was the dochmiac metre understood in his time, that he calls this verse "trochaicus trimeter catalecticis, ab aliis acephalos iambicus vocatus," and in the antistrophe reads, against the copies, τίνας τύχαν εἶπω, τίνας δὲ συμφορὰς; There is no doubt that the transcribers intended to patch up a senarius, τιθεῖτε, μὴ φοβεῖτε, μὴδ' ἔστω κτύπος. That the last words are corrupt, and inserted from v. 137, was perceived by both Kirchhoff and Hermann; and Dionysius in quoting the passage gives μὴ κτυπεῖτ', ἀποπρόβατ' ἐκεῖσ'. Hermann reads τίθετε, μὴ φοβεῖτε, μὴδὲ κτυπεῖτ'. Nauck, τίθετε, μὴ κτυπεῖτ', omitting the rest, and enclosing in brackets τίνας τύχαν εἶπω in 153, but against the syntax. W. Dindorf adopts Elmsley's conjecture, μὴ ὅστω κτύπος.

142. Dionysius, with the best MS. of Euripides, has ἀποπρόβατ', but this is an improbable compound.—ἐκέισε, she points to a spot at a greater distance from the bed.

144. Porson, not sufficiently attending to the antistrophic verse, reads ᾄ ᾄ σύριγγος ὡς πνοῖα. The metre may be called bacchius + dochmius. In using the comparison from the small reeds of the pan-pipe, Electra has regard to the too shrill notes of the music accompanying the parade.—For φώνει Hermann gives ζῦε, adding "certissimum esse φώνει interpretationem esse verbi, quod vix aliud esse potuit." But ζῦει has no authority; the form αἶειν occurs in Aesch. Theb. 173. An example of the spondaic termination to a dochmiac occurs in v. 157.

146. Hermann's conjecture, ἀτρεμαῖον, is now given by Kirchhoff as the reading by the first hand of his best MS. The rest have ἀτρεμαῖαν.—ὑπόροφον βοᾶν merely means, 'such a voice as should be uttered in a house, and not out of

- βοάν. ΗΛ. ναὶ οὐτω,
 κάταγε κάταγε, πρόσιθ' ἀτρέμας, ἀτρέμας ἴθι·
 λόγον ἀπόδος ἐφ' ὃ τι χρέος ἐμόλετέ ποτε. 150
 χρόνια γὰρ πεσὼν ὃδ' εὐνάζεται.
- ΧΟ. πῶς ἔχει; λόγου μετάδος, ᾧ φίλα. ἀντ. ά.
 τίνα τύχαν εἶπω; τίνα δὲ συμφοράν;
 ΗΛ. ἔτι μὲν ἐμπνέει, βραχὺ δ' ἀναστένει. 155
 ΧΟ. τί φήης; ᾧ τάλας.
- ΗΛ. ὀλεῖς, εἰ βλέφαρα κινήσεις
 ὕπνου γλυκυτάταν φερομένῳ χαράν.
 ΧΟ. μέλεος ἐχθίστων θεόθεν ἐργμάτων,
 τάλας. ΗΛ. φεῦ μόχθων. 160
 ἄδικος ἄδικα τότ' ἄρ' ἔλακεν ἔλακεν, ἀπό-
 φονον ὅτ' ἐπὶ τρίποδι Θέμιδος ἄρ' ἐδίκασε
 φόνον ὃ Λοξίας ἐμᾶς ματέρος. 165
- ΧΟ. ὀρᾶς; ἐν πέπλοισι κινεῖ δέμας. στρ. β'.
 ΗΛ. σὺ γάρ νιν, ᾧ τάλαινα,
 θωύξας' ἔβαλες ἐξ ὕπνου.

doors,' i.e. in the open air of a theatre. Hesych. may have here read *ὀρόροφον*, which he explains *ὕψηλόν, μέγα*. See Herc. F. 107.

149. *κάταγε*, 'come on,' a phrase borrowed from bringing a ship to land. Hermann prefers the explanation of one of the Scholiasts, 'lower the tone of your voice.'—*λόγον ἀπόδος*, *rationem redde*, give an account of the reasons for which you have come hither. These two dochmiacs are to be noticed, as composed wholly of resolved syllables, with which the antistrophe (161—4) exactly corresponds, as in the repetition of words.

151. *χρόνια πεσὼν*, having lain down after long watchfulness.

154. This verse, which Seidler and Hermann give to the chorus, consistently with the strophic arrangement, is assigned to Electra in the copies.

158. *χάριν* Porson and others, which is only given as a variant in one good MS. Cf. 186.

159—60. Some copies prefix *ᾧ* before *μέλεος* and *τάλας*, against the strophic verses.—*φεῦ μόχθων*, commonly given to the chorus, was assigned to Electra by Seidler. Cf. 148.

161. The Aldine gives *ἂ ἂ ἄδικος*. Porson retains the interjection, which is against the metre (dochmiac of resolved syllables), and is not found in the best copies.—The sense is, *ἄδικος ἄρ' ἦν ὃ Λοξίας, καὶ ἄδικα τότε ἔλακεν, ὅτε ἐπὶ τρίποδι Θέμιδος ἐδίκασε φόνον ἀπόφονον ματέρος*. Where *Θέμιδος* is added, not merely as the predecessor of Phoebeus at Delphi (Iph. T. 1259), but to contrast the seat of justice with what seemed an unjust oracle.—*ἀπόφονον*, Schol. *μισητὸν, ἀτοπον, μὴ ἄξιον ὄντα γενέσθαι*.—*ἐδίκασε*, 'adjudged,' 'awarded as the penalty of crime.' Schol. *ἔκρινε*. Aesch. Ag. 1385, *νῦν μὲν δικάσεις ἐκ πόλεως φυγὴν ἐμοί*. The *ἄρα* may be regarded as a reiteration of the preceding *ἄρα*, and is perhaps to be justified partly on metrical grounds. Hermann reads *ἀπεδίκασε*, 'acquitted,' i.e. pronounced that the murder should not be considered murder at all, but just retribution.

168. *θωύξας'*. 'By your loud talk.' Kirchhoff adduces from his best MS. the variant *γρ. καὶ ἐλάσας'*. Perhaps *λακή-σασα*, 'speaking loudly.' The metre is in some way imperfect; Porson omits *γὰρ* and *ᾧ* in the preceding verse. Her-

- ΧΟ. εὔδειν μὲν οὖν ἔδοξα.
 ΗΛ. οὐκ ἀφ' ἡμῶν, οὐκ ἀπ' οἴκων 170
 πάλιν ἀνὰ πόδα σὸν εἰλίξεις
 μεθεμένα κτύπου ;
 ΧΟ. ὑπνώσσει. λέγεις εὔ.
 ΗΛ. πότνια πότνια νύξ,
 ὑπνοδότειρα τῶν πολυπόνων βροτῶν, 175
 ἐρεβόθεν ἴθι, μόλε μόλε κατάπτερος
 τὸν Ἀγαμεμνόνιον ἐπὶ δόμον.
 ὑπὸ γὰρ ἀλγέων ὑπὸ τε συμφορᾶς 180
 διοιχόμεθ', οἰχόμεθα. κτύπον ἡγάγετ'· οὐχὶ σῖγα
 σῖγα φυλασσομένα
 στόματος ἀνακέλαδον ἀπὸ λέχεος ἧ- 185
 συχον ὕπνου χαρὰν παρέξεις, φίλα ;
 ΧΟ. θρόει τίς κακῶν τελευτὰ μένει. ἀντ. β'.
 ΗΛ. θανεῖν *θανεῖν· τί δ' ἄλλο ;
 οὐδὲ γὰρ πόθον ἔχει βορᾶς.
 ΧΟ. πρόδηλος ἄρ' ὁ πότμος. 190
 ΗΛ. ἐξέθυς ὁ Φοῖβος ἡμᾶς

mann supposes this to have been a senarius, and gives *σὺ γὰρ νυν, ὦ τάλαινα, θαῦξας' ἔγαν*, marking the loss of a word at the end of the antistrophic verse (οὐδὲ γὰρ, 189). He thinks *ἔγαν* is to be recovered from the scholium on *θαῦξασα*, *ἀγρίως φωνήσασα, μεγάλως βοήσασα*. The word however, properly applied to hunters, *κυσὶ θαῦξαι*, Hipp. 219, of itself justifies the adverb in the paraphrase.

171. *ἀνειλίσσειν* may be compared with *ἀναστρέφειν*, 'to turn back again.' This is pettishly said ; 'Go away with you, leave the house, dance back again as you came dancing here, and make no more noise !' Hesych. *ἀνὰ πόδα· ἐμπαλιν, ὀπίσω*. The proper sense is, 'to reverse the circular motion of the foot.'

173. Kirchhoff assigns *λέγεις εὔ* to the chorus, the copies giving it to Electra. Either this must be done, or *καλῶς δ' οὐ* in v. 194 must be given to Electra, with Seidler, Nauck, and Hermann.

182. Commonly this verse was read ΗΛ. *κτύπον ἡγάγετ'*. ΧΟ. *οὐχί*. ΗΛ. *σῖγα κτλ.*, and so Porson gives, in whose time the laws of antistrophic correspond-

ence had not been thoroughly investigated. Kirchhoff's best MS. rightly gives the whole to Electra, from 174 to 186. Most copies assign *πότνια* — *οἰχόμεθα* to the chorus.

185. *ἀνακέλαδος* is a singular compound, meaning 'a shrill cry,' on the analogy of *ἀνὰ* in *ἀναβοᾶν, ἀναστενάζειν*, &c. Translate, 'Do be silent and keep away the shrill tones of your mouth from his couch, and allow him the tranquil satisfaction of repose.' Hermann inserts *δὲ* before *λέχεος* (Schol. *οὐ σιωπήσεις — καὶ χάριν ὕπνου παρέξεις* ;), and gives *ἀτρέμα βλοτον* in v. 205.—For *χαρὰν* see v. 158.

188. *θανεῖν* was doubled by Lachmann. The reading of the verse is doubtful. Some copies give *τί δ' ἄλλο γ' εἶπω, εἶποις*, or *εἶπας*. Hermann (see on v. 168) supposes a word to have been lost, which may have been an epithet to *βορᾶς*.

189. *οὐδὲ γὰρ*. Perhaps *οὐ γὰρ τοι* or *δὴ κτλ.*, to suit the metre of the strophe 168.

190. Hesych. *πρόδηλος· προφανής*.

191. Kirchhoff quotes Hesychius, *ἐξ-*

μέλεον ἀπόφονον αἷμα δοὺς
πατροφόνου ματρός.

ΧΟ. δίκᾱ μὲν, καλῶς δ' οὔ.

ΗΛ. ἔθανες ἔθανες, ὦ

195

τεκομένα με μᾶτερ, ἀπὸ δ' ὤλεσας
πατέρα τέκνα τε τάδε σέθεν ἀφ' αἵματος·
ὀλόμεθ' ἰσονέκνες ὀλόμεθα.

200

σύ τε γὰρ ἐν νεκροῖς, τό τ' ἐμὸν οἴχεται
βίον τὸ πλεόν μέρος ἐν στοναχαῖσί τε καὶ γόοισι
δάκρυσί τ' ἐννυχίοις·

ἄγαμος, ἔπιδ', ἄτεκνος ἄτε βίοντον ἄ

205

μέλεος ἐς τὸν αἰὲν ἔλκω χρόνον.

ΧΟ. ὄρα παροῦσα, παρθέν' Ἥλέκτρα, πέλας,

μὴ κατθανών σε σύγγονος λέληθ' ὄδῃ·

οὐ γάρ μ' ἀρέσκει τῷ λίαν παρειμένῳ.

210

ΟΡΕΣΤΗΣ.

ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου,

έθυσεν, ἀνείλεν. See Soph. El. 572. Hermann renders it, "*perdidit nos Phoebus, quum miseram caedem matris, quae patrem interfecit, crimine liberavit.*" It is doubtful if ἀπόφονον δοῦναι could mean 'to declare to be no slaughter.' Cf. ἀπόφονον φόνον in v. 163. It seems safer to take δοὺς for χρήσας, κελεύσας. Musgrave compares Electr. 1304, ποῖοι χρησμοὶ φόνιαν ἔδωσαν μητρὶ γενέσθαι;

194. δίκᾱ for δίκαια appears to be due to the metrical Scholiast.

200. ἰσονέκυ W. Dindorf, ὀλόμεθ' ὀλόμεθ' ἰσονέκυ Porson. All the copies give ἰσονέκνες, and the majority give the order of the words in the text.

202. τὸ πλεόν, to be taken exegetically, 'for the greater part of it.' Porson gives on conjecture πλείον βίοντον μέρος.

205. ἐπιδε, 'look on me with pity' (*respice*). Hermann gives ἐπεῖ with some inferior MSS, and ἀτρέμα for ἄτε, *paullatim, gradatim*. But neither change is satisfactory. The metre requires that ἄτε should be short, i. e. καθάπερ, 'as one that is childless.' Hermann thinks the true reading may be ἄγαμος ἄτεκνος ἄφιλος ὅτι βίοντον — ἔλκω. Perhaps, ἄγαμος ἔτι δ' ἄτεκνος ἄτε, 'as one un-

married and still childless.'

207. The scene that follows is certainly one of the most charming in Euripides, and it appears to have been greatly celebrated in antiquity, for nearly every verse of it is quoted by some writer or another, and very many by several in common. Nothing could be more touchingly described than Electra's care for her brother, nothing more naturally than his lucid intervals and the symptoms and outbreak of the paroxysm v. 255 seqq.

209. For μὴ with the indicative see Phoen. 93. Hel. 119. Ion 1523.

210. οὐ γάρ. 'For I don't like his extreme debility,' or prostration. Alcest. 204, παρειμένη χειρὸς βάρος. Bacch. 683, σώμασιν παρειμέναι. The causal dative is one of the common idioms of Euripides. Cf. v. 282.

211. Orestes, who has been slumbering during the preceding action of the play, now awakes refreshed. Hence προσήλως and ἡσθρᾶνας are in the true aoristic sense, 'how sweet you came' — 'how you delighted me by falling asleep.' This and the next are quoted by Stobaeus, Fl. C. 1, and Plutarch, De Superstit. p. 165 E. MSS. and critics are nearly equally balanced between τε and γε at the end of 212.

- ὥς ἡδύ μοι προσῆλθες ἐν δέοντί τε.
 ὦ πότνια λήθη τῶν κακῶν, ὥς εἰ σοφῇ,
 καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός.
 πόθεν ποτ' ἦλθον δεῦρο; πῶς δ' ἀφικόμην; 215
 ἀμνημονῶ γὰρ τῶν πρὶν ἀπολειφθεὶς φρενῶν.
 ΗΛ. ὦ φίλταθ', ὥς μ' ἠψφρανας εἰς ὕπνον πεσών.
 βούλει θίγω σου κἀνακουφίσω δέμας;
 ΟΡ. λαβοῦ λαβοῦ δῆτ', ἐκ δ' ὁμορξον ἀθλίου
 στόματος ἀφρώδη πέλανον ὁμμάτων τ' ἐμῶν. 220
 ΗΛ. ἰδὸν τὸ δούλευμ' ἡδὺν, κοῦκ ἀναίνομαι
 ἀδέλφ' ἀδελφῇ χειρὶ θεραπεύειν μέλη.
 ΟΡ. ὑπόβαλε πλευροῖς πλευρὰ, καυχμῶδη κόμην
 ἄφελε προσώπου· λεπτὰ γὰρ λεύσσω κόραις.
 ΗΛ. ὦ βοστρύχων πινῶδες ἄθλιον κára, 225
 ὥς ἡγρίωσαι διὰ μακρᾶς ἀλουσίας.
 ΟΡ. κλινόν μ' ἐς εὐνὴν αὖθις· ὅταν ἀνῇ νόσος
 μανίας, ἀναρθρὸς εἰμι κἀσθενῶ μέλη.
 ΗΛ. ἰδὸν, φίλον τοι τῷ νοσοῦντι δέμνιον,
 ἀνιάρων ὃν τὸ κτῆμ', ἀναγκαῖον δ' ὅμως. 230

213. σοφῇ. An instance of the fondness of Euripides for the use of this word. Schol. ἀντὶ τοῦ λίαν σοφῶς ἐπεισέθηκες ὑπὸ τῆς φύσεως.—This and the next verse are given Stob. Fl. xxvi. 2, Plut. pp. 522 and 612.

214. Photius, εὐκταῖον· εὐχῆς ἄξιον, πολῦτιμον.

216. Porson places a comma at τῶν πρὶν, but this probably agrees with φρενῶν. So Bacch. 917, τὰς δὲ πρὶν φρένας οὐκ εἶχες ὑγίαις.—ἀπολειφθεὶς, στερηθεὶς, sup. v. 80.

220. Hesych. πέλανον· ἀφρόν. See also sub v. πάλανον. In both this passage seems referred to.

223. 'Place your side under my side' is perhaps a metaphor from propping unstable buildings. The sense evidently is, 'support my side against you,' let me lean against you as I sit upright in bed. Cf. Soph. Trach. 938, πλευρόθεν πλευρὰν παρείς.

224. κόραις. There is a variant νόσφ, which would be a causal dative, as in v. 210.

225. βοστρύχων. Perhaps βοστρύχω, or ὦ βόστρυχ', ὦ πινῶδες κτλ. Still more probable would be βάρος in place

of κára, as β and κ were identical in early MSS., and are very often confused. The genitive is explained by Porson as depending on ἔνεκα implied; by Hermann, by πινῶδες being equivalent to πίνον ἔχων. It may also be a sort of genitive of quality, as Iph. T. 135, χόρτων εὐδένδρων Εὐρώταν, but this is very harsh. —Hesych. πινῶδες· ὀνυπαρν, ξηρόν.

227. The copies agree in ὅταν μ' ἀνῇ, corrected by Heath. Porson gives in the next verse μανίας μ', comparing μανίδσιν νόσοις Soph. Aj. 59, and Hermann also and Nauck edit μανίας. The MSS. however agree in μανίας, though the Schol. has ἡ ἐπιθετικῶς μανίας (μανίδς) νόσος. Compare Med. 456, σὺ δ' οὐκ ἀνίεις μωρίας. Ar. Rau. 700, τῆς ὀργῆς ἀνέντες.

229. δέμνιον. Stobaeus, citing this and the next four verses, Fl. C. 2, gives δέμνια, which Hermann adopts, reading ὄντα in the next verse. Kirchhoff proposes ἀνιάρων ὃν τι κτῆμα. In fact, the vulgate is only a compendious way of saying ἀνιάρων μὲν ἐστὶ τὸ κτῆμα, whereas τὸ κτῆμα, which should be a new subject, is made a mere epexegetis of a preceding subject. Cf. Phoen. 1314.

- OP. αἰθίς μ' ἐς ὀρθὸν στήσον, ἀνακύκλει δέμας·
δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο.
- ΗΛ. ἡ κατὰ γαίας ἀρμόσαι πόδας θέλεις
χρόνιον ἵχνος θείς ; μεταβολὴ πάντων γλυκύ.
- OP. μάλιστα. δόξαν γὰρ τόδ' ὑγείας ἔχει· 235
κρεῖσσον δὲ τὸ δοκεῖν, καὶ ἀληθείας ἀπῇ.
- ΗΛ. ἄκουε δὴ νυν, ᾧ κασίγνητον κἀρα,
ἕως ἐὼσί σ' εὖ φρονεῖν Ἑρινύες.
- OP. λέξεις τι καινόν ; κεῖ μὲν εὖ, χάριν φέρεις·
εἰ δ' ἐς βλάβην τιν', ἄλις ἔχω τοῦ δυστυχεῖν. 240
- ΗΛ. Μενέλαος ἦκει, σοῦ κασίγνητος πατρός,
ἐν Ναυπλία δὲ σέλμαθ' ὥρμισται νεῶν.
- OP. πῶς εἶπας ; ἦκει φῶς ἐμοῖς καὶ σοῖς κακοῖς,
ἀνὴρ ὁμογενὴς καὶ χάριτας ἔχων πατρός ;
- ΗΛ. ἦκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχον, 245
Ἑλένην ἀγόμενος Τρωικῶν ἐκ τειχεῶν.

231. Kirchhoff quotes Hesychius, who explains ἀνακύκλει by ἀνόρθου, from this passage. The Schol. adds to this gloss ἀνακίνει, ἐξέγειρε. συμβαίνει γὰρ τὸν κείμενον κυκλοτερῇ τὴν ἀνάπαυσιν ἔχειν. He seems to mean, 'turn me round (in an upright position) on the bed;' and he apologizes in the next verse for the trouble which sick persons give to those in attendance. He had first said (223) 'raise me,' then 'lay me down again,' then 'raise me again,' and he is conscious of a sort of caprice, which he attributes to the helplessness of invalids generally. Schol. οἱ γὰρ νοσοῦντες οὐκ ἀρέσκονται τοῖς παρούσιν, αἰεὶ δὲ πρὸς τὸ μέλλον ὀρώσι.

233. ἐνὶ γαίᾳ ἀρμόσαι. To sit up on the bed with your feet resting on the ground. Either to stand or to walk would have been too great an effort. That *inf.* 806 he goes off with Pylades to the Argive assembly, must be regarded as a violation of the unity of time, like the return of Agamemnon directly after the fire-beacon has been seen, in the play of Aeschylus.

234. μεταβολὴ πάντων. So wearisome is monotony or sameness, that change even from comfort to discomfort may seem for a time to give relief. Cf. Aesch. Prom. 23, ἀσμένφ δέ σοι ἡ ποικι-

λείμων νῦν ἀποκρούσει φάος, πᾶχνην θ' ἐφάν ἥλιος σκεδᾷ πάλιν.

238. Kirchhoff's best MS. has ἐὼσιν, which is not unlikely to be right. See on Hel. 802.

239. The two best MSS. have καὶ εἰ. Perhaps, εἰ γὰρ εὖ, χάριν φέρει, for thus φέρει would be repeated with ἐς βλάβην τιν', 'if it leads to harm.' The meaning now is, 'Is it anything new that you are about to tell me? (Well then, tell it;) and if you shall speak well, you gratify me; but if tending to harm (say it not, for) I have enough of that already.' In the next verse Kirchhoff gives τὸ δυστυχεῖν, with two good copies. Cf. v. 1039, ἄλις τὸ μητρὸς αἵμ' ἔχω.

244. χάριτας ἔχων. Schol. ἄς ὁ πατὴρ ἐχαρίσατο αὐτῷ, i. e. 'Under obligation to my father,' and so bound to repay it.

245. τὸ πιστὸν τόδε, the proof of the assertion is the fact that he has brought with him Helen, whom Electra had just seen and conversed with. Schol. πιστὴν (l. πίστιν) δέχου ταύτην βεβαίαν καὶ ἀσφαλῆ μαρτυρίαν τῷ (l. τὸ) καὶ τὴν Ἑλένην αὐτῷ συνεπιδημήσαι· ὅπου γὰρ Ἑλένη, πάντως πού καὶ Μενέλαος. Cf. Aesch. Ag. 263, τί γὰρ τὸ πιστόν; ἔστι τῶνδ' εἰς τέκμαρ ;

246. Ἑλένην ἀγόμενος. Cf. El. 413. Tro. 861.

- OP. εἰ μόνος ἐσώθη, μᾶλλον ἂν ζηλωτὸς ᾦν·
εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἥκει μέγα.
- HA. ἐπίσημον ἔτεκε Τυνδάρεως ἐς τὸν ψόγον
γένος θυγατέρων δυσκλέες τ' ἂν 'Ελλάδα. 250
- OP. σύ νυν διάφερε τῶν κακῶν· ἔξεστι γάρ·
καὶ μὴ μόνον λέγ', ἀλλὰ καὶ φρόνει τάδε.
- HA. οἶμοι, κασίγνητ', ὄμμα σὸν ταρασσεται,
ταχὺς δὲ μετέθου λύσσαν, ἄρτι σωφρονῶν.
- OP. ὦ μῆτερ, ἰκετεύω σε, μὴ 'πίσειέ μοι 255
τὰς αἱματωποὺς καὶ δρακοντώδεις κόρας·
[αὐται γὰρ αὐται πλησίον θρώσκουσί μου.]
- HA. μέν', ὦ ταλαίπωρ', ἀτρέμα σοῖς ἐν δερμίνις·

248. ἔγεται. Schol. ἔγεται τις γυναῖκα, ἀντὶ τοῦ λαμβάνει. ἐπάγεται δὲ δοῦλον, ἢ ἕτερόν τι, ἀντὶ τοῦ μεθ' ἑαυτοῦ ἄγει. The ambiguity of a phrase which ought to mean, 'if he is marrying a wife,' is removed by 'Ἐλένην ἀγόμενος preceding.

249. See *sup.* 21. The article can hardly be justified before ψόγον, which, as observed on Troad. 642, is especially used of the disrepute gained by women. Hermann gives γὰρ ἐς ψόγον, two or three of the inferior MSS. having εἰς ψόγον or τ' εἰς ψόγον. Perhaps, ἐπίψογον (Aesch. Ag. 594), which, written ἐπὶ ψόγον, was corrupted to ἐς ψόγον and ἐς τὸν ψόγον on account of ἐπίσημον εἰς "Ἑλληνας, *sup.* v. 21. The only way of justifying τὸν ψόγον is to translate, 'the disrepute which they bear.' Schol. Στησίχορος φησιν, ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο, ἢ δὲ θεὸς ὀργισθεῖσα διγᾶμους τε καὶ τριγᾶμους καὶ λειψάνδρους αὐτοῦ τὰς θυγάτερας ἐποίησεν. And he quotes three valuable passages, from Stesichorus, Hesiod, and Homer (meaning by the last, one of the Cyclic poems).

251. σύ νυν Porson and others, after Canter, for σὺ νυν. Stobaeus quotes this and the next, Eccl. ii. 7, 8, and Plutarch this one, De cap. util. &c. p. 88, who gives σὺ τοι. The latter reading implies also διαφέρεις. But the sense is, 'Then do you be different from those bad ones, for you may, if you choose; and do not merely utter, but also feel (i.e. practise) these sentiments.' "Egregie Euripides hac severa admonitione, quam non merita est Electra, incipientem

impetum insaniae expressit." Hermann.

253—4. Diogenes Laertius, citing this distich, vii. 182, p. 220, gives ἀρτίως φρονῶν, which Porson has admitted, with less than his usual judgment. That σωφρονεῖν is often used by Euripides as opposed to μαινεσθαι, has been shown on Ion 521. Cf. Herc. F. 869.—μετέθου λύσσαν, 'you have changed to madness,' *insaniam sanitate mutasti*, Porson. Similarly Alcest. 1157, μεθρημόσμεσθα βελτίω βίον.

255—7. These lines are quoted by Longinus, p. 264, and, with the following distich, by Plutarch, De placit. Phil. p. 991. The whole passage down to v. 280 is extremely fine, and must have been truly terrific when impersonated by a good actor. 'Do not set at me,' he exclaims, 'those blood-faced and snaky daughters of darkness; for there, see, there they bound close upon me!' The opinion of Kirchhoff and Hartung, that v. 257 is an interpolation, had been formed independently by the present editor. It is not very likely that in this single instance the poet would have departed from the order of the stichomythia. Hermann however thinks differently:—"Bene etiam hoc a poeta inventum est, quod hic et infra v. 268 acrius effervescente insania distichorum tenor ternis versibus turbatur." If we omit the verse, κόρας may mean 'those blood-shot and snake-like eyes,' though ἐπισείειν is not very appropriate for 'throw at me.' Hesych. κόρας· ὀφθαλμούς. Cf. 408.

- ὄρας γὰρ οὐδὲν ὦν δοκεῖς σάφ' εἰδέναί.
 OP. ὦ Φοῖβ', ἀποκτενοῦσί μ' αἱ κυνώπιδες, 260
 γοργῶπες ἐνέρων ἱερίαι, δειναὶ θεαί.
 ΗΛ. οὗτοι μεθήσω· χεῖρα δ' ἐμπλέξασ' ἐμὴν
 σχήσω σε πηδᾶν δυστυχή πηδήματα.
 OP. μέθες· μὴ οὔσα τῶν ἐμῶν Ἑρινύων
 μέσον μ' ὀχμάξεις, ὡς βάλῃς ἐς Τάρταρον. 265
 ΗΛ. οἱ γὰρ τάλαινα, τίν' ἐπικουρίαν λάβω,
 ἐπεὶ τὸ θεῖον δυσμενὲς κεκτήμεθα ;
 OP. δὸς τόξα μοι κερουλκὰ, δῶρα Λοξίου,
 οἷς μ' εἴπ' Ἀπόλλων ἐξαμύνασθαι θεάς,
 εἴ μ' ἐκφοβοῖεν μαριάσιν λυσσήμασιν. 270
 βεβλήσεται τις θεῶν βροτησίᾳ χερὶ,
 εἰ μὴ ἔξαμείψει χωρὶς ὀμμάτων ἐμῶν.
 οὐκ εἰσακούετ'; οὐχ ὁράθ' ἐκθόλῳ
 τόξων πτερωτὰς γλυφίδας ἐξορμώμενας ;

259. σάφ' εἰδέναί. This, of course, can only mean 'to know clearly.' The context however rather suggests a word of like meaning to *ὄραν*. Scholefield proposes *σαφῶς ἰδεῖν*. There is a similar passage in Aesch. Cho. 1012, οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί· σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες. However, εἰδέναί may refer to the accurate description he gives of their forms and features, as if from his own knowledge, i. e. past experience of them.—It is evident, that here Orestes makes a violent effort to leap from his couch, which is repeated when Electra says οὗτοι μεθήσω κτλ.

264. μὴ οὔσα. Hor. Sat. ii. 3, 139, 'Non Pyladen ferro violare aususve sororem Electram; tantum maledicit utrique vocando Hanc Furiam, hunc aliud jussit quod splendida bilis.'

265. μέσον μ' ὀχμάξεις. See Electr. 517. 'You are holding me fast by the middle, (not that you may keep me from leaving the bed, as you pretend, but) to throw me into Tartarus.' With these words Orestes springs from his couch. Cf. v. 278. For this reason she says, τίν' ἐπικουρίαν λάβω; Longinus quotes this very fine distich, p. 266.

269. ἐξαμύνεσθαι, the reading of the best copies, is preferable to ἐξαμύνεσθαι,

given by Porson, because the aorist implies indefinite time, present or future, and also a completed action of frequent repetition. 'Phoebus told me that I should (successfully) ward off the goddesses, if (as often as) they should try to drive me terror-stricken with frantic ravings.' Porson remarks on the rare combination of an adjective in *as* with a neuter substantive. Cf. Iph. T. 1235, Δηλιάσιν καρποφόροις γυνάοις. Hel. 1301, δρομάδι κώλω. So Propertius has 'victricia arma,' v. 1, 47.

271. This verse is assigned to Electra, as a question, in all the MSS., and also by the Scholiast. But W. Dindorf and others have inferred, from Diogenes Laertius, ix. p. 388, § 60, and Plutarch, Q. Symp. ix. p. 737, A, (where the verse is quoted as the threat of one Anaxarchus to hit Alexander with a missile), that it must have been assigned to Orestes; and to him it undoubtedly belongs, though Porson overlooked the fact, while he cites the passages from which the inference is drawn.

272. Hesyach. ἐξαμείψει· ἐκτελέσει, πορεύσεται, ἐναλλάξει.

274. πτερωτὰς γλυφίδας, 'the grooves for the feathering,' μορφοῖο φλεγύας καλυπτομένας πτερύγισσιν, Hes. Scut. H. 134, which includes the lower part

ᾶ ᾶ.

τί δῆτα μέλλετ' ; ἑξακρίζετ' αἰθέρα 275

πτεροῖς· τὰ Φοίβου δ' αἰτιάσθε θέσφατα.

ἕα·

τί χρῆμ' ἀλύω πνεῦμ' ἀνεῖς ἐκ πνευμόνων ;

ποῖ ποῖ ποθ' ἠλάμεσθα δεμνίων ἄπο ;

ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω.

ξύγγονε, τί κλαίεις κρᾶτα θεῖσ' εἷσω πέπλων ; 280

αἰσχύνομαί σε μεταδιδούς πόνων ἐμῶν,

ὄχλον τε παρέχων παρθένῳ νόσοις ἐμαῖς.

μὴ τῶν ἐμῶν ἕκατι συντήκου κακῶν·

σὺ μὲν γὰρ ἐπένευσας τάδ', εἴργασται δ' ἐμοὶ

μητρῶον αἷμα· Λοξία δὲ μέμφομαι, 285

ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον

τοῖς μὲν λόγοις ἠΰφρανε, τοῖς δ' ἔργοισιν οὔ.

οἶμαι δὲ πατέρα τὸν ἐμὸν, εἰ κατ' ὄμματα

ἑξιστόρουν νιν, μητέρ' εἰ κτεῖναί με χρή,

πολλὰς γενεῖου τοῦδ' ἂν ἐκτεῖναι λιτὰς 290

of the arrow, and so stands for the whole of it. It is said *ἐξορμᾶσθαι* as in Aesch. Eum. 173, πτηνὸν ἀργηστὴν ὄφιν χρυσηλάτου θάμιγγος ἐξορμώμενον.—The exclamation ᾶ ᾶ must be supposed to have been uttered in the loudest and most excited tones. But ἕα (*yah!*) is said with a short pause and in a subdued voice. He is just returning to consciousness. Under the same circumstances Hercules says ἕα· ἔμπρους μὲν εἶμι κτλ. Herc. F. 1088.

275. *ἑξακρίζετε*. 'Mount to high heaven with your wings, and there impugn the oracles of Phoebus!' See on Bacch. 678.

278. As the aorist is used, and not *ἠλλόμεσθα*, we must conclude that Electra's attempt to hold her brother was vain, and that he broke from her grasp, v. 265.

279. *γαλήν' ὄρω*. Pronounced by Hegelochus the actor as if *γαλήν ὄρω*, as the well-known passage in Ar. Ran. 304 informs us. In the next verse ὄμμα for κρᾶτα is, as Hermann points out, a mere inadvertency in Porson's text, though Prof. Scholefield did not detect it. Some few copies give this verse to Electra, with the variant *θεῖς*.

281. *σε*. Depending on *αἰσχύνομαι*,

'I am abashed before you.' The later copies give *σοι*, which most of the critics have adopted.

284. *σὺ μὲν κτλ*. 'For if *you* assented to this, *I* executed the murder of our mother.' The reading of the verse is rather doubtful. The *τάδ'* is not wanted, and was objected to by Elmsley on metrical grounds. Perhaps, *σὺ μὲν γὰρ ἐπέκλευσας*. This is strongly confirmed by Electr. 1221—4, OP. *ἐγὼ μὲν — φασγάνῳ κατηρξάμην*. HL. *ἐγὼ δέ γ' ἐπέκλευσά σοι*. Inf. v. 1236, *ἐγὼ δέ γ' ἐπέκλευσα*.

286. The use of *ἐπάρας*, 'having put me up to,' with an accusative both of the thing and the person, is liable to suspicion. Kirchhoff thinks one or more verses have been lost, Hermann that *δράσαι* should perhaps be restored for *τοῖς μὲν*. And *τοῖς μὲν* may have been a correction to suit *τοῖς δ' ἔργοισιν*. Some copies give *εἰς ἔργον*. The Schol. on Soph. Oed. R. 1328, (who explains it by *ἐπεισε*, as if he had found a finite verb,) omits *εἰς*.

290. *ἐκτεῖναι ἂν* is for *ὅτι ἐξέτεινεν ἂν*, and that like *ὅσας γενεῖου χεῖρας ἐξηκόντισα*, Iph. T. 362, though *γενεῖου* may also be taken as the genitive of supplying by an object, like Hec. 752, Ἀγά-

μήποτε τεκούσης ἐς σφαγὰς ὥσαι ξίφος,
 εἰ μήτ' ἐκείνος ἀναλαβεῖν ἔμελλε φῶς,
 ἐγὼ δ' ὁ τλήμων τοιάδ' ἐκπλήσειν κακά.
 καὶ νῦν ἀνακάλυπτ', ὦ κασίγνητον κάρα,
 ἐκ δακρύων τ' ἄπελθε, κεῖ μάλ' ἀθλίως 295
 ἔχομεν· ὅταν δὲ τὰμ' ἀθυμήσαντ' ἴδης,
 σύ μου τὸ δεινὸν καὶ διαφθαρὲν φρενῶν
 ἴσχναινε παραμυθοῦ θ'. ὅταν δὲ σὺ στένης,
 ἡμᾶς παρόντας χρή σε νουθετεῖν φίλα·
 ἐπικουρίαί γὰρ αἶδε τοῖς φίλοις καλαί. 300
 ἀλλ', ὦ τάλαινα, βᾶσα δωμαίων ἔσω
 ὕπνω τ' αὔπνον βλέφαρον ἐκταθεῖσα δὸς,
 σίτων τ' ὄρεξαι, λουτρά τ' ἐπιβαλοῦ χροῦ.
 εἰ γὰρ προλείψεις μ', ἥ προσεδρία νόσον
 κτήσει τιν', οἰχόμεσθα· σὲ γὰρ ἔχω μόνην 305
 ἐπίκουρον ἄλλων, ὡς ὄρεξ, ἔρῃμος ὦν.

μεμνον, ἰκετεύω σε τῶνδε γυνάτων, and ἐκτείνειν may mean 'to protract, prolong,' μακρὰν γὰρ ἐξέτεινας, Aesch. Ag. 889. Schol. πολλὰς λιτὰς διὰ τῆς ἐκτάσεως τῶν χειρῶν ποιῆσαι αὐτὸν τοῦδε τοῦ γενείου, δηλονότι ἀνάμενον.

291. The MSS. vary between μήπω and μήποτε, one of the best having μήπω. Porson, whom W. Dindorf follows, gives μὴ τῆς τεκούσης from one of the inferior copies. Perhaps μηκέτι, 'not to go so far as that' &c. See Shilleto on Thuc. i. 126, 6. Hermann compares, for the use of τεκοῦσα without the article, Soph. Trach. 817. Aesch. Eum. 516. (489.)

292. εἰ, *siquidem*, since thereby he could not regain his life, while I was certain to be thus miserable.—ἐγὼ θ' Porson, against the good MSS.

294. ἀνακάλυπτε, 'uncover your face.' Cf. v. 280. Iph. A. 1146.

296. With the most tender solicitude for his sister, Orestes proposes an agreement, that, as she shall tend him in his wanderings, so he shall console her grief in his lucid intervals. Meanwhile he exhorts her, if for *his* own sake (304),—a powerful motive with Electra,—to take care of her own health.

297. With τὸ διαφθαρὲν φρενῶν, 'my perverted sense,' compare Med. 226, ἐμοὶ δ' ἔλειπον πρᾶγμα προσπεσὼν τόδε

ψυχὴν διέφθακε'. For the medical term ἴσχναινειν, 'to reduce a swelling,' see Prom. V. 388. Transcribers generally made some mistakes in the orthography of this word. Here we find in MSS. ἴσχαινε, ἴσχαινε, ἴσχαινε.

303. σίτων ὄρεξαι, Schol. τροφὴν λάβε. The common reading is σίτων τ'. Cf. v. 41, οὔτε σίτα διὰ δέρης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτί. The use however in the latter passage of the plural σίτα, with the probability that ὀρέγεσθαι, 'to have an appetite for,' would take a genitive in this sense, (Photius, ὀρέγεται, ἐπιθυμεῖ,) gives a strong confirmation to σίτων, which has been adopted from Kirchhoff's best MS. Cf. ὁλὼν ὀρεχθεῖς, *inf.* 328. θηρῶν ὀριγνᾶσθαι, Bacch. 1255.—ἐπιβαλοῦ χροῦ Hermann for ἐπὶ χροῦ βάλε. The best MS. gives βάλλειν. Porson, followed by the other editors, adopts χροῦς from one late MS. of no authority, comparing ἐπ' αὐχένος βαλεῖν, *sup.* v. 51. The error probably arose from a reading ἐπιβάλε χροῦ, which was altered, on metrical grounds, to ἐπὶ χροῦ βάλε, by some one who supposed the ι of the dative to be long.

304. μ' is perhaps spurious, as προλείπειν means 'to faint,' Hec. 438.—προσεδρία Kirchhoff, with the majority of the good MSS., and so Nauck.

- ΗΑ. οὐκ ἔστι· σὺν σοὶ καὶ θανεῖν αἰρήσομαι
καὶ ζῆν· ἔχει γὰρ ταῦτόν· ἦν σὺ κατθάνης,
γυνὴ τί δράσω ; πῶς μόνῃ σωθήσομαι,
ἀνάδελφος, ἀπάτωρ, ἄφιλος ; εἰ δὲ σοὶ δοκεῖ, 310
δρᾶν χρὴ τάδ'· ἀλλὰ κλῖνον εἰς εὐνὴν δέμας,
καὶ μὴ τὸ ταρβοῦν κάκφοβοῦν σ' ἐκ δεμνίων
ἄγαν ἀποδέχου, μένε δ' ἐπὶ στρωτοῦ λέχους.
κἂν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν,
κάματος βροτοῖσιν ἀπορία τε γίγνεται. 315
- ΧΟ. αἰαῖ, 310
δρομάδες ὧ πτεροφόροι ποτνιαδες θεαῖ,
ἀβάκχευτον αἰ θίασον ἐλάχετ' ἐν
δάκρυσι καὶ γόοις, 320
μελαγχρῶτες Εὐμενίδες, αἵτε τὸν

307. The good MSS. are divided between *καὶ θανεῖν* and *καθαεῖν*. The former is rightly preferred by the more recent editors.

308. *ἔχει γὰρ ταῦτόν*. Schol. *ἡγουν ὁμοίως ἔχουσιν ἐμοὶ ἀμφότερα. ὁ γὰρ σὸς θάνατος καὶ ἐμός ἐστι, καὶ ἡ σὴ ζωὴ ἐμὴ ζωὴ. ἡκιστα γὰρ μοι τὸ ζῆν ἥδιστον, σοῦ θανόντος*.

311. *δρᾶν χρὴ τάδ'*. Schol. *ἔειπας δηλονότι, viz. ὕπνον λαβεῖν κτλ.*

312. Hermaun omits the *ἐκ* with two of the inferior MSS., but Hesychius has *ἐκ δεμνίων*—*ἐκ τῶν στρωμάτων*.

313. *ἀποδέχου*, acquiesce in, accept as true. Schol. *πίστευε ἀληθῶς εἶναι,—μὴ ἔχε τὴν ὑποψίαν κατὰ νοῦν αἰετῆς μαρίας*. This is one of the many rhetorical words introduced by the poet into his later plays.

314. There is a reading *νοσῆ—δοξάζῃ*, of some MS. authority, and expressly recorded by the Scholiast, who adds, *ἢ ἢ ἀπὸ τοῦ Ὀρέστου εἰς τὸ κοινὸν καταβεβηκὼς ὁ λόγος*, i.e. that she may be supposed now to speak generally, and not to her brother directly. This is adopted by Nauck. However, *νοσῆς* is probably right, said indefinitely, and not pointedly in reference to Orestes. The sense is, a fancied illness is as difficult to deal with, and as afflicting to the patient, as a real one. Compare Bacch. 311, *μηδ' ἦν δοκῆς μὲν, ἡ δὲ δόξα σου νοσῆ*, where there is a reading *νοσεῖ*, as here Aldus and others have *δοξάζεις*.—Electra now

retires within, as if to take repose and refreshment. Orestes again slumbers tranquilly on his couch. The chorus perform a dochmiac system, in which they implore the dread goddesses, who are sent as avengers of blood, to allow the son of Agamemnon a brief interval of rest. They then express condolence for the hard fate that has befallen him in consequence of the oracle, and moralize on the instability of great fortunes.

318. *ποτνιαδες*. On this word see Bacch. 664, where the Bacchantes are so called; and in reference to it the company of the Furies is here *ἀβάκχευτος*, uninitiated in Bacchic rites,—the rites of joy and revelry, as distinct from tears and groans. The Furies are called *πτεροφόροι* as in Iph. T. 289, *πτεροῖς ἐρέσσει κτλ.*, but Aeschylus made them *ἄπτεροι ἰδεῖν*, Eum. 51, but *μέλαιναί* and *μελανεῖμονες*, *ib.* and v. 353.

321. *αἵτε*, the epic form for *αἱ*. Others give *αἶ τε*, as if some different persons were meant. Schol. *ταναῶν, τὸν λεπτομερῆ· τὰ γὰρ τεινόμενα τῶν σωμάτων λεπτύνεται*. The idea of wide extension may be meant. Probably however we should read *αἶ πτερὸν ταναῶν κτλ.*, 'who vibrate your long pinions through the air,' or *δρόμον ταναῶν*, which would give a construction like Hel. 1495, *μόλοιτέ ποθ' Ἰππιον οἶμον* (v. οἶμα or ἔρμα) *δι' αἰθέρος ἰέμενοι*. Porson, in whose time the dochmiac metre was little under-

ταναὸν αἰθέρ' ἀμπάλλεσθ' αἵματος
 τινύμεναι δίκαν, τινύμεναι φόνον,
 καθικετεύομαι καθικετεύομαι,
 τὸν Ἀγαμέμνωνος γόνον ἔασατ' ἐκλαθέσθαι λύ-
 σας 325
 μανιάδος † φοιταλέον. φεῦ μόχθων,
 οὔων, ὦ τάλας, ὀρεχθεῖς ἔρρεις
 τρίποδος ἄπο φάτιν, ἃν ὁ Φοῖβος
 ἔλακεν ἔλακε, δεξάμενος ἀνὰ δάπεδον 330
 ἵνα μεσόμφαλοι λέγονται μυχοί.
 ὦ Ζεῦ, 325
 τίς ἔλεος, τίς ὄδ' ἄγων φόνιος ἔρχεται
 θοάζων σε τὸν μέλεον, ὦ δάκρυα 335
 δάκρυσι συμβάλλει

stood, gives ἀμπάλλεθ', and in the antistrophe (338) ματρὸς αἷμα σᾶς, ὅ σ' ἀναβακχιῶ, against both metre and MSS. Cf. 275.

323. δίκαν αἵματος. A sort of mixed construction between τινύμεναι αἷμα, and τινύμεναι αἷμα δίκην (like μετελθεῖν τινα δίκην), rather than a misuse of τίνυσθαι for τίνειν, 'to pay,' which is said of the culprit, not of the prosecutor. The Scholiast wrongly explains the first participle by ἀποδιδούσαι, the second by ἐκδικούσαι. Hermann's view is, that δίκην αἵματος means the satisfaction for a father's blood exacted by Orestes from his mother, and now in turn avenged by the Furies. The address appears to be general, and to signify what the Furies ordinarily do, not what they are doing in the present case.

327. The metre requires that the α in φοιταλέον should be pronounced long, in favour of which some analogies might be cited. Kirchhoff considers the passage as corrupt beyond the hope of restoration. Hermann makes the attempt, by giving μανιάδος δεινᾶς | φοιταλέον μόχθων, οὔων, ὦ τάλας | κτλ., and in the antistrophe κατέκλυσεν δεινῶν | λάβροις ὀλεθρίοισιν ἐν κύμασιν | πόνων, ὡς πόντου. Perhaps φοίτου φρενῶν. Cf. Aesch. Theb. 658.

Ibid. ὀρεχθεῖς μόχθων, having set your hand to troubles, having engaged in painful duties.—ἔρρεις, used absolutely for

ἔλλυσαι.—δεξάμενος, ἐπεὶ ἐδέξω, φάτιν ἀπὸ τρίποδος, ἀνὰ δάπεδον, ἐν δαπέδῳ κτλ. Hermann, sacrificing the natural order of the words to syllabic correspondence of metre, gives ἄν ὁ φοῖβος | ἔλακε, δεξάμενος, ἔλακεν ἀνὰ δάπεδον. Porson omits ἔλακεν with two or three inferior MSS., and gives ἀνὰ τὸ δάπεδον with Brunck, not noticing the incorrectness of the article, and supposing the first syllable of δάπεδον to be long, according to the common reading πρὸς Μολοσσὰ δάπεδα, Prom. V. 848.—After μυχοί the MSS. add γὰς, against the metre.

332. ὦ for ἰὼ King.—The Scholiasts explain, τίς ἔλεός ἐστι τούτῳ τῷ Ὀρέστῃ, and οὐδὲς ἐλέησει σε τὸν Ὀρέστην. 'What pity will you find? What means this trial for murder that awaits you?' Cf. 48. 878.—Hesych. θοάζει· ταραττει. Kirchhoff reads, τίς ἔλεος, τίς; ὅδ' ἄγων κτλ.

335. ὦ δάκρυα κτλ. 'For whom some evil demon is bringing a fresh cause of tears by importing into the house the murder of your mother which now drives you mad.'

336. Porson gives συμβαλεῖ, one good MS. having συμβάλει, with λ added by the second hand. The future would be an improvement here, and is better suited to the strophic verse.—In the next verse δόμον is the metrical correction of a late MS. for δόμου

πορεύων τις ἐς δόμον ἀλαστόρων
 ματέρος αἷμα σᾶς, ὃ σ' ἀναβακχεύει ;
 κατολοφύρομαι κατολοφύρομαι.
 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς· 340
 ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θοᾶς τινάξας δαίμων
 κατέκλυσεν δεινῶν πόνων ὡς πόντου
 λάβροις ὀλεθρίοισιν ἐν κύμασιν.
 τίνα γὰρ ἔτι πάρος οἶκον ἄλλον 345
 ἕτερον ἢ τὸν ἀπὸ θεογόνων γάμων,
 τὸν ἀπὸ Ταντάλου, σέβεσθαί με χρή ;
 καὶ μὴν βασιλεὺς ὅδε δὴ στείχει,
 Μενέλαος ἄναξ, † πολλῇ ἀβροσύνῃ
 δῆλος ὀράσθαι 350
 τῶν Τανταλιδῶν ἐξ αἵματος ὦν.
 ὦ χιλιόναυν στρατὸν ὀρμήσας
 ἐς γῆν Ἀσίαν,

339—40. It is probable that these two verses should be transposed, because 339 should agree with 324. (So also Kirchhoff proposes.)

341. ἀνατινάξας, sc. αὐτὸν, τὸν ὄλβον, ὡς λαῖφος ἀκάτου θοᾶς, δαίμων τις κατέκλυσεν ἐν κύμασι δεινῶν πόνων, ὡς πόντου, sc. ὥσπερ ἐν πόντῳ κύμασι. The common proverb *κακῶν πέλαγος* is alluded to. For the comparison of ruined fortunes with the loss of a mainsail, see Aesch. Eum. 525, *σὺν χρόνῳ καθήσειν λαῖφος, ὅταν λάβῃ πόνος, θραυμένως κεραίᾳς*. The Scholiasts explained *δεινῶν πόνων* by either *ὕπῳ* or *φείῳ* understood, one excepted, who rightly says, *ὀλεθρίοις ἐν κύμασι πρὸς τὸ δεινῶν πόνων σύναπτε*.

345—6. Porson regarded this passage as corrupt, perhaps without sufficient reason. For ἕτερος ἄλλος see Suppl. 573, *πολλοὺς ἔτην δὴ χατέρους ἄλλους πόνους*. Here *πάρος* means 'in preference,' and the sense is, 'There is no house now left me to respect, other than, and different from, that sprung from the marriage of Tantalus, son of Zeus.' Hermann however says, "Non est credibile domum Pelopidarum τὴν ἀπὸ θεογόνων γάμων dici hac tantum caussa potuisse, quod Tantalus filius Jovis fuerit : immo utrumque parentem ab diis ortum significari necesse est.

Videtur ergo Euripides Pelopem ex Dione Atlantis filia natum putasse, quam Hyginus ejus matrem fuisse scribit, fab. 83." Hesych. *σέβεσθαι αἰδεῖσθαι, ἐντρέπεσθαι, προσκυνεῖν, αἰσχύνεσθαι*.

348. Seeing Menelaus approach with splendid attire, the chorus break forth into anapaestics, congratulating him on the success of his enterprise.—The words *πολλῇ ἀβροσύνῃ* are corrupt, nor is *πολὺ δ' ἀβροσύνη*, given by Porson, Nauck, and Kirchhoff, defensible on grammatical grounds, though it has the authority of the best MS. The verse is quoted by Dio Chrysostom, ii. p. 30, (86, Reiske,) *Μενέλαος δὲ πολλῇ ἀβροσύνῃ δῆλος ὀράσθαι τοῦ Τανταλιδῶν ἐξ αἵματος ὦν*, where Kirchhoff says there are variants *πολὺ, πολὺ δ', πολλῇ γ'*. Hermann gives *πολλῇ δ' ἐστὶν | τῶν Τανταλιδῶν ἐξ αἵματος ὦν | ἀβροσύνῃ δῆλος ὀράσθαι*. He adds, "Paroemiaco finiri debebat systema antequam chorus Menelaum alloqueretur." Kirchhoff thinks *ποδὺς ἀβροσύνη* is the true reading; and we have *ἀβρὸν πόδα* Hel. 1528, *ἀβρὸν κῶλον* Iph. A. 614, *ἀβρὸν βαίνειν* podi Med. 1164. W. Dindorf's theory of an 'exquisitor crasis,' *πολλᾶβροσύνη*, will find but few advocates. Probably *Μενέλαος ἄναξ* is an interpolation, and we should read *τῇ δ' ἀβροσύνῃ δῆλος ὀράσθαι*.

χαῖρ', εὐτυχία δ' αὐτὸς ὀμιλεῖς,
θεόθεν πράξας ἅπερ ἡὔχον.

355

ΜΕΝΕΛΑΟΣ.

ὦ δῶμα, τῇ μὲν σ' ἡδέως προσδέρκομαι
Τροίαθεν ἔλθων, τῇ δ' ἰδὼν καταστένω·
κύκλῳ γὰρ εἰλιχθεῖσαν ἀθλίοις κακοῖς
οὐπώποτ' ἄλλην μᾶλλον εἶδον ἐστίαν.
'Αγαμέμνονος μὲν γὰρ τύχας ἡπιστάμην 360
καὶ θάνατον, οἷω πρὸς δάμαρτος ὤλετο,
Μαλέα προσίσχων πρῶραν· ἐκ δὲ κυμάτων
ὁ ναυτίλοισι μάντις ἐξήγγειλέ μοι
Νηρέως προφήτης Γλαῦκος, ἄψευδῆς θεὸς,
ὅς μοι τόδ' εἶπεν ἐμφανῶς παρασταθείς· 365
Μενέλαε, κεῖται σὸς κασίγνητος θανὼν
λουτροῖσιν ἀλόχου περιπεσὼν πανυστάτοις·
δακρύων δ' ἔπλησεν ἐμέ τε καὶ ναύτας ἐμοῦς
πολλῶν. ἐπεὶ δὲ Ναυπλίας ψαύω χθονὸς,

354. αὐτός. 'Of yourself,' and without any good wishes from me, 'you are happy on account of your success.'

356. Menelaus, returning to the palace of the Atreidae after an absence of eighteen years (Hel. 775), addresses, as usual, the house of his fathers, but with mixed feelings of satisfaction and of sorrow. He had learned the murder of Agamemnon some time before, when near the promontory of Malea, from the mouth of the sea-god Glaucus; but the death of Clytemnestra by the hand of Orestes he had not heard of until he had landed at Nauplia, and after Helen had gone to the palace (v. 60). He wishes to see the wretched youth, whom he had left an infant in his mother's arms, and should not now be able to recognize.

356—7. There is a reading πῇ μὲν—πῇ δ', which is defensible, though an idiom of the later Attic. See on v. 44.

358. For ἐλίσσειν, to wind round an enclosure, as a fly in a spider's web, see *inf.* 444. Phoen. 711. One or two of the late MSS. give ἀθλίως.

361. W. Dindorf omits this verse as "valde inutilis," and because προσίσχων would appear to belong to ὤλετο rather than ἡπιστάμην. The meaning is not

that Menelaus touched at Malea, but that he was nearly doing so, when he was carried away by a storm, Hel. 1133, and so learnt the news of his brother's fate from Glaucus. Compare Od. iv. 515, where Agamemnon is described as about to reach Malea, when he was driven again to sea, and accidentally carried to the abode of Aegisthus.

363. ὁ ναυτίλοισι μάντις is to be compared with ὁ Θρηξὶ μάντις Διδύμνος, Hec. 1267. On προφήτης, properly an interpreter, or speaker for another, (not one who predicts,) see Ion 413.

365. Kirchhoff and Nauck give κατασταθείς from the best MS. and one other.

369. Hermann objects to πολλῶν, as weak at the beginning of a verse; and he would either transpose δακρύων and πολλῶν, or omit πολλῶν, and read ἐπεὶ δὲ τῇσδε Ναυπλίας ψαύω χθονός. But he could not well say τῇσδε, as he was not now at Nauplia. There may be an intentional emphasis in the position of πολλῶν, 'We shed tears, aye, many tears' &c. As in Aeschylus, the murder in the bath is alluded to, but it is not mentioned in the Odyssey.

- ἤδη δάμαρτος ἐνθάδ' ἐξορμωμένης, 370
 δοκῶν Ὀρέστην παῖδα τὸν Ἀγαμέμνονος
 φίλαισι χερσὶ περιβαλεῖν καὶ μητέρα
 ὡς εὐτυχοῦντας, ἔκλυον ἀλιτύπων τινὸς
 τῆς Τυνδαρείας παιδὸς ἀνόσιον φόνον.
 καὶ νῦν ὅπου ἔστιν εἶπατ', ὦ νεάνιδες, 375
 Ἀγαμέμνονος παῖς, ὃς τὰ δειν' ἔτλη κακά.
 βρέφος γὰρ ἦν τότε ἐν Κλυταιμνήστρας χεροῖν,
 ὅτ' ἐξέλειπον μέλαθρον ἐς Τροίαν ἰὼν,
 ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδὼν.
 OP. ὃδ' εἴμ' Ὀρέστης, Μενέλεως, ὃν ἱστορεῖς. 380
 ἐκὼν ἐγὼ σοι τὰμὰ μηνύσω κακά.
 τῶν σὼν δὲ γονάτων πρωτόλεια θιγγάνω
 ἱκέτης ἀφύλλου στόματος ἐξάπτων λιτάς·
 σῶσόν μ'· ἀφίξαι δ' αὐτὸς ἐς καιρὸν κακῶν.

370. *ἐξορμωμένης*. The present participle refers to *ἐκλυον* below; 'I heard of Clytemnestra's death just as Helen was setting out to come to the palace.' See v. 60. Otherwise we might read *ἐξωρμημένης*.

373. *ἀλιτύπος*, 'sea-beaten,' occurs as an epithet to corpses in Aesch. Pers. 926. Here perhaps *ἀλιτύποι*, 'sea-beaters,' i. e. rowers, are rather meant, from the Homeric *πολιὴν ἅλα τύπτον ἐρετμοῖς*. The good copies agree in *ἀλικτύπων*. Compare *ῥδατος ὀροτύπου*, Aesch. Theb. 85.

376. τὰ δεινὰ κακά, 'those dreadful evils.' On *δεινὸς* with the article see Iph. T. 320. 1366.

377. *βρέφος*. Consistently with this statement, Orestes is brought from Argos to Aulis an infant in his mother's arms, Iph. A. 622, compared with 1241 &c. At the time of his mother's murder, Orestes would be about nineteen.

379. Compare Oed. Col. 45, *ῥστ' οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι*.

380. Orestes, who had been left by his sister to take repose on his couch, v. 311, now throws himself from it, all pale and squalid as he is, and embraces the knees of Menelaus, who is not a little startled by so spectral a form.

381. Kirchhoff, with Porson, prefers *μηνύσω*, Hermann, Nauck, and W. Dindorf *σημανῶ*. The MSS. are pretty equally divided; but *μηνύειν* has the

sense of *κατεπειν*, to give evidence against one's self.

382. Photius, *πρωτόλειον, ἀπαρχήν*.—*πρωτόλεια, τὰ ἀπάργματα τῆς λείας, ἃ τοῖς θεοῖς ἀνετίθεσαν ἢ αἱ τῶν καρπῶν ἀπαρχαί, ὅσον πρωτολήγια*. Compare Ion 401, *πρῶτον μὲν ὁ θεὸς τῶν ἐμῶν προσφθεγμάτων λαβὼν ἀπαρχὰς χαίρετω*. A similar word is *πρωτέλεια*, the ceremonies preliminary to marriage, Aesch. Ag. 65. The accusative is here in apposition to the sentence, 'as my first form of address.'—*ἐξάπτων*, 'fastening (as if to your knees) the prayers of a mouth that has no suppliant bough held before it.' Cf. *ὑπόσκια στόματα* Aesch. Suppl. 641. Soph. Oed. Tyr. 3, *κλάδοις ἐξεστεμμένοι, 'with suppliant boughs suspended from you by fillets'*. Hesychius (quoted by Kirchhoff), *ἀφύλλου στόματος, ἄνευ ἱκετηρίας*. *Εὐριπίδης Ὀρέστη*. The allusion to the woollen fillets, with which suppliants tied themselves bodily to an altar, has been explained on Herod. 124, where Elmsley rightly says "quod εἰρεσιώνην in promptu non haberet, λιτάς ἐξάπτειν dicitur."

384. *ἀφίξαι ἐς καιρὸν*, like *ἀφίκον ἐς μέριμναν*, Ion 404. The MSS. give *αὐτὸς*, which may mean, 'you have yourself come at a time of trouble,' the death of near relatives. Hermann and Kirchhoff adopt Schaefer's conjecture *αὐτὸν εἰς καιρὸν*, 'at the very time of,' and the

- ME. ὦ θεοί, τί λεύσσω ; τίνα δέδορκα νερτέρων ; 385
 OP. εὖ γ' εἶπας· οὐ γὰρ ζῶ κακοῖς, φάος δ' ὀρώ.
 ME. ὥς ἡγγρίωσαι πλόκαμον αὐχμηρόν, τάλας.
 OP. οὐχ ἡ πρόσσοψίς μ', ἀλλὰ τὰργ' αἰκίζεται.
 ME. δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κόραις.
 OP. τὸ σῶμα φροῦδον· τὸ δ' ὄνομ' οὐ λέλοιπέ μοι. 390
 ME. ὦ παρὰ λόγον μοι σὴ φανέις' ἀμορφία.
 OP. ὄδ' εἰμὶ μητρὸς τῆς τάλαιπώρου φονεύς.
 ME. ἤκουσα· φείδου δ' ὀλιγάκις λέγειν κακά.
 OP. φειδόμεθ'· ὁ δαίμων δ' ἔς με πλούσιος κακῶν.
 ME. τί χρῆμα πάσχεις ; τίς σ' ἀπόλλυσιν νόσος ; 395
 OP. ἡ σύνεσις, ὅτι σύννοίδα δειν' εἰργασμένος.
 ME. πῶς φῆς ; σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές.
 OP. λύπη μάλιστά γ' ἡ διαφθείρουσά με·
 ME. δεινὴ γὰρ ἡ θεὸς, ἀλλ' ὁμως ἰάσιμος.
 OP. μανίαί τε μητρός θ' αἵματος τιμωρίαί. 400

Schol. seems so to have read, for he explains (on v. 381) *εἰς αὐτὴν τὴν ἀκμὴν τῶν κακῶν*, though this is not certain, since he may have meant to paraphrase *ἐς καιρὸν*, especially as the preceding words are *παραγέγονας δὲ αὐτὸς εἰς καιρὸν*.

386. *κακοῖς*, the causal dative, as in v. 210.

388. *αἰκίζεται* με, make me look *αἰκίης*, 'haggard,' or perhaps, 'torture me,' as in Aesch. Prom. 203, *οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται*. Schol. *οὐχ ἡ πρόσσοψις, οὐχ ἡ θεωρία, μαστίζει ἐμέ, ἀλλὰ τὰ ἔργα*. The mask called *πιναρὸς* or *ὠχρὸς* (Pollux, iv. 136), with long tawny hair, and *νοσώδης τὴν χροῖαν*, was probably worn by the actor.

389. *ξηραῖς κόραις*. Matthiae rightly explains this 'tearless eyes.' The verse in Aesch. Theb. 693, *ξηρὸς ἀκλαύστοις ὕμμασιν προσιδέει*, is the best comment on the phrase. Hermann gives *τε* for *δε* with one MS. in the beginning of the verse.

390. The two best MSS. give *μοι* for *με*, which is the common reading.

391. One or two copies give *σὴ φανέις ἀμορφία*, which is a good reading. Cf. v. 386.

393. *ἤκουσα*, 'I heard it,' *ἔκλυον ἁλὶ-τύπων τινός*, v. 373. We might construe, 'I hear it;' but he means, he *has* already been told the tale from others, and would

spare the guilty person the narrative a second time.—*ὀλιγάκις*, equivalent to *μὴ πολλάκις λέγειν*.

394. *εἰς με* Elmsley for *εἰς ἐμέ*. Porson and Kirchhoff give *ἐς ἐμέ*, but there is no necessary emphasis on the pronoun, and the *ἐς* is rarely used before a short syllable, though *ἐς ἐμέ* occurs in a choral verse, Rhes. 51. See *inf.* v. 1362.

395—6. Quoted by Stobaeus, Flor. xxiv. 5, and other writers, cited by Kirchhoff.—*σύνεσις, σύννοια*, conscience, remorse, intelligence of the heinousness of the crime.

397. *σοφόν τοι*. Schol. *ἐπεὶ αὐτὸς μὲν τὴν ἰδέαν ἐπίθετο τῆς νόσου, δὲ δὲ τὸ συνειδὸς ἔφη· τοῦτο δὲ οὐ πάντως νόσος· τοῦτου χάριν φησὶν ἀσφαλῶς εἰρηκέναι*.

398—9. This couplet also is given by Stobaeus, Flor. xcix. 15. Hermann reads, *μάλιστά· λύπη ᾧ θ' ἡ διαφθείρουσά με*, a bad reading in itself, and against the Scholiast and all the copies.

400. *μητρός θ'*. Kirchhoff says that all the good copies but one add the *θ'*, which Porson and the subsequent critics omitted without much reason. The scholium on v. 396, to which Porson refers, is, as Kirchhoff observes, corrupt; —*δὲ καὶ ἐπάγει, μανίαί τε μητρός αἵματος, τῆς μητρὸς ἣν ὀφίσταμαι τιμωρίαν, ταύτην διδοῦς ὑπὸ τοῦ τῆς μητρὸς φόνου*. He seems however to have found *τιμωρία*.

- ME. ἤρξω δὲ λύσσης πότε ; τίς ἡμέρα τότε ἦν ;
 OP. ἐν ἣ τάλαιναν μητέρ' ἐξώγκουν τάφω.
 ME. πότερα κατ' οἴκους, ἢ προσεδρεύων πυρᾷ ;
 OP. νυκτὸς φυλάσσων ὁστέων ἀναίρεσιν.
 ME. παρὴν τις ἄλλος, ὃς σὸν ὥρθευεν δέμας ; 405
 OP. Πυλάδης, ὁ συνδρῶν αἷμα καὶ μητρὸς φόνον.
 ME. ἐκ φασμάτων δὲ τάδε νοσεῖς ποίων ὕπο ;
 OP. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας.
 ME. οἶδ' ἄς ἐλεξας, ὀνομάσαι δ' οὐ βούλομαι.
 OP. σεμναὶ γάρ· εὐπαίδευτα δ' ἀπετρέπου λέγειν. 410
 ME. αὐταὶ σε βακχεύουσι συγγενεὶ φόνῳ ;
 OP. οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας.
 ME. οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.
 OP. ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς ξυμφορᾶς—

402. ἐξώγκουν, Hesych. ἔθαπτον. Ion 388, ὡς, εἰ μὲν οὐκέτ' ἔστιν, ὀγκωθῇ τάφω. A various reading is recorded in Kirchhoff's best MS., and given in the text of the Cambridge MS., ἐν ἣ τάλαινης μητρὸς ἐξώγκουν τάφον. It is clear that Hesychius found μητέρ' ἐξώγκουν τάφω. So the Greeks said either χῶσαι τάφον or χῶσαι τινα τάφω, *inf.* v. 1585.—From this passage it may be inferred, that the τάφος and the πυρᾷ, the burying of the ashes and the burning of the body, were spoken of as one and the same process. Otherwise, it would be inconsistent to say, that the mad fit came on the *same day* he was burying his mother, when she was not burned till night. This will account for an apparent ὕστερον πρότερον in Alc. 607, νέκυν—φέρουσιν ἄρδην πρὸς τάφον τε καὶ πυρᾶν, and the pleuastic phrase πυρᾷ τάφου, *inf.* 422.

405. ὥρθευεν δέμας, ἀνάρθρου, ἐθεράπευεν, Hesychius (quoted by Kirchhoff). Suppl. 417, διορθέων λόγους ὀρθῶς.

406. συνδρῶν αἷμα. The Greeks prefer to say δρᾶν ἔργον, and πράσσειν αἷμα or φόνον, e. g. *inf.* 416.

407. Porson and W. Dindorf adopt φαντασμάτων, a reading of less authority, on account of the double preposition, ἐκ and ὑπό. But Hermann well compares Soph. Trach. 1160, πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, and explains the usage as an abbreviation of a double question, νοσεῖς δὲ ἐκ φασμάτων ; ὑπό ποίων ;

408. νυκτὶ προσφερεῖς, *nocti similes*.

Hesychius misunderstood this. He thought νυκτὶ meant 'in the night,' and explained ὁμοίως ἀλλήλων κόρας.

410. The common reading was ἀπαίδευτα δ' ἀποτρέπου, but three of the best copies give εὐπαίδευτα. The choice then lies between Musgrave's ἀποτρέπει, and Hermann's ἀπετρέπου. The latter gives at least as good sense, 'Discreetly you were averse from naming them' (cf. v. 37), while it accounts for the reading ἀποτρέπου. One scholium seems to refer to ἀποτρέπει, ἀπαιδεύτως δὲ ποιεῖς, ὀνομάζειν ταύτας Ἑρινύας παραιτούμενος, where either εὐπαιδεύτως or Εὐμενίδας should apparently be restored. The adverb is opposed to σκαιῶς, ἀμαθῶς, and implies that delicate perception of the duty of reserve on religious matters which common minds little apprehend. Cf. Ion 247, ὃ ξένη, τὸ μὲν σὸν οὐκ ἀπαιδεύτως ἔχει ἐς θαύματ' ἑλεθεῖν δακρύων ἑμῶν πέρι. Hippol. v. 100.

413. This verse, which involves the common proverb δράσαντα παθεῖν, is shortly put for οὐ δεινὸν ἐστὶ πάσχειν δεινὰ τοὺς εἰργασμένους δεινὰ. It is quoted by Lucian (ap Kirch.), Piscat. § 3.

414. ἀναφορά. Cf. v. 76, εἰς φοῖβον ἀναφέρουσα τὴν ἀμαρτίαν. 'We have one, whereon the burden of our calamity may be laid.' On the next verse, wherein the doctrine of suicide is deprecated, see Herc. F. 1248. There is an aposiopesis, for he was going on to say, 'in Phœbus,

- ME. μὴ θάνατον εἶπης· τοῦτο μὲν γὰρ οὐ σοφόν. 415
 OP. Φοῖβος κελεύσας μητρὸς ἐκπρᾶξαι φόνον.
 ME. ἀμαθέστερός γ' ὢν τοῦ καλοῦ καὶ τῆς δίκης.
 OP. δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοί.
 ME. κᾶτ' οὐκ ἀμύνει Λοξίας τοῖς σοῖς κακοῖς ;
 OP. μέλλει· τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει. 420
 ME. πόσον χρόνον δὲ μητρὸς οἴχονται πνοαί ;
 OP. ἕκτον τόδ' ἡμαρ· ἔτι πυρὰ θερμὴ τάφου.
 ME. ὡς ταχὺ μετῆλθόν σ' αἷμα μητέρος θεαί.
 OP. οὐ σοφός, † ἀληθῆς δ' ἐς φίλους ἔφυσ κακός.
 ME. πατρὸς δὲ δῆ τί σ' ὠφελεῖ τιμωρία ; 425
 OP. οὐπῶ· τὸ μέλλον δ' ἴσον ἀπραξία λέγω.
 ME. τὰ πρὸς πόλιν δὲ πῶς ἔχεις δράσας τάδε ;

who ordered me to accomplish my mother's murder.' The reply is, 'he was little informed about right and justice,' i.e. he should have taken a lesson in those virtues. Menelaus throughout uses the language of the Sophists.

418. The MSS. omit οἱ before θεοί, with the exception of two or three of the later copies. The error arose from regarding θεοῖς as a dissyllable. Schol. εἶτε ἀμαθεῖς εἶτε σοφοί εἰσὶν οἱ θεοί, οὐκ οἶδα· τοῦτο δὲ οἶδα, ὅτι δουλεύομεν καὶ πειθόμεθα αὐτοῖς ὅποιοι ἂν ᾖσιν. 'We are bound to obey the gods, whatever those gods are.' See on Aesch. Suppl. 898.

420. τοιοῦτον. Schol. αἰ γὰρ βραδύνει τὸ θεῖον. Ion, *renult.*, ἐς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων. Elsewhere, αἰ ποτε χρόνια μὲν τὰ τῶν θεῶν πῶς. The faith of Orestes, that all will be right in the end, is one of the prominent traits in his character. Cf. Eum. 598. Without it, indeed, it would have been an inconsistent character; since nothing short of absolute reliance on the oracle would have induced him to do such a deed.—This verse is quoted by Plutarch, De sera Num. Vindicta, p. 548.

423. The opinion of the Scholiast is adopted by Hermann, that ὡς ταχὺ κτλ. is an ironical reply to the statement of Orestes, that the gods do not act with haste, but slowly.

424. This verse is in some way corrupt.

Porson accepts as "certissima" Brunck's conjecture ἐφυν φίλος, and so W. Dindorf, Nauck, and Hermann edit; compare Suppl. 867, φίλος τ' ἀληθῆς ἦν φίλοις. But even so the verse is no reply to the preceding verse, the sense thus being 'I was more honest than wise in avenging my father.' And the next line fits on with this very appropriately. If we read ἀληθῶς, and suppose Orestes to have taken that verse (423) as a taunt, he may have meant, 'you are indeed base to your friends.' Kirchhoff's opinion however is perhaps more probable, that the verse containing Orestes' reply has been lost, the words εἰς φίλους ἔφυσ κακός being part of Menelaus' rejoinder, 'you have behaved basely to your relations,' and οὐ σοφός, ἀληθῆς δ' the first part again of Orestes' answer, referring to Apollo's oracle.—Several of the recent MSS. give εἰπὼν κακῶς for ἔφυσ κακός.

426. This verse means, 'he has not helped me yet, and I know not when he will.' Literally, 'I call *intending* to do the same as *not doing*.' He has trust in the oracle, but reproaches the god for so long delaying to deliver him.

427. πῶς ἔχεις, πῶς διάκεισαι, 'how are you situated with respect to the state?' Hel. 313, πῶς δ' εὐμενείας τοισιδ' ἐν δόμοις ἔχεις; The Scholiast thinks the question put on interested motives, that Menelaus may treat Orestes kindly or harshly according to the sentiments of the people.

- OP. μισοῦμεθ' οὕτως ὥστε μὴ προσενέπειν.
 ME. οὐδ' ἥγνισαι σὸν αἶμα κατὰ νόμον χερσίν ;
 OP. ἐκκλείομαι γὰρ δωμάτων ὅπη μόλω. 430
 ME. τίνες πολιτῶν ἐξαμιλλῶνταιί σε γῆς ;
 OP. Οἶαξ, τὸ Τροίας μῖσος ἀναφέρων πατρί.
 ME. ξυνῆκα· Παλαμήδους σέ τιμωρεῖ φόνου.
 OP. οὐ γ' οὐ μετῆν μοι· διὰ τριῶν δ' ἀπόλλυμαι.
 ME. τίς δ' ἄλλος ; ἥ που τῶν ἀπ' Αἰγίσθου φίλων ; 435
 OP. οὐτοί μ' ὑβρίζουσ', ὧν πόλις τανῦν κλύει.
 ME. Ἀγαμέμνονος δὲ σκῆπτρ' ἐὰ σ' ἔχειν πόλις ;
 OP. πῶς, οἵτινες ζῆν οὐκ ἔωσ' ἡμᾶς ἔτι ;
 ME. τί δρῶντες τ' ὅ τι καὶ σαφὲς ἔχεις εἰπεῖν ἐμοί ;
 OP. ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρα. 440

428. Schol. μισοῦμεθα, ὥστε μὴ προσγορεύειν ἡμᾶς τινά. See on Herc. F. 1284.

429. νόμον, a better reading than the vulg. νόμους, has been restored by Kirchhoff from his best MS. Perhaps we should also read σῶν for σόν. Schol. οὐδὲ ἐκαθάρθης κατὰ τοὺς νόμους τὸ σὸν αἶμα, ἀντὶ τοῦ τὸ αἶμα καὶ τὸν φόνον τῶν σῶν χειρῶν.

430. ὅπη μόλω. Schol. ἐπὶ τὸ ἀγνισθῆναι δηλονότι.

431. ἐξαμιλλῶνται, ἐξελαύνουσι. See v. 38.

432. τὸ Τροίας μῖσος, "Troicum odium," Hermann; attributing to Agamemnon's fault the dislike felt by himself against Troy, or the Trojan expedition, because his brother Palamedes had been unjustly put to death through the jealousy of Agamemnon and others. Schol. Οἶαξ ἀδελφὸς ἦν Παλαμήδους, ὃς καὶ εἰς τὴν Τροίαν μετὰ τῶν Ἑλλήνων ἐστράτευσε, καὶ θανυμᾶσθαι ὥς οὐδεὶς τῶν πάποτε γενομένων ἐν σοφίᾳ, φθονηθεὶς ὑπὸ Ὀδυσσεύς καὶ Διομήδους καὶ Ἀγαμέμνονος, ἀνῆρέη λίθοις, ἀνθ' ὧν ὁ ἀδελφὸς αὐτοῦ Οἶαξ ἀμυνόμενος Ἀγαμέμνονα, τοῦτο γὰρ ἐστὶ τὸ τῆς Τροίας μῖσος ἀναφέρων πατρὶ, συναγωνίζεται τὸν κατὰ τοῦ Ὀρέστου θάνατον.

433. τιμωρεῖ, Schol. κολάζει. This is an unusual syntax of the active verb. Oed. R. 107, τοὺς αὐθόεντας χειρὶ τιμωρεῖν τινάς. *Ibid.* v. 140, τάχ' ἂν κἄν' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.—The MSS. vary between φόνου and φόνου. Kirch-

hoff prefers the former: 'he is punishing you for the murder of Palamedes.' But σέ, not σε, is required by the context.

434. διὰ τριῶν, in all the three throws of a wrestling-match, i. e. I have three enemies against me. This phrase is explained on Aesch. Eum. 559, ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων. Plat. Phaedr. p. 256 B, τῶν τριῶν παλαισμάτων τῶν ὡς ἀληθῶς Ὀλυμπιακῶν ἐν νενικήκασιν. By the following question τίς ἄλλος; Menelaus means τίς γὰρ ὁ τρίτος; and the three defeats which Orestes has received are from Phoebeus, Oeax, and Aegisthus. But Hermann understands this somewhat differently; "Respicit Orestes triplicis caedis in se expetentem vindictam, Palamedis, Clytaemnestrae, Aegisthi." Madvig, Adv. Crit. i. p. 268, reads δι' ἐτέρων δ' ἀπόλλυμαι, i. e. the faults of others are causing my destruction.—For ἦπου we should perhaps read οὐπου. On the meaning of these words see Iph. T. 930.

439. The best MSS. give ὅτι σαφὲς εἰπεῖν ἔχεις, and the ὅ τι is scarcely correct unless ἔχῃς ἂν followed in place of ἔχεις. Hermann gives τί δρῶντες; ἥ τι κτλ., and Boissonade proposed εἰ τι. The Scholiasts seem to have found σαφῶς. The true reading perhaps is, τί δρῶντες; εἰπέ δ', εἰ σαφῶς εἰπεῖν ἔχεις. Schol. εἰπέ μοι σαφῶς ὃ ἔχεις εἰπεῖν. Cf. sup. 397.

440. Cf. Aesch. Theb. 185, ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται, where perhaps βαλλήσεται should be read.

- ME. φεύγειν πόλιν τήνδ', ἥ θανεῖν, ἥ μὴ θανεῖν ;
 OP. θανεῖν ὑπ' ἀστῶν λευσίμῳ πετρώματι.
 ME. κατ' οὐχὶ φεύγεις γῆς ὑπερβαλὼν ὄρους ;
 OP. κύκλῳ γὰρ εἰλισσόμεθα παγχάλκοις ὄπλοις.
 ME. ἰδίᾳ πρὸς ἐχθρῶν, ἥ πρὸς Ἀργείας χερός ; 445
 OP. πάντων πρὸς ἀστῶν, ὥς θάνω· βραχὺς λόγος.
 ME. ὦ μέλεος, ἥκεις ξυμφορᾶς εἰς τοῦσχατον.
 OP. ἐς σ' ἐλπὶς ἥ μὴ καταφυγὰς ἔχει κακῶν.
 ἀλλ' ἀθλίως πρᾶσσουσιν εὐτυχῆς μολῶν
 μετάδος φίλοισι σοῖσι σῆς εὐπραξίας, 450
 καὶ μὴ μόνος τὸ χρηστὸν ἀπολαβὼν ἔχει,
 ἀλλ' ἀντιλάζου καὶ πόνων ἐν τῷ μέρει
 χάριτας πατρώας ἐκτίνων εἰς οὓς σε δεῖ.
 ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι
 οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι. 455
 XO. καὶ μὴν γέροντι δεῦρ' ἀμιλλᾶται ποδὶ
 ὁ Σπαρτιάτης Τυνδάρεως μελάμπεπλος
 κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος.
 OP. ἀπωλόμην, Μενέλαε· Τυνδάρεως ὅδε
 στείχει πρὸς ἡμᾶς, οὗ μάλιστ' αἰδῶς μ' ἔχει 460
 εἰς ὄμματ' ἐλθεῖν τοῖσιν ἐξειργασμένοις.
 καὶ γάρ μ' ἔθρεψε μικρὸν ὄντα, πολλὰ δὲ
 φιλήματ' ἐξέπλησε τὸν Ἀγαμέμνονος

441. ἥ μὴ θανεῖν. Schol. ἀλλ' ἐτέρως κολασθῆναι δηλονότι. Porson gives φυγεῖν, against the MSS.

443. ὑπερβάλλον Matthiae and W. Dindorf, with one or two good MSS. The sense however is, 'Why do not you pass the confines of Argolis, and fly for your life?' Alcest. 791, οὐκουν — πεί μεθ' ἡμῶν τάσδ' ὑπερβαλὼν πύλας; See *inf.* 1644.

445. χερός. There is a variant *χθονός*, and so the Aldine.

447. εἰς τοῦσχατον Porson and Kirchhoff, with the best MSS. Hermann and W. Dindorf give *πρὸς*, which has much less authority, and is no better in respect of sense.

448. Madvig, Adv. Crit. i. p. 268, proposes *καταφυγῆς ἥκει*, 'ad te decurrit, in te posita est, spes mea perfugii malorum.'

452. καὶ πόνων. 'As you have the good, do not keep it all to yourself, but take a hand at troubles also, and so repay those to whom you are bound for the services done to you by my father.' See *inf.* 753.

453. χάριτας πατρώας, Schol. ἦτοι ἃς ὁ πατὴρ ἐποίησεν εἰς σέ.

455. ἐπὶ, 'on the occasion of.' See Rhes. 649. Bacch. 1368. Hermann reads οἱ μὴ 'πὶ καὶ ταῖς συμφοραῖς, since most of the MSS. give *ταῖς*.

456. δεῦρ' ἀμιλλᾶται, *huc contendit*; a metaphor from the stadium.

457. Alcest. 818, καὶ κουρὰν βλέπει μελαμπέπλους στολμούς τε.

461. The reading of one of the good copies is *ἡμαρτημένοις*, and so also many of the more recent class. For the causal dative see v. 210.

παῖδ' ἀγκάλαισι περιφέρων, Δήδα θ' ἄμα,
 τιμῶντέ μ' οὐδὲν ἦσσαν ἢ Διοσκόρῳ. 465
 οἷς, ὦ τάλαινα καρδία ψυχὴ τ' ἐμῇ,
 ἀπέδωκ' ἀμοιβὰς οὐ καλὰς· τίνα σκότον
 λάβω προσώπῳ; ποῖον ἐπίπροσθεν νέφος
 θῶμαι γέροντος ὀμμάτων φεύγων κόρας;

ΤΤΝΔΑΡΕΩΣ.

ποῦ ποῦ θυγατὶς τῆς ἐμῆς ἴδω πόσιν, 470
 Μενέλαον; ἐπὶ γὰρ τῷ Κλυταιμνήστρας τάφῳ
 χοῶς χεόμενος ἔκλυον ὥς ἐς Ναυπλίαν
 ἦκοι σὺν ἀλόχῳ πολυετὴς σεσσωσμένος.
 ἄγετέ με· πρὸς γὰρ δεξιὰν αὐτοῦ θέλω
 σταῖς ἀσπᾶσασθαι χρόνιος εἰσιδὼν φίλον. 475

ME. ὦ πρέσβυ, χαῖρε, Ζηνὸς ὁμόλεκτρον κára.

ΤΤ. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν.
 ἔα· τὸ μέλλον ὥς κακὸν τὸ μὴ εἶδέναι.
 ὁ μητροφόντης ὅδε πρὸ δωμαίων δράκων
 στίλβει νοσώδεις ἀστραπὰς, στύγῃμ' ἐμόν. 480
 Μενέλαε, προσφθέγγει νιν, ἀνόσιον κára;

ME. τί γάρ; φίλου μοι πατρός ἐστιν ἔκγονος.

ΤΤ. κείνου γὰρ ὅδε πέφυκε τοιοῦτος γεγώς;

464. περιφέρων, carrying me about, exhibiting me proudly, as the son and heir of Agamemnon.

470. The aged Tyndareus, reputed father of Helen and Clytemnestra, having heard of the return of Menelaus and his wife, advances, supported by attendants (v. 474). Scarcely has he greeted his son-in-law, when he beholds Orestes, his daughter's murderer. Starting back with horror, he asks Menelaus how he can dare to speak to so impious a man. Menelaus takes the matter indifferently, and has no intention of being told right and wrong by another.

472. χοῶς χεόμενος. Aesch. Pers. 221, δεύτερον δὲ χρὴ χοῶς Γῇ τε καὶ Φθιτοῖς χέασθαι. Oed. Col. 477, χοῶς χέασθαι σπάντα πρὸς πρῶτῃ ἔω. Hom. Od. xi. 26, ἀμφ' αὐτῷ δὲ χοὴν χεόμεν πᾶσιν νεκύεσσιν.

473. πολυετής. Hel. 775, ἐνιαυσίας πρὸς τοῖσιν ἐν Τροίᾳ δέκα ἔτεσι διήλθον ἐπὶ τὰ περιδρομαῖς ἑτῶν.

475. χρόνιος Kirchhoff, from his best MS., all the others giving the common reading, χρόνιον.

476. Porson's transposition, ὦ χαῖρε πρέσβυ, has been rejected by the subsequent critics. Hesych. ὁμόλεκτρος σύγκοιτος.

478. ἔα. He suddenly sees Orestes. Cf. inf. 1422. 1587.

480. "ἀστραπαὶ de fulgore oculorum dictae. Draconem vocat, quod serpentes quum nascuntur rupto corpore matrem necant." Hermann; who adopts this statement from the Scholiast. The right comment is given in another scholium, ἄγριος ὥς ὁ δράκων, ὅτι ὡμῶς ἐπράξεν.

481. προσφθέγγει νιν. The law did not permit any citizen to hold converse with a murderer. See sup. 75. Aesch. Eum. 426. Iph. T. 951.—"ἀκάθαρτον κára Barnes in marg. nescio unde." Porson. This variant is recorded in the scholia; but it is not found in any MS.

- ME. πέφυκεν· εἰ δὲ δυστυχεῖ, τιμητέος.
 TT. βεβαρβάρωσαι χρόνιος ὢν ἐν βαρβάροις. 485
 ME. Ἑλληνικόν τοι τὸν ὁμόθεν τιμᾶν αἶει.
 TT. καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν.
 ME. πᾶν τοῦξ ἀνάγκης δοῦλόν ἐστ' ἐν τοῖς σοφοῖς.
 TT. κέκτησό νυν σὺ τοῦτ', ἐγὼ δ' οὐ κτήσομαι.
 ME. ὀργὴ γὰρ ἅμα σου καὶ τὸ γῆρας οὐ σοφόν. 490
 TT. πρὸς τόνδ' ἀγών τις ἀσοφίας ἦκει πέρι·
 εἰ τὰ καλὰ πᾶσι φανερά καὶ τὰ μὴ καλὰ,
 τούτου † τίς ἀνδρῶν ἐγένετ' ἀσυνετώτερος,
 ὅστις τὸ μὲν δίκαιον οὐκ ἐσκέψατο,
 οὐδ' ἦλθεν ἐπὶ τὸν κοινὸν Ἑλλήνων νόμον; 495
 ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον

484. εἰ δὲ κτλ., for εἰ καὶ δυστυχεῖ. Schol. εἰ δὲ δυστυχεῖ, ἔξιν τιμᾶν αὐτόν. —In the next verse the best MS. supplies a variant γρ. ἀφ' Ἑλλάδος.

486. αἶει, 'under all circumstances,' unhappy as well as prosperous. Compare Iph. A. 501, τὸν ὁμόθεν πεφυκότα στέργων μετέπεσον.

487. τῶν νόμων πρότερον, superior to the laws which enjoin that no one should hold converse with a murderer.

488. πᾶν τοῦξ ἀνάγκης. Out of many explanations offered by the Scholiast, this seems the best: ἡ τῆς φύσεως ἀνάγκη, ἡ ἔστιν ἡ συγγένεια, πάντα δουλοῖ, κατὰ τὴν κρίσιν τῶν νόμων καὶ τῶν σοφῶν. Another gives, πάντα τὰ ἐξ ἀνάγκης δουλείαν οἱ σοφοὶ κρίνουσιν. Cf. v. 418. If necessity is the mistress, all that depends on her is in the relation of a slave, who must obey.

491. This verse is commonly given according to Porson's emendation, πρὸς τόνδε σοφίας τίς ἂν ἀγὼν ἦκει πέρι; The MSS. have πρὸς τόνδ' ἀγὼν τις σοφίας ἦκει πέρι; Nauck, πρὸς τόνδ' ἀγὼν ἂν τί σοφίας εἴη πέρι; A more probable correction is ἀσοφίας = ἀμαθίας. Schol. ἐπειδὴ εἶπεν ὁ Μενέλαος, Καὶ τὸ γῆρας οὐ σοφόν, φησὶν ὁ Τυνδάρεως, ὅτι τίς χρεῖα ἐστὶ σοφίας, ὅπου γε προφανὲς τοῦ Ὀρέστου τὸ πλημμέλημα; The phrase ἀγωνίζεσθαι πρὸς τινα is illustrated by Ion 863, πρὸς τίν' ἀγῶνας τιθέμεσθ' ἀρετῆς; Heracl. 116, πρὸς τόνδ' ἀγὼν τις ἄρα τοῦδε τοῦ λόγου μάλιστα ἂν εἴη. By πρὸς τόνδε Tyndareus may ironically

mean πρὸς Μενέλαον, who has been philosophizing in a bad cause during the preceding dialogue: 'who could argue with such a man as this about what is wise or not wise?' But it seems better to follow the Schol. in explaining it πρὸς Ὀρέστην, who is called ὅδε and οὗτος just below by an idiom illustrated on Iph. T. 787. Thus the meaning is, 'Whether I am wise or not, certainly Orestes was most foolish, ἀσυνετώτατος, in slaying his mother without considering the rightfulness of the act, and without appealing to the law to punish her.' Lit. 'it is with *this* man (not with you) that a contest about folly has come.'

492. εἰ κτλ. 'If, as men say, what is right is clear to all, as well as what is wrong, who was ever more foolish than this man?' (the culprit Orestes.) Again the reading is doubtful. The best MSS. give γένητ', one γένοιτ', the majority of the inferior copies ἐγένετ'. Kirchhoff conjectures, ταύτου τίς ἂν γένοιτ' ἂν ἀσυνετώτερος; Perhaps τοῦδ' οὗτος ἂν γένοιτ' ἔτ' ἀσυνετώτερος. Cobet, Var. Lect. p. 570, would read γέγονε *inf.* 506, for ἐγένετο.

494. οὐκ ἐσκέψατο, he did not stay to inquire into the right or wrong of the case, but acted by a sudden impulse. Compare τὸ ἐνδίκον περιβλέπειν, Soph. Oed. Col. 996.—τὸν κοινὸν νόμον, the law laid down for, and accepted by, all the Hellenes, sc. ὅς οὐκ ἐπιτρέπει αὐτό-χειρά τινα γίνεσθαι, Schol.

† πληγείς θυγατρὸς τῆς ἐμῆς ὑπὲρ κára,
 αἰσχιστον ἔργον, οὐ γὰρ αἰνέσω ποτέ,
 χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην 500
 ὁσίαν διώκοντ', ἐκβαλεῖν τε δωμάτων
 μητέρα· τὸ σῶφρόν τ' ἔλαβεν ἂν τῆς συμφορᾶς,
 καὶ τοῦ νόμου τ' ἂν εἶχετ' εὐσεβῆς τ' ἂν ἦν.
 νῦν δ' ἐς τὸν αὐτὸν δαίμον' ἦλθε μητέρι.
 κακὴν γὰρ αὐτὴν ἐνδίκως ἡγούμενος 505
 αὐτὸς κακίων † ἐγένετο μητέρα κτανών.
 ἐρήσομαι δὲ, Μενέλεως, τοσόνδε σε·
 εἰ τόνδ' ἀποκτείνειεν ὁμόλεκτρος γυνή,
 χῶ τοῦδε παῖς αὖ μητέρ' ἀνταποκτενεῖ,
 κᾶπειθ' ὃ κείνου γενόμενος φόνῳ φόνον 510
 λύσει; πέρας δὲ ποῖ κακῶν προβήσεται;

497. Something is wrong here. The best MSS. give *πληγείς τῆς ἐμῆς θυγατρὸς κτλ.* Porson objected to the genitive, though he thought it defended by Electr. 123, *κέισαι σᾶς ἀλόχου σφαγείς*. There however it is as easy to read *σφαγαῖς* as here to read *πληγαῖς*. Hermann objects to *ὑπὲρ κára*, for an uplifted blow descending on the head, though he might have compared Androm. 294, *εἶθε δ' ὑπὲρ κεφαλὰν ἔβαλεν κακὸν ἄτεκοῦσά νιν ἴδρον*. He gives in his text *ὑπαί* (i. e. ὕπο), and proposes also *κára* *θυγατρὸς τῆς ἐμῆς πληγείς ὕπο*. Kirchhoff's conjecture is *πληγείς ἐμῆς θυγατρὸς ἐκ χειρὸς κára*. Nauck reads *ὑπαί κára*. We might also read *θυγατρὸς ἐξ ἐμῆς*.

500. *δίκην ὁσίαν*. Schol. *πρέπουσαν δὲ καὶ ὁσίαν δίκην φησὶ τὸ φυγαδεύσαι μόνον, διώκοντα δὲ, ἀντὶ τοῦ κατηγοροῦντα*. 'He ought to have inflicted vengeance on her by bringing her to a lawful trial.' One of the best MSS. and the Aldine give *χρῆν δ'*, "male," says Porson; although the use of *δὲ* in the apodosis after *ὥς* or *ἐπει* should not be so hastily rejected. See on Aesch. Cho. 613. In Phoen. 45—7, the best copies give *ὥς δ' ἐπέ(α)ρει Σφίγξ ἄρπαγαῖσι πόλιν* — *Κρέων δ' ἀδελφὸς τᾶμά κηρύσσει λέχῃ*.

502. *τὸ σῶφρον κτλ.* 'He would have got the credit of moderation for (in place of) his present unhappy lot.' So Hermann, who compares Soph. Trach. 330, *μηδὲ πρὸς κακοῖς τοῖς οὐσί λύπην πρὸς γ' ἐμοῦ λύπης λάβοι*, 'one grief for another

grief.' However, the interpretation given by Scholefield seems better, 'he would have got the credit of moderation from the calamity,' viz. he would have shown that even his father's violent death could not induce him to depart from a legal course of action. He compares Thuc. i. 68, *ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε*. Med. 534, *μεῖζον γε μέντοι τῆς ἐμῆς σωτηρίας εἰληφας ἢ δέδωκας*. Iph. A. 1230. Rhés. 467. For the phrase *λαβεῖν σωφροσύνην* compare *δύσκειαν κτήσασθαι* Med. 218.

503. *εὐσεβῆς*. He would have escaped the present charge of *ἀσέβεια* for killing his mother.

504. *ἐς τὸν αὐτὸν δαίμονα*, the same fate or condition, viz. that of a murderer, *ἐς τὴν αὐτὴν τύχην*, Schol.

506. Porson reads *μητέρ' ἐγένετο*, Nauck *γέγονε μητέρα*. The sense is, 'it was worse in him to kill his mother, than in her to kill her husband.'

508. *ἀποκτείνειεν*, 'should have slain.'

509. *χῶ τοῦδε κτλ.* 'Shall his son too kill his mother, and then the descendant from him expiate murder by murder? And pray how far are these evils to go on before an end is found to them?'

511. "Δὲ ποῖ Ald. δὴ ποῖ aut δὴ πῇ MSS.' Porson. But the best MSS. give *δε*, not *δῆ*. For the use of *δε* in a question see on Aesch. Pers. 336. But it is better to take *καὶ ὃ τοῦδε παῖς κτλ.* as the apodosis, so that *κᾶπειτα* — *λύσει*

καλῶς ἔθεντο ταῦτα πατέρες οἱ πάλοι·
 εἰς ὀμμάτων μὲν ὄψιν οὐκ εἶων περᾶν
 οὐδ' εἰς ἀπάντημ', ὅστις αἶμ' ἔχων κυροῖ,
 φυγαῖσι δ' ὁσιοῦν, ἀνταποκτείνειν δὲ μή. 515
 ἀεὶ γὰρ εἰς ἔμελλ' ἐνέξεσθαι φόνῳ
 τὸ λοῖσθιον μῖασμα λαμβάνων χερός.
 ἐγὼ δὲ μισῶ μὲν γυναικας ἀνοσίους,
 πρῶτην δὲ θυγατέρ', ἥ πόσιν κατέκτανεν·
 'Ελένην τε τὴν σὴν ἄλοχον οὐποτ' αἰνέσω, 520
 οὐδ' ἂν προσείποιμ'. οὐδὲ σὲ ζηλῶ κακῆς
 γυναικὸς ἐλθόνθ' οὐνεκ' ἐς Τροίας πέδον.
 ἀμυνῶ δ', ὅσονπερ δυνατός εἰμι, τῷ νόμῳ,
 τὸ θηριῶδες τοῦτο καὶ μαιφόνον
 παύων, ὃ καὶ γῆν καὶ πόλεις ὄλλυσ' αἰεί. 525
 ἐπεὶ τίν' εἶχες, ᾧ τάλας, ψυχὴν τότε
 ὅτ' ἐξέβαλλε μαστὸν ἱκετεύουσά σε
 μήτηρ; ἐγὼ μὲν οὐκ ἰδὼν τὰ κεῖ κακὰ
 δακρύοις γέροντ' ὀφθαλμὸν ἐκτήκω τάλας.
 ἐν *δ' οὖν λόγοισι τοῖς ἐμοῖς ὁμορροθεῖ 530

will form a new sentence, and *πέρας* δὲ κτλ. mean, 'and what will be the end of troubles?'

514. *κυροῖ* Porson, Nauck, and W. Dindorf. *κυροῖ* Hermann and Kirchhoff, with the best MSS.

515. "*ὥσιον* Ald. et MSS." Porson. Again, the two best MSS. give *ὁσιοῦν*. The meaning is, 'they did not indeed allow a murderer to be seen in public, but then they got rid of him by banishment, not by death.' Lit. 'but they passed a law to set the matter right in the sight of the gods by sentences of exile, but that there should be no killing in return.' The Scholiast found *ὥσιον* and also *ἀνταποκτείνειν*, for he says we must read, for the metre's sake, *φυγαῖσι δ' ὥσιον*, *ἀποκτείνειν δὲ μή*. Only one of the good MSS. gives *ἀνταποκτείνειν*.

516. *ἀεὶ γὰρ* κτλ. The context shows, that *ἀνταποκτείνειν* does not mean the legal condemnation to death, but the duty of avenging blood undertaken by each descendant of the last slain. 'For thus,' he argues, 'some one was certain to be implicated in the guilt of murder to

all time,' generation after generation; whereas, if the survivor banished the murderer of his relative, he would himself be under no *μῖασμα*, and liable to no retributory death in turn. Several good copies give *φόνου*, which Hermann retains, understanding *δίκη φόνου*. Aesch. Suppl. 157, καὶ τότ' οὐ δίκαιοις Ζεὺς ἐνέξεται λόγοις.

517. *χερός* Kirchhoff with his best MS. and two others. Vulg. *χεροῖν*.

520. *Ἐλένην* κτλ. Without expressing any approval of Helen's conduct, or yours in her defence, and therefore not in such a cause, but solely in support of the law, I shall punish this crime of unnatural matricide.

526. *ὦ τάλας*. He here turns to Orestes. The *ἐπεὶ* introduces a question illustrative of the preceding proposition, the τὸ *ἄγριον*, or want of human feeling, which murderers must have.

527. *ἐξέβαλλε μαστὸν*. This was an appeal for mercy, mentioned also in Aesch. Cho. 882. Eur. El. 1206. Andr. 629. *Inf.* 568. 840.

530. Hermann, followed by Kirchhoff,

μισεῖ τε πρὸς θεῶν καὶ τίνεις μητρὸς δίκας
 μανίαις ἀλαίνων καὶ φόβοις. τί μαρτύρων
 ἄλλων ἀκούειν δεῖ μ', ἃ γ' εἰσορᾶν πάρα ;
 ὡς οὖν ὦν εἰδῆς, Μενέλεως, τοῖσιν θεοῖς
 μὴ πρᾶσσο' ἐναντί' ὠφελεῖν τοῦτον θέλων· 535
 ἔα δ' ὑπ' ἀστῶν καταφονευθῆναι πέτροις
 [ἢ μὴ 'πίβαινε Σπαρτιάτιδος χθονός.]
 θυγάτηρ δ' ἐμῇ θανούσ' ἔπραξεν ἔνδικα·
 ἀλλ' οὐχὶ πρὸς τοῦδ' εἰκὸς ἦν αὐτὴν θανεῖν.
 ἐγὼ δὲ τᾶλλα μακάριος πέφυκ' ἀνὴρ,
 540 πλὴν ἐς θυγατέρας· τοῦτο δ' οὐκ εὐδαιμονῶ.

XO. ζηλωτὸς ὅστις ἠτύχησεν ἐς τέκνα,
 καὶ μὴ 'πισήμους ξυμφορὰς ἐκτήσατο.

OP. ὦ γέρον, ἐγὼ τοι πρὸς σέ δειμαίνω λέγειν

gives ἐν δ' οὖν for ἐν οὖν, and the sense seems to require this:—'Though I did not indeed *see* the dreadful act, still I deplore it, or grieve at the very thought of it. Be this as it may, (i. e. be the crime truly such as I describe it or not,) *one* thing, the fact of your heaven-sent madness, supports my assertion that you are impious and accursed.' Schol. θέλει δὲ εἰπεῖν, ὅτι τοῖς ἐμοῖς λόγοις ἐκεῖνο ἔχω προσθεῖναι τὸ κεφάλαιον, τὸ ὑπὸ θεῶν μισεῖσθαι πλανώμενον καὶ μαινόμενον.—We have μανίαις ἀλαίνων also in Iph. T. 284.

531. μισεῖ τε Porson for μισεῖ γε. Hermann gives μισεῖ σὺ from one of the inferior MSS.; but the emphatic pronoun is clearly out of place.

532. τί μαρτύρων κτλ. Schol. τουτέστιν οὐ δεῖ με ζητεῖν μάρτυρας τοῦ μισεῖσθαι σε παρὰ (i. πρὸς) τῶν θεῶν, ὡς ἀνόσια δεδρακότα, βλέπω γὰρ σε μαινόμενον.

534. ὡς εἰδῆς, that you may not say you were not warned of the consequences.

537. Hermann omits this verse, Kirchhoff and Nauck the preceding also, since both occur together *inf.* 625. The Scholiast found both in this place, and Porson retains them. Hermann observes, that the threat to exclude Menelaus from the land ought to be urged by Tyndareus as a final argument, but not brought forward now, when Menelaus is wavering whether or not to assist Orestes. It may be observed, that v. 564 clearly alludes to

v. 536, which therefore must be genuine in this place.

538. Kirchhoff gives ἐνδίκως, the original reading of his best MS., altered however to ἐνδिका, which all the other copies give, with the Scholiast. Cf. Aesch. Ag. 1418, ἄτιμα δ' οὐκ ἐπραξάτην. Herc. F. 509, ὀνομαστά πράσσω.

539. ἀλλ' οὐχί. Perhaps ἀλλ' οὐ τι. Med. 365, ἀλλ' οὐ τι ταύτη ταῦτα. The latter is a much stronger form of negation.

542, 3. Quoted by Stobaeus, Fl. lxxiv. 10, and Diogenes Laertius vii. p. 218. The former gives ἐν τέκνοις and μὴ 'πισήμοις συμφοραῖς ὠδύρετο. Schol. καὶ μὴ μεγάλας καὶ φανεράς καὶ ὁμολογουμένας βλάβας ἔλαβε.

544. Tyndareus had warned Menelaus not to protect a murderer who had acted both unnaturally and against the recognized laws of his country. Orestes thus becomes the party arraigned, and Menelaus is the judge, who has yet to hear the defence. The pair of speeches thus resolve themselves into that favourite kind of rhetorical ἐπίδειξις, which Euripides has made a point of introducing into most of his plays. So Eteocles and Polynices plead before Jocasta in Phoen. 469 seqq.—To Tyndareus the defence is specially addressed. The culprit admits that the crime of a mother's murder is upon him, only it is counterbalanced by the virtue of having avenged his father. Dismissing the fear that he feels in speaking on

[ὅπου σὲ μέλλω σὴν τε λυπήσειν φρένα.]	545
ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν	548
τὸ γῆρας ἡμῖν τὸ σὸν, ὃ μ' ἐκπλήσσει λόγου,	549
καὶ καθ' ὁδὸν εἶμι· νῦν δὲ σὴν ταρβῶ τρίχα.	550
ἐγὼ δ' ἀνόςιός εἶμι μητέρα κτανῶν,	546
ὅσιος δέ * γ' ἕτερον ὄνομα, τιμωρῶν πατρί.	547
τί χρῆν με δρᾶσαι; δύο γὰρ ἀντίθες δυοῖν·	551
πατήρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς	
τὸ σπέρμ' ἄρουρα παραλαβοῦς' ἄλλου πάρα·	

such a subject to one so much his senior, he will address himself at once to the reply. His father was the author of his being, his mother, physically considered, only his nurse before his birth. Therefore, his father was to be preferred before his mother. Moreover, his mother was living with Aegisthus; here then his father had been deeply wronged. In slaying such a woman, he contends that he stands in the place of a benefactor to all Hellas. For, if any woman may slay her husband, and then claim compassion from her avenging son, the slightest cause may induce bad wives to commit the crime. To such a contingency he has given an effectual check, in slaying a woman who was faithless to her husband while absent on his country's service, and who, instead of voluntarily imposing a punishment on herself, killed that husband lest he should punish her. Had he not avenged his father, would not his spirit in Hades have persecuted him for his remissness? To Tyndareus himself, the author of Clytemnestra's being, he owes all his woe. It was by the command of Apollo that the deed was done. On the god let the blame fall, who is surely able to release him from the crime that he commanded.

545. W. Dindorf, Nauck, and Hermann adopt Musgrave's conjecture, *ὅπου γε μέλλω σὴν τι λυπήσειν φρένα*. And two or three of the inferior MSS. give *ὅπου γε*. It is likely that the verse is spurious, and was introduced in consequence of vv. 546—7 having been transposed into the wrong place, an error which has been rectified by Kirchhoff. It will now be seen, that the cause of his fear was *not* the chance of vexing Tyndareus, but the reverence due to old age, —an entirely different motive. It is

moreover likely that *ἀπελθέτω δὲ* should be read, 'but let this venerable age of yours not stand in the way of the remarks I am about to make.' Compare v. 630—1. This verse was added with reference to the rejoinder of Tyndareus, v. 608, *οὕτω δ' ἀμείβει μ' ὥστε μ' ἀλγήσαι φρένα*.

550. *καθ' ὁδὸν εἶμι*, a metaphor from a person who has been scared or diverted from his course, but who eventually returns to it when the alarm has subsided. He will pursue the course prescribed by professors of rhetoric in answering each charge separately and in order.

*546. *ἐγὼ δ'*. 'Now I,' &c. This use of *δὲ* is not uncommon even without *μὲν* preceding. Hermann and Nauck read *ἐγὼ δ' ἀνόςιός εἶμι κτλ.* (i. e. *ἐγὼ οἶδα ὅτι*). The former compares Med. 526, in defence of the vulgate, *ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν, Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας σώτειραν εἶναι*.

*547. The *γε* does not appear to be found in any of the good copies (unless it be in Par. A., says Kirchhoff, who suggests *ὅσιος δ' ἔο' ἕτερον*).

551. *ἀντίθες κτλ.* Schol. *τιθεῖς τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀντιθεῖς αὐτοῖς τῷ μὲν τὴν σπορὰν τῇ δὲ τὸν τόκον, δείκνυσιν τὸν πατέρα μείζονα μητρὸς, διὰ τὸ πρωταίτιον εἶναι τῆς εἰς φῶς αὐτῷ παραγωγῆς*. There are two facts on Orestes' side; she was not a parent in the same sense as the father, and she was a faithless wife. There are two charges made by Tyndareus, that Orestes slew a mother, and also a daughter of his.

553. Hermann, who gives *τὸ σπέρμ' ἄρουρ' ὧς*, did not perceive, that if any alteration be required, it would be better to read *ὧς σπέρμ' ἄρουρα κτλ.* The Schol. explains *ὧς ἄρουρα*, but the *ὧς* is

ἄνευ δὲ πατρὸς τέκνον οὐκ εἴη ποτ' ἄν.
 †ἐλογισάμην οὖν τῷ γένους ἀρχηγέτη 555
 μᾶλλον μ' ἀμῦναι τῆς ὑποστάσεως τροφάς·
 ἢ σὴ δὲ θυγάτηρ, μητέρ' αἰδοῦμαι λέγειν,
 ἰδίοισιν ὑμεναίοισι κοῦχ' ἰσώφροσιν
 εἰς ἀνδρὸς ἦει λέκτρ'· ἔμαντ' ἦν λέγω 560
 κακῶς ἐκείνην, ἐξερω· λέξω δ' ὁμως·
 Αἰγισθος ἦν ὁ κρυπτός ἐν δόμοις πόσις.
 τοῦτον κατέκτειν', ἐπὶ δ' ἔθυσσε μητέρα,
 ἀνόσια μὲν δρῶν, ἀλλὰ τιμωρῶν πατρί.
 ἐφ' οἷς δ' ἀπειλείς ὡς πετρωθῆναί με χρή,
 ἄκουσον ὡς ἄπασαν Ἑλλάδ' ὠφελῶ· 565
 εἰ γὰρ γυναῖκες ἐς τόδ' ἥξουσιν θράσους,

probably his own addition to complete the sense. It is a common Greek usage to confound the thing compared with the object of the comparison, e.g. Aesch. Suppl. 219, ἐν ἄγρῳ δ', ἐσμός ὡς πελειάδων, ἴζεσθε, κίρκων τῶν ὁμοπτέρων φόβῳ. For the simile of a field in this sexual sense compare Antig. 569, ἀράσιμοι γὰρ χιτῶνες εἰσὶν γῆραι.

554. ἄνευ πατρός. The proposition is clear in itself, but it required for its logical development the addition, that a τέκνον could be produced ἄνευ τοῦ τέκτειν. Aeschylus, in laying down the same physical doctrine, that only the father is the real parent, Eum. 628 seqq., states as much, πατήρ μὲν ἂν γένοιτ' ἄνευ μητρός, illustrating the remark by the case of Pallas, who sprang from the head of Zeus. The Scholiast records a joke that was current on this subject against Euripides, ἄνευ δὲ μητρός πῶς, κάθαμ' Εὐριπίδῃ;

555—6. No critic seems to have objected to these two verses; and yet there are reasons for believing them to be either spurious or corrupt. In the first place, the metre of a verse commencing with ἐλογισάμην is unusual; secondly, the syntax is strange, ἐλογισάμην με ἀμῦναι, for ὅτι δεοί ἀμύνειν. Thirdly, the best MSS. omit the μ', a fact not noticed by Hermann or Porson. Fourthly, it is hard to defend ὑποστῆναι τροφάς, 'to supply nurture,' though a few passages may be adduced from Homer where this neuter verb takes a cognate accusative.

Lastly, the Scholiast must have read γονάς, for he says, δέον δὲ τῆς ὑποστάσεως τροφάς εἰπεῖν, γονάς εἶπεν. We might conjecture τρόφου, 'than her who undertook the office of nurturer,' like ὑπέστης αἵματος δέκτωρ νέου, Aesch. Eum. 195. Were the three lines 554—6 omitted, the μὲν and the δὲ would have a more direct opposition as forming the two positions of v. 551.

558. ἰδίοισιν. The Schol. explains this word by λαθραίοις. Kirchhoff considers it corrupt. We might suggest κρυφίοισιν, as Herc. F. 344, σὺ δ' ἐς μὲν εὐνὰς κρύφιος ἠπίσσω μολεῖν. The only way we can interpret ἰδίοις is, 'by a marriage of her own seeking and inclination,' a sort of euphemism explained by οὐχ' ἰσώφροσιν. The Scholiast notices the ambiguity in ἀνδρὸς λέκτρα. If the above explanation be right, it must mean the bed of Aegisthus.

560. "Rarius sic ἐξερεῖν. Sophocles El. 984, τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βορῶν." Hermann.

564. ἐφ' οἷς. 'Now, respecting that point, for which you say with threats that I ought to be stoned,' &c. (Cf. v 536.) Hermann appears to be right in taking this in connexion with πετρωθῆναι. It is a short way of saying, ὃ δὲ λέγεις, δεῖν ἐμὲ πετρωθῆναι ἐπὶ τούτοις, κτλ. Compare Hec. 727, ἐφ' οἷσπερ Ταλθύβιος ἡγγεῖλέ μοι. Andr. 821, ἐφ' οἷσιν ἦλθες ἀγγέλλουσα σύ.—Porson and Hermann give δεῖ for χρή, and both are found in good MSS.

ἄνδρας φονεύειν, καταφυγὰς ποιούμεναι
 ἐς τέκνα, μαστοῖς τὸν ἔλεον θηρώμεναι,
 παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσει
 ἐπὶ κλημ' ἐχούσαις ὅ τι τύχοι. δράσας δ' ἐγὼ 570
 δεῖν', ὥς σὺ κομπεῖς, τόνδ' ἔπαυσα τὸν νόμον.
 μισῶν δὲ μητέρ' ἐνδίκως ἀπώλεσα,
 ἥτις μεθ' ὅπλων ἄνδρ' ἀπόντ' ἐκ δωμαίων
 πάσης ὑπὲρ γῆς Ἑλλάδος στρατηλάτην
 προὔδωκε, κοῦκ ἔσωσ' ἀκήρατον λέχος. 575
 ἐπεὶ δ' ἁμαρτοῦς ᾗσθητ', οὐχ αὐτῇ δίκην
 ἐπέθηκεν, ἀλλ' ὥς μὴ δίκην δοίῃ πόσει,
 ἐξημίωνε πατέρα καπέκτειν' ἐμόν.
 πρὸς θεῶν, ἐν οὐ καλῶ μὲν ἐμνήσθην θεῶν
 φόνον δικάζων, εἰ δὲ δὴ τὰ μητέρος 580
 σιγῶν ἐπῆνουν, τί μ' ἂν ἔδρασ' ὁ κατθανών;
 οὐκ ἂν με μισῶν ἀνεχόρευ' Ἑρινύσιν:
 ἡ μητρὶ μὲν πάρεισι σύμμαχοι θεαί,
 τῇ δ' οὐ πάρεισι μᾶλλον ἡδικημένῃ;
 σύ τοι φυτεύσας θυγατέρ', ὦ γέρον, κακὴν 585
 ἀπώλεσάς με· διὰ τὸ γὰρ κείνης θράσος
 πατρὸς στερηθεὶς ἐγενόμην μητροκτόνος.
 [ὄρας; 'Οδυσσέως ἄλοχον οὐ κατέκτανε

568. μαστοῖς. See on 527.

569. ἦν ἂν. We should rather expect ἔσται or εἴη ἂν. But the speaker has in mind the sentence, εἰ μὴ ἐγὼ ἔκτεινα τὴν ἐμὴν μητέρα.—παρ' οὐδὲν, a trifling matter; a thing so easy as to be placed alongside of nothing. Cf. παρ' οὐδὲν θέσθαι, 'to make light of,' &c.

570. ὅ τι τύχοι. Schol. ὅτι δῆποτε. καὶ αὕτη γὰρ προὔφασίζετο τὰ κατὰ τὴν Ἱφιγένειαν, ὅτι διὰ τοῦτο ἀνείλεν αὐτόν.

571. κομπεῖς. Schol. μεγαλορρημονεῖς. Rhes. 438, οὐχ ὥς σὺ κομπεῖς τὰς ἐμὰς ἀμύστιδας. The sense is, 'though you call the deed *δεινὸν*, by an exaggerated name, I call it *ὠφέλιμον*.'

573. He combines two circumstances which aggravated her crime, viz. treachery to an *absent* husband, and injury to a public benefactor of Hellas. Aesch. Eum. 595, οὐ γὰρ τι ταῦτον, ἄνδρα γεναῖον θανεῖν διοσδότης σκῆπτροισι τιμαλ-

φούμενον.

573—4. Construe ἀπόντα στρατηλάτην = στρατηλατοῦντα, 'absent on an expedition.'

578. ἐξημίωνε. The punishment she ought to have imposed on herself she preferred to inflict on my father, lest he, as the injured husband, should slay her.

580. δικάζων, in discussing the right or wrong of a murder.—εἰ δὲ δὴ κτλ. 'But, that I may solemnly put the question to you, tell me, if' &c.

582. ἀνεχόρευε. Schol. ἀνετάραττε. In a good sense, 'to celebrate in the dance,' ἀναχορεῖν τινὰ occurs Ion 1079. The imperfect means, 'Would he not now have been driving me about?'

588—90. W. Dindorf regards these verses as interpolated. They may have been added, either as an illustration of the use of ὄρας; (v. 591,) or, since they have some connexion with the subject, they

Τηλέμαχος· οὐ γὰρ ἐπεγάμει πόσει πόσιν,
 μένει δ' ἐν οἴκοις ὑγιὲς εὐναστήριον.] 590
 ὀρᾷς ; Ἀπόλλων ὃς μεσομφάλους ἔδρας
 ναίων βροτοῖσι στόμα νέμει σαφέστατον,
 ᾧ πειθόμεσθα πάνθ' ὅσ' ἂν κείνος λέγῃ,
 τούτῳ πιθόμενος τὴν τεκοῦσαν ἔκτανον.
 ἐκείνον ἡγγεῖσθ' ἀνόσιον καὶ κτείνετε· 595
 ἐκείνος ἤμαρτ', οὐκ ἐγώ. τί χρῆν με δρᾶν ;
 ἣ οὐκ ἀξιόχρεως ὁ θεὸς ἀναφέροντί μοι
 μίasma λῦσαι ; ποῖ τις οὖν ἔτ' ἂν φύγοι,
 εἰ μὴ κελεύσας ῥύσεται με μὴ θανεῖν ;
 ἀλλ' ὥς μὲν οὐκ εὔ μὴ λέγ' εἵργασται τάδε, 600
 ἡμῖν δὲ τοῖς δράσασιν οὐκ εὐδαιμόνως.
 γάμοι δ' ὅσοις μὲν εὔ καθεστᾶσιν βροτῶν,

may have been composed by some phil-homeric grammarian. There is this doubt of their genuineness, that it was a weak argument to say, 'Telemachus did not kill his mother, for she did not marry a second husband.' She might even have done this innocently, under the conviction that Ulysses was dead. That the three verses are cited by Clemens Alexandr. Paed. iii. p. 102, quoted by Kirchhoff, only proves their respectable antiquity. The same writer quotes also 591—2, and 594—6, Protrept. p. 22, with the variants ναίει—νέμων, and κείνῳ for τούτῳ. It is indeed remarkable that very scant allusion is made either to Penelope or her suitors by writers earlier than Plato. Aeschylus wrote a play called 'Penelope,' but we have only the title. Some little weight perhaps is due to the probability that this speech was numerically equal to the preceding.—With ὑγιὲς εὐναστήριον, though it is an unusual phrase, we might compare νοσοῦντα λέκτρα, νόσος used frequently of inordinate love, &c.—For ἐπιγαμῖν see Alc. 305.

591. Ἀπόλλων ὃς κτλ. He was going to say, οὗτος ξεισεῖ με κτλ., but he changes the construction to the first person. The common reading above was ὀρᾷς Ὀδυσσέως ἄλοχον; and here, ὀρᾷς δ' Ἀπόλλων', ὃς κτλ., but Kirchhoff gives ὀρᾷς ; Ἀπόλλων ὃς as the reading of the best copies. Hermann gives ὀρᾷς Ἀπόλλω δ', ὃς κτλ.

595—6. For the repetition of ἐκείνος compare Bacch. 242, ἐκείνος εἰναί φησι Διόνυσον θεόν, ἐκείνος ἐν μηρῷ ποτ' ἐρράφθαι Διός. The latter verse however in this place is perhaps spurious. Cf. 546. The best copies give τί χρῆμε (al. χρήμε) δρᾶν.

597. ἀξιόχρεως, 'competent.' Hesych. ἀξιόπιστος, ἱκανός. 'Had not the god full power to acquit me of the crime if I laid it on him?' See *sup.* 76. 414.

599. The common reading is εἰ μὴ δ κελεύσας, which Hermann and Kirchhoff retain, supposing the crasis to be admissible, as in μὴ ἀδικεῖν, μὴ ἀμελεῖν &c. Perhaps we should read, εἰ χὼ κελεύσας μὴ με ῥύσεται θανεῖν, as in Alc. 11, ὃν θανεῖν ἐρρυσάμην.

600—4. The genuineness of these verses may be doubted. Stobaeus indeed quotes 602—4, Fl. lxi. 13, but without the name of the play, which it is his custom to add. The speech concludes well and naturally with v. 599: the remainder has no direct bearing on the argument; 'Say not that these deeds have not been done well, but (rather say that they have been done) not fortunately for us the doers.' The former proposition he denies, the latter he grants. Moreover, there was in all probability a near, if not absolute, equality of verses in the preceding two speeches, which now contain 50 and 61 respectively. In the present speech, exactly *eleven* verses have been noted as reasonably open to suspicion.

- μακάριος αἰών· οἷς δὲ μὴ πίπτουσιν εἶ,
τά τ' ἔνδον εἰσὶ τά τε θύραζε δυστυχεῖς.
- ΧΟ. αἰὲ γυναικες ἔμποδὼν ταῖς ξυμφοραῖς 605
ἔφυσαν ἀνδρῶν πρὸς τὸ δυστυχεστέρον.
- ΤΤ. ἐπεὶ θρασύνει κούχ ὑποστέλλει λόγῳ,
οὕτω δ' ἀμείβει μ' ὥστε μ' ἀλγῆσαι φρένα,
μᾶλλον μ' ἀνάψεις ἐπὶ σὸν ἐξελθεῖν φόνον·
καλὸν πάρεργον δ' αὐτὸ θήσομαι πόνων 610
ὦν οὐνεκ' ἦλθον, θυγατρὶ κοσμήσων τάφον.
μολὼν γὰρ εἰς ἑκκλητον Ἀργείων ὄχλον
ἔκουσαν οὐκ ἄκουσαν ἐπισείσω πόλιν
σοὶ σῇ τ' ἀδελφῇ, λεύσιμον δοῦναι δίκην.
μᾶλλον δ' ἐκείνη σοῦ θανεῖν ἔστ' ἀξία, 615
ἢ τῇ τεκούσῃ σ' ἡγρίωσ', εἰς οὓς αἰὲ
πέμπουσα μύθους ἐπὶ τὸ δυσμενέστερον,
[ὄνειρατ' ἀγγέλλουσα τὰγαμέμνονος,]

605—6. Quoted by Stobaeus, Fl. lxxiii. 34, who gives *δυστυχεστάτον*. Hermann edits *δυσχερέστερον* with some of the later MSS. The sense is, 'Women ever stand in the way of men's fortunes, on the side inclining towards unhappiness.' Schol. πρὸς τὸ δυστυχεῖν ἄγουσι τοὺς ἄνδρας. Cf. v. 617.

607. *ὑποστέλλει*. As you do not draw in, or make any submission in your speech. Cf. Dem. Mid. p. 537, τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὕβριν.

608. *φρένας* Porson, the reading of the inferior copies. Cf. v. 545.

609. *ἀνάψεις*, 'you will fire me,' i. e. incite me. The best MSS. agree in *ἀνάξεις*, and so W. Dindorf and Kirchhoff read; though this use of *ἀνάγειν* is defended only by a verse of Oppian.—*ἐξελθεῖν ἐπὶ φόνον* means 'to go further than I had intended in procuring your death.'

610. *πάρεργον*, 'I shall regard it as a fitting addition (or supplement) to the duties I came to perform.' See Hel. 925. Herc. F. 1340. Soph. Phil. 473, ἀλλ' ἐν παρέργῳ θάω με.—*καλόν*, i. e. an invective against the murderer is appropriate to the occasion of paying honour to the tomb of a murdered daughter. Schol. *πάρεργον δὲ εἶπεν*, ἐπεὶ οὐ τοῦτο ἦν αὐτῷ τὸ προκείμενον. As I have come to Argos

from Sparta, says Tyndareus, for another purpose, I will avail myself of the opportunity to address the Argive assembly against you.

613. *ἐπισείσω*, "translatio ducta est a canibus, quos homines in inimicos suos irritant et immittunt." Porson. Cf. v. 255. There is a variant of equal authority, though it is inferior as a reading, *ἀνασείσω*. This probably arose from *ἀναπέσω*, one MS. giving *ἐκπέσω* γρ. *ἀνασείσω*.

614. *δοῦναι*, sc. *ὥστε σφῶ*. Porson thought the sense was, 'I will incite the city to decide upon your case,' an improper use of *δοῦναι δίκην*.

615. Elmsley would read *ἐπαξία*, because *ἔστι* rarely occurs in this position of a senarius. See his note on Heracl. 852.

618. This verse is probably the interpolation of some grammarian who did not perceive that *καὶ τοῦθ'* in the next verse depended on the implied sense *καὶ τοῦτο θρυλοῦσα, λέγουσα*. The suspicion is confirmed by the best MS. and the Schol. reading *ἀπαγγέλλουσα*. The notion was borrowed from the dreams of vengeance sent to Clytemnestra by Agamemnon, as described in the *Choephori*, and in Soph. El. 425, but not elsewhere alluded to by Euripides.

- καὶ τοῦθ' ὁ μισήσειαν Αἰγίσθου λέχος
οἱ νέρτεροι θεοὶ, καὶ γὰρ ἐνθάδ' ἦν πικρὸν, 620
ἕως ὑφήψε δῶμ' ἀνηφαίστω πυρί.
Μενέλαε, σοὶ δὲ τάδε λέγω δράσω τε πρόσ·
εὶ τοῦμὸν ἔχθος ἐναριθμεῖ κῆδός τ' ἐμὸν,
μὴ τῶδ' ἀμύνειν φόνον ἐναντίον θεοῖς·
ἔα δ' ὑπ' ἀστῶν καταφονευθῆναι πέτραις, 625
ἢ μὴ ἰβίβαινε Σπαρτιατίδος χθονός.
τοσαῦτ' ἀκούσας ἴσθι, μηδὲ δυσσεβεῖς
ἔλῃ παρώσας εὐσεβεστέρους φίλους·
ἡμᾶς δ' ἀπ' οἴκων ἄγετε τῶνδε, πρόσπολοι.
OP. στεῖχ', ὥς ἀθорύβως οὐπιὼν ἡμῖν λόγος 630
πρὸς τόνδ' ἵκηται, γῆρας ἀποφυγῶν τὸ σόν.
Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς,
διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς ;
ME. ἔασον' ἐν ἑμαυτῷ τι συννοούμενος
ὅπη τράπωμαι τῆς τύχης ἀμηχανῶ. 635
OP. μὴ νυν πέραινε τὴν δόκησιν, ἀλλ' ἐμοὺς
λόγους ἀκούσας πρόσθε βουλεύου τότε.

620. καὶ γὰρ ἐνθάδε, 'for even here,' viz. on earth, opposed to ἐν νετέροις, 'it (the adultery) was bad enough (to hear about; yet she went on talking of it) until (by repeating these complaints) she set the house a-blaze with a fire not kindled by Hephaestus.' The syntax is, ἀεὶ πέμπουσα — ἕως ὑφήψε, and the clause καὶ γὰρ — πικρὸν is parenthetical. Perhaps we should read πικρὰ, 'on this topic too she was bitter.' Schol. οὐ τοῦτο λέγει τὸ πῦρ, τὸ τὰ ξύλα καὶ τὴν ὕλην ἀναλίσκον, ἀλλ' ἕτερον μὲν τι, ὁμοίως δὲ ταύτῃ ἀναλωτικὸν καὶ διαφθαρτικόν. Musgrave compares Hes. Opp. 703, εὖει ἄτερ δαλοῦ.

624. ἐναντίον is the neuter, and the accusative in apposition to the sentence. Porson places a comma after φόνον, with the old editions.

626. μὴ ἰβίβαινε. Tyndareus assumes an authority over the rightful king of Sparta, trusting probably to his influence with the people in preventing the return of Menelaus. See 537 and 1661.

627. δυσσεβεῖς. Do not prefer the

cause of Orestes, which is that of impiety, to my cause, which is that of religion and justice.—παρώσας, cf. Soph. Trach. 358.

629. ἄγετε. See v. 474. Tyndareus here leaves the stage, and does not again appear in the play. For his presence in the Argive assembly see v. 915.

630. ἀθорύβως, Schol. ἀνεσυχλήτως, without the fear of being interrupted by the presence of old age. Perhaps there is irony in the remark. Compare v. 544. 548.

632. ἐπὶ συννοίᾳ, Schol. ὡν δηλονότι, ἡγουν ἐν φροντίδι καὶ σκέψει τῇ μετὰ σεαυτοῦ. Rather 'for the purpose of thinking the matter over in your mind.'

635. ὅπη all the good MSS. ὅποι Herm. Dind. with some of the inferior copies. The sense is, ὅπη τράπωμαι ἐν τῇ παρούσῃ συντυχίᾳ, 'what part I should take in this eventful matter.' Schol. ἀπαρῶ, τίνι μᾶλλον βοηθήσω, σοὶ ἢ Τυνδάρεω.

636. With πέραινε δόκησιν, to carry out a fancy to a conclusion, compare συμπεραίνειν φροντίδα, Med. 341.

- ME. λέγ'· εὖ γὰρ εἶπας. ἔστι δ' οὐ σιγὴ λόγων
κρείσσων γένουιτ' ἂν, ἔστι δ' οὐ σιγῆς λόγος.
- OP. λέγοιμ' ἂν ἤδη. τὰ μακρὰ τῶν σμικρῶν λόγων 640
ἐπίπροσθὲν ἔστι καὶ σαφὴ μᾶλλον κλύειν.
ἐμοὶ σὺ τῶν σῶν, Μενέλεως, μηδὲν δίδου,
ἃ δ' ἔλαβες ἀπόδος πατρός ἐμοῦ λαβὼν πάρα.
οὐ χρήματ' εἶπον· χρήματ', ἦν ψυχὴν ἐμὴν
σώσης, ἅπερ μοι φίλτατ' ἔστι τῶν ἐμῶν. 645
ἀδικῶ· λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ
ἀδικόν τι παρὰ σοῦ· καὶ γὰρ Ἀγαμέμνων πατὴρ

640. Orestes addresses himself to the task of convincing Menelaus that he is bound to assist him by the obligations of gratitude as well as of relationship. He asks no free gift from his uncle, but simply the repayment of a debt incurred to Agamemnon, who lent his aid, even against justice, in the recovery of Helen. *He* risked his life to save his brother's wife; that brother should risk his in return, when Agamemnon's son is in peril. The aid asked for one short day is a small return for a military service of ten years. His sister Iphigenia died at Aulis in Menelaus' cause. That also he will remit, and not demand, as he might, the death of Hermione in return. It is reasonable that one in prosperity should have some advantages over one in misfortune. His own life and that of his sister is all he now asks. Where is the use of friends, if they do not assist in a time of trouble? By the love Menelaus bears to Helen, by the spirit of his departed father, he implores assistance from his father's own brother. In begging for his life, he does but that which all are by natural instinct impelled to do.

Ibid. If the first distich be genuine, (and the Scholiast says that some of the ancient critics rejected it, as not having τὸν Εὐριπίδειον χαρακτήρα,) it appears to be directed against the proverbial βραχυλογία both of the Laconian and the Argive people. (Aesch. Suppl. 269.) In other words, it is the apology of a poet, fond of rhetorical displays, for making one of his characters speak more at length than he ought.—ἐπίπροσθεν, Schol. προτιμότερα.

643. ἀπόδος. The Scholiast preserves a curious stage-note on this passage:—“When this is recited, the actors raise

the hand, as if Menelaus were in anxious alarm as to whether he means a sum of money lent him by Orestes' father.” But he goes on to say, that such a suspicion was absurd, since Menelaus knew very well that the question was not now about money matters. The idea arose, no doubt, from what next follows:—“I do not speak of money; it is money to me if you shall have saved my life, which is dearer to me than all my possessions.”

645. ἅπερ. Schol. Ἀττικὸν, ἀντὶ τοῦ, ὅπερ φίλτατον ἔστι τῶν ἐμῶν. The plural was the more readily used, both because χρήματα had preceded, and because τὰ φίλτατα was the established phrase for a man's life.

646. ἀδικῶ. This is a singular piece of pleading, but intelligible enough on the Greek principle of retribution. “Suppose I am doing wrong: well, as Agamemnon did wrong for Helen's doing wrong, and in Menelaus' cause, so Menelaus should do wrong for Orestes' doing wrong, (the slaying of his mother,) and in Agamemnon's cause.” Schol. ἀδικῶ, εἰς ἄδικον ἐπικουρίαν σε περιβαλὼν. οὐκοῦν καὶ σὺ ἀδίκησον περὶ ἐμοῦ, ὥς καὶ ὁ πατήρ μου διὰ σέ ἠδίκησε τοὺς βαρβάρους. δεῖ γὰρ με ἀντὶ τῆς ἀδικίας ἐκεῖνης ἀδικῶν τι λαβεῖν παρὰ σοῦ, ὅ ἐστιν, εἰ κρίνεις κακὸν εἶναι τὴν ἐμὴν ἐπικουρίαν, δικαίως ἂν καὶ τὴν ἐπικουρίαν τοῦ ἐμοῦ πατρὸς κακὸν ὀνομάσῃς. ἀλλ' οὐκ ἠδίκησεν ὁ πατήρ ἐν καιρῷ σοι βοηθήσας, οὐκοῦν οὐδὲ σὺ ἀδικήσεις. The chief difficulty lies in the words ἀντὶ τοῦδε τοῦ κακοῦ, by which he appears to mean, “requite, or punish, my ἀδικία by another ἀδικία.” But this ironically means “do me justice as my father did you justice.” Schol. ἀδικον δὲ εἶπεν, ἐπειδὴ οἱ τοῖς ἀδικουσι βοηθοῦντες ἀδικόν τι ποιοῦσιν.

ἀδίκως ἀθροίσας Ἑλλάδ' ἦλθ' ὑπ' Ἴλιον,
 οὐκ ἐξαμαρτῶν αὐτὸς, ἀλλ' ἁμαρτίαν
 τῆς σῆς γυναικὸς ἀδικίαν τ' ἰώμενος. 650
 ἐν μὲν τόδ' ἡμῖν ἀνθ' ἐνὸς δοῦναι σε χρή.
 ἀπέδοτο δ', ὡς χρή τοῖς φίλοισι τοὺς φίλους,
 τὸ σῶμ' ἀληθῶς σοὶ παρ' ἀσπίδ' ἐκπονῶν,
 ὅπως σὺ τὴν σὴν ἀπολάβοις ξυνάρορον.
 ἀπότισον οὖν μοι ταῦτ' οὗτ' ἐκεῖ λαβὼν, 655
 μίαν πονήσας ἡμέραν ἡμῶν ὕπερ
 σωτήριος στὰς, μὴ δέκ' ἐκπλήσας ἔτη.
 ἂ δ' Αὐλὶς ἔλαβε σφάγι' ἐμῆς ὁμοσπόρου,
 ἐὼ σ' ἔχειν ταῦθ'· Ἑρμιόνην μὴ κτεῖνε σύ.
 δεῖ γὰρ σ' ἐμοῦ πράσσοντος ὡς πράσσω τανῦν 660
 πλέον φέρεσθαι, κἀμὲ συγγνώμην ἔχειν.
 ψυχὴν δ' ἐμὴν δὸς τῷ τάλαιπῶρῳ πατρὶ
 [κἀμῆς ἀδελφῆς, παρθένου μακρὸν χρόνον].
 θανὼν γὰρ οἶκον ὀρφανὸν λείψω πατρός.
 ἔρεῖς, ἀδύνατον· αὐτὸ τοῦτο· τοὺς φίλους 665
 ἐν τοῖς κακοῖς χρή τοῖς φίλοισιν ὠφελεῖν·

648. ἐς Ἴλιον Porson, εἰς Ἴλιον W. Dindorf, ὑπ' Ἴλιον Kirchhoff. The copies are about equally divided. Hermann thinks ἦλθεν Ἴλιον may be right.

649. On ἁμαρτάνειν used of the frailties of love, see Electr. 1036.—ἰᾶσθαι, like ὑγιᾶς in v. 590, has reference to the phrase νοσοῦντα λέκτρα, Hipp. 463. The sense is, 'I don't say Agamemnon did wrong himself in sailing to Troy, but he did it in aiding and abetting the wrong of another.' He was an accomplice, though not the principal.

651. It is probable that this verse should be transposed after v. 657. For ἐν τῷδε refers to the whole claim which is disposed of first, Agamemnon's military services. The τὸ δεύτερον comes at v. 658.

652. ἀπέδοτο. The Schol. explains this by ἐκδοτον παρέσχευεν and ἀπέδωκε. But the word can only mean 'he sold his life,' expended it in your service.—ἀληθῶς, i. e. ἐργῶ ἀλλ' οὐ λόγῳ.

654. Kirchhoff retains ἀπολάβης, the reading of all the good copies. Porson, with two of the inferior copies, ("MSS.

quidam," as he says,) gave ἀπολάβοις. The two forms are so continually confused, that, in a case like this, context must decide.

655. ἐκεῖ λαβὼν is equivalent to ὃ ἐκεῖ ἔλαβες.

657. στὰς, προστάς. Unless we should read ἡμῶν θ' ὕπερ, one participle depends on the other, 'undergoing trouble for one day by standing in our defence.'

660. δεῖ γὰρ κτλ. The considerations of πλεονεκτεῖν and ἐλαττωθεῖν τι, in balancing mutual services done and received, are now discussed, and the advantage is admitted to lie with those who are in prosperity. 'It is my duty,' he adds, 'to make allowance for that' (661).

663. This verse is perhaps spurious. Electra being 'long a maid' is not to the point. She was said to have married Pylades, El. 1249. The γὰρ following refers only to 662.

665. αὐτὸ τοῦτο. 'This is the very point (or, to this the saying applies); friends are bound to assist friends in their troubles.' Cf. v. 804.

ὅταν δ' ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων ;
 ἀρκεῖ γὰρ αὐτὸς ὁ θεὸς ὠφελεῖν θέλων.
 φιλεῖν δάμαρτα πᾶσιν Ἑλλησιν δοκεῖς
 κοῦχ ὑποτρέχων σε τοῦτο θωπεία λέγω· 670
 ταύτης ἰκνοῦμαί σ'. ὦ μέλεος ἐμῶν κακῶν,
 εἰς οἶον ἦκω. τί δὲ ταλαιπωρεῖν με δεῖ ;
 ὑπὲρ γὰρ οἴκου παντὸς ἵκετεύω τάδε·
 ὦ πατρὸς ὅμαιμε θεῖε, τὸν κατὰ χθονὸς
 θανόντ' ἀκούειν τάδε δόκει, ποτωμένην 675
 ψυχὴν ὑπὲρ σοῦ, καὶ λέγειν ἀγὼ λέγω.
 [ταῦτ' ἔς τε δάκρυα καὶ γόους καὶ ξυμφορὰς
 εἶρηκα, καπήτηκα τὴν σωτηρίαν
 θηρῶν δ' πάντες κοῦκ ἐγὼ ζητῶ μόνος.]
 ΧΟ. καὶ γὼ σ' ἰκνοῦμαι καὶ γυνή περ οὖσ' ὅμως 680
 τοῖς δεομένοισιν ὠφελεῖν· οἷός τε δ' εἶ.

667. τί δεῖ φίλων for τί χρὴ φίλων was restored by Porson from Aristotle, *Eth.* N. ix. § 9, and Plutarch, *de Adul.* p. 68. The same sentiment (indeed, nearly the same words) occurs in *Herc. F.* 1338, probably by an interpolation.

672. Kirchhoff, in accordance with the explanation of one Scholiast, reads τί δέ ; ταλαιπωρεῖν με δεῖ. 'Yet what do I say? I must persevere in my efforts.' Hermann thinks the sense is, 'I beseech you by her, wretch that I am! for the troubles in which I am involved. Yet why do I trouble myself about conjuring you by this or that person? It is by all the house that I entreat you.' This however is far from satisfactory, besides that ὑπὲρ οἴκου is not *per cunctam domum nostram*, but 'in behalf of the house.' It is better to suppose that Menelaus turns away, and that ἐς οἶον means 'to what a state of things,' 'to what a pitch of wretchedness.' Thus τί δεῖ ταλαιπωρεῖν will mean, 'what is the use of persevering in vain entreaty?' And then he adds, as a final effort, '(And yet I will try once more;) for my whole family is at stake.' Or thus: 'I do so, because it is not for myself alone that I ask.'

673. After τάδε a full stop is commonly placed. But it is better to understand, 'I make the following appeal; O brother of my father,' &c. Thus, on the presumption that the three last verses are spurious, the speech is sufficiently well

ended at λέγω.

676. ὑπὲρ σοῦ, above your head, as the ghost of Polydorus is said αἰωρεῖσθαι, *Hec.* 32. Schol. ἐπάνω σοῦ. The sense is, 'imagine that my father's ghost now present both hears what I say, and urges what I urge.'

677. Kirchhoff reads ταῦτ' on his own conjecture, and removes the stop after the preceding λέγω, 'imagine that my father says the same that I say on the subject of tears and griefs.' At συμφορὰς he places a full stop. Thus εἶρηκα will stand absolutely, like εἶρηται λόγος, 'I have said my say.' The Scholiasts explain ἐς δάκρυα by μετὰ δακρύων ἵνα μὴ τύχω τούτων. But the only meaning the words can possibly bear is, 'Thus much I have said in reference to tears and groans and calamities.' It seems incredible that Euripides should have written this. But further, ἤτηκα is (we believe) a form unknown to the earlier Attic. The best MS. here gives εἶρηκ' ἀπήτηκα, one other καπάτησα. One can hardly doubt that these three verses have been interpolated. If we also omit the two first lines of the speech (640—1), on the hint supplied by the Scholiast, we have again the remarkable fact, that this and the next speech contain exactly thirty-five verses apiece. (See on v. 600.)

680—1. Assigned to the chorus, in place of Electra, by Canter.

ΜΕ. Ὅρεστί, ἐγὼ τοι σὸν καταιδούμαι κάρα,
καὶ ξυμπονήσαι σοῖς κακοῖσι βούλομαι·
καὶ χρὴ γὰρ οὕτω τῶν ὁμαιμόνων κακὰ
συνεκκομίζειν, δύναμιν ἣν διδῶ θεὸς, 685
θνήσκοντα καὶ κτείνοντα τοὺς ἐναντίους.
τὸ δ' αὖ δύνασθαι πρὸς θεῶν χρήζω τυχεῖν·
ἦκω γὰρ ἀνδρῶν ξυμμάχων κενὸν δόρυ
ἔχων πόνοισι μυρίοις ἀλώμενος
σμικρᾷ ξὺν ἀלקῇ τῶν λελειμμένων φίλων. 690
μάχη μὲν οὖν ἂν οὐχ ὑπερβαλοίμεθα
Πελασγὸν Ἄργος· εἰ δὲ μαλθακοῖς λόγοις
δυναίμεθ', ἐνταῦθ' ἐλπίδος προσήκομεν.
σμικροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἂν
πόνοισιν ; ἀμαθὲς καὶ τὸ βούλεσθαι τάδε. 695
ὅταν γὰρ ἡβᾷ δῆμος εἰς ὀργὴν πεσῶν,

682. Menelaus (like Agamemnon in the *Hecuba*, v. 850) answers evasively. He hesitates, temporizes, and finally declines to interfere beyond mere persuasion, if perchance that will avail with the people. He pleads that relations are not bound to grant aid beyond their present means. He has no army, and he cannot force the Argives to do as he wishes. A mob when incited to anger is as difficult to appease as a fierce fire is to quench. It requires to be skilfully handled, like a ship in a storm. He will recommend moderation, and he will do all that his powers of rhetoric can do ; but he will not have recourse to forcible measures.

684. καὶ χρὴ γάρ. 'For I not only wish it, but it is also a duty, conditionally however (οὕτω—ἦν) on being able to do so.'—συνεκκομίζειν, Hipp. 465. El. 73, to assist in getting out of a difficulty.

686. As θνήσκοντα καὶ κτείνοντα, 'by dying oneself or by killing one's enemies,' appears to be a ὑστερον πρότερον, one of the good MSS. gives κτείνοντα καὶ θνήσκοντα, though this interferences awkwardly with the construction of τοὺς ἐναντίους. Hermann gives θνήσκοντ' ἂν ἢ κτείνοντα. Possibly the verse is interpolated.

687. The meaning of αὖ is, 'and yet, on the other hand, I am unable, though I am desirous.' He had just said δύναμιν ἣν διδῶ θεός, to which the present clause

refers. 'I only wish I *could* help you,' he says. Cf. 665. Porson gives παρὰ θεῶν, a needless alteration.

688. κενὸν δόρυ. 'A spear destitute of allies' means an unaided spear, or single-handed power to compel.

692. Πελασγὸν, for Πελασγικὸν, like Πελασγὸς γῇ Aesch. Suppl. 247. Φαρσαλὶς γῇ Iph. A. 812.—ἐνταῦθα ἐλπίδος, Schol. ἐγγὺς ἐσμέν ἐλπίδος, εἰς τοῦτο τῆς ἐλπίδος προσήκομεν. Perhaps, προσήκομεν, 'to that extent we hope to succeed,' viz. to overcome their scruples and their prejudices against you by gentle words.

694. The MSS. give μὲν γὰρ τὰ μεγάλα. Porson omits τὰ, others μὲν, with Barnes. One good MS. gives σμικροῖσι μὲν τὰ μεγάλα, but γὰρ is necessary to the sense. Perhaps, γάρ τοι μεγάλα. Supply an ellipse, '(And I am willing to try;) for' &c.—The next verse is ejected by Porson, it being accidentally omitted in one Paris MS. Some good copies give ἀμαθὲς γὰρ καὶ κτλ., whence Hermann suspects the true reading is ἀμαθὲς γὰρ ἐστὶ καὶ τὸ βούλεσθαι τάδε (τὰδε MSS.). It is clear from the scholia that some read πόνοισι, ἀμαθὲς γὰρ καὶ τὸ κτλ.

696—701. This fine passage is quoted by Stobaeus, Fl. xlv. 5, with some important variants; in the first line ὀργῇ δῆμος εἰς θυμὸν πέσῃ, in the second ὥσπερ, in the fourth ἔπειτο for ὑπέκλιτο.

ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον·
 εἰ δ' ἡσύχως τις αὐτὸν ἐντείνονται μὲν
 χαλῶν ὑπείκοι καιρὸν εὐλαβούμενος,
 ἴσως ἂν ἐκπνεύσει· † ὅταν δ' ἀνῆ πνοᾶς, 700
 τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλεις.
 ἔνεστι δ' οἶκτος, ἐνὶ δὲ καὶ θυμὸς μέγας,
 караδοκοῦντι κτήμα τιμιώτατον.
 ἐλθὼν δ' ἐγὼ σοι Τυνδάρεων πειράσομαι
 πόλιν τε πείσαι τῷ λίαν χρῆσθαι καλῶς. 705
 καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ
 ἔβαιψεν, ἔσθη δ' αὔθις, ἦν χαλᾷ πόδα.
 μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας,
 μισοῦσι δ' ἀστοί· δεῖ δέ μ', οὐκ ἄλλως λέγω,
 σώζειν σε σοφία, μὴ βία τῶν κρεισσόνων. 710
 ἀλκῇ δέ σ' οὐκ ἂν, ἥ σὺ δοξάζεις ἴσως,
 σώσαιμ' ἂν· οὐ γὰρ ῥάδιον λόγῃ μιᾷ

That the simile is from a ship is clear from the continuation in v. 706.

698. The best MS. and Stobaeus give αὐτὸν, other copies αὐτῷ and αὐτός. Any one of these affords a good sense: but αὐτῷ, which Porson adopts, requires the transposition αὐτῷ τις. Kirchhoff reads αὐτὸν, and so clearly the Scholiast found; εἰ δέ τις ἡσύχως καθ' αὐτὸν ἐνδιδοὺς ὑποτάσσοιτο τῷ δήμῳ θυμουμένῳ,—ἴσως ἂν καταπαύσειε, τῆς ὀργῆς δηλονότι. Thus χαλῶν ἐαυτὸν means 'letting out rope,' i. e. abating his opposition.

700. ἐκπνεύσειε, supply τὸν θυμὸν ὁ δῆμος, 'it may perhaps expend its rage.' The majority of good copies give ἐκπνεύσειεν, Flor. 2 and Stobaeus ἐκπνεύσει, an unusual elision. See on Phoen. 1063. Perhaps ἐκπνεύσειε, 'escape from the danger.' Kirchhoff would read either ὅτε δ' ἀνῆ or ἦν δ' ἀνῆ.

701. For τυγχάνειν τινός, to gain a person's good will or confidence, see Hipp. 328.

703. κτήμα κτλ. 'A possession of the highest value to one who bides his time,' or 'who waits his opportunity.' Schol. καιροφυλακοῦντι, προσδεχομένῳ τὸν καιρὸν. It is usual to take this in apposition to the foregoing sentence. 'The people,' he says, 'can feel either pity or rage; a circumstance which is most valuable to those who rightly avail themselves of

it.' But if θυμὸς μέγας means 'a sense of anger,' κτήμα may well refer to this alone; and this is rather more in accordance with τῷ λίαν χρῆσθαι καλῶς below. 'As they have a feeling of pity, so also they have a strong sense of wrong, which may be made good use of at the proper time.'

704. This verse is given as Kirchhoff and Hermann have edited it, from a var. lect. in the best MS. (Ven. a.). The common reading is ἐλθὼν δὲ Τυνδάρεων τέ σοι πειράσομαι. But Flor. 2 has Τυνδάρεω σοὶ τὲ π.—τῷ λίαν κτλ., "moderate ira sua in te utantur," Hermann; who thinks πείσας may be the true reading, and so πειράσομαι χρῆσθαι mean, 'I will try to make a crafty use of it,' i. e. to turn it against Clytemnestra rather than against Orestes. He observes however that the simile next following refers rather to πείσαι. 'A ship also, when the sheet lines are taut, dips (i. e. nearly capsizes), but rights itself if the lines be slackened.' Cf. Antig. 715, αὐτῶς δὲ ναὺς ὅστις ἐγκρατῇ πόδα τεῖνας ὑπέκει μὴδὲν, ὑπτίοις κάτω στρέφας τὸ λοιπὸν σέλμασιν ναυτίλλεται. He is speaking here of the policy of not exasperating an angry mob by openly opposing its views, but of turning that anger into another direction.

στήσαι τροπαῖα τῶν κακῶν, ἃ σοι πάρα·
οὐ γάρ ποτ' Ἄργους γαῖαν ἐς τὸ μαλθακὸν
προσηγόμεσθα· νῦν δ' ἀναγκαίως ἔχει 715
δούλοισιν εἶναι τοῖς σοφοῖσι τῆς τύχης.

OP. ὦ πλὴν γυναικὸς οὕνεκα στρατηλατεῖν
τᾶλλ' οὐδὲν, ὦ κάκιστε τιμωρεῖν φίλοις,
φεύγεις ἀποστραφεῖς με ; τὰ δ' Ἀγαμέμνονος 720
φρουδ'. ἄφίλος ἦσθ' ἄρ', ὦ πάτερ, πρᾶσσαν κακῶς.
οἴμοι, προδεδόμαι, κούκέτ' εἰσὶν ἐλπίδες,
ὅπη τραπόμενος θάνατον Ἀργείων φύγω·
οὔτος γὰρ ἦν μοι καταφυγὴ σωτηρίας.
ἀλλ' εἰσορῶ γὰρ τόνδε φίλτατον βροτῶν, 725
Πυλάδην, δρόμῳ στείχοντα Φωκῆων ἄπο,
ἡδεῖαν ὄψιν· πιστὸς ἐν κακοῖς ἀνὴρ
κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν.

ΠΥΛΛΑΔΗΣ.

θάσσον ἢ μ' ἐχρῆν προβαίνων ἰκόμην δι' ἄστεως

714. οὐ γάρ ποτ' κτλ. Perhaps he means, that though he had the reputation of being *μαλθακὸς αἰχμητῆς* in the war (*inf.* 1201), he never tried to bring the Argive army to practise cowardice, so as now easily to subdue them. Others regard the imperfect not as historical, but as conditional: 'For (if it had been easy for me unassisted to deliver you) we never should have been for winning over the Argive land (but rather would have forced it) to mercy.' The difficulties of this passage seem to have escaped Porson's observation. One of the Scholiasts has this remarkable comment; εἰ γὰρ ἦν τοῦτο ῥᾶδιον, οὔποτε διὰ τοῦ Ἄργους τὴν γῆν, ἦγον διὰ τὸ Ἄργος, προσεφέρομεν ἑαυτοὺς εἰς τὸ μαλθακόν. Whence two inferences have been drawn, both of which are plausible; (1) by Kirchhoff, who reads εἰ γὰρ ῥᾶδιον λόγῳ μιᾷ στήσαι τροπαῖ' ἦν τῶν κακῶν, and suggests οὐκ ἂν (or οὐτᾶν) — προηγόμεσθα. (2) by Hermann, who ingeniously gives οὐ γάρ ποτ' Ἄργους γ' ἔνεκ' ἂν κτλ., which coincides with διὰ τὸ Ἄργος in the scholium. He translates, "Non enim unquam Argivorum quidem causa ad lenitatem adducere," adding, "superbe loquitur Menelaus, fortitudinem suam jactans, quo ignaviam dissimulet."

Schaefer would read προηγόμεσθ' ἂν. Scholefield renders προσηγόμεσθα κτλ. *ad mollitiem redigere solebamus*. Mr. Shilleto quotes an ingenious correction of Mr. Leigh, οὐ γάρ ποτ' Ἀργείους γ' ἂν &c. 'We never would have tried to talk over Argives to tame submission, but would have used force to compel them.' For the medial προσάγεσθαι cf. Andr. 226, καὶ ταῦτα δρώσα τὰρετὴ προσηγόμεν πόσιν. Ion 659, χρόνῳ δὲ καιρὸν λαμβάνων προσάξομαι δάμαρτα. At the end of the speech Menelaus leaves the stage. The following verses of Orestes are a soliloquy.

715. νῦν δ' &c. 'No! under present circumstances (force is unavailing, and) wise men are bound to be the slaves of fortune.'

719. τᾶλλα, in all other respects good for nothing.

721. ἄφίλος ἦσθ' ἄρ'. See on Herc. 558. Schol. ἐπειδὴ νῦν δυστυχῶν οὐκ ἔχεις τὸν βοηθήσοντα. ἡ γὰρ ἐμὴ δυστυχία εἰς σὲ ἀναφέρεται. ἄφίλος ἦσθα τότε, ὅτε μετὰ τῶν ζώντων διήγης· εἰ γὰρ εἶχες τότε φίλους, νῦν ἂν ἐβοήθουν τοῖς ἐκ σοῦ γεγονόσι. By τὰ Ἀγαμέμνονος the past services of Agamemnon to Menelaus are meant.

729. πρὸ ἔστεως Kirchhoff with Aldus

ξύλλογον πόλεως ἀκούσας, †τὸν δ' ἰδὼν αὐτὸς
σαφῶς, 730

ἐπὶ σέ σύγγονόν τε τὴν σὴν, ὡς κτενοῦντας αὐτίκα.
τί τάδε; πῶς ἔχεις; τί πράσσεις, φίλταθ' ἡλικών
ἔμοι

καὶ φίλων καὶ ξυγγενείας; πάντα γὰρ τάδ' εἰ σύ μοι.

ΟΡ. οἰχόμεσθ', ὡς ἐν βραχεὶ σοι τὰμὰ δηλώσω κακά.

ΠΤ. ξυγκατασκάπτοις ἂν ἡμᾶς· κοινὰ γὰρ τὰ τῶν
φίλων. 735

ΟΡ. Μενέλεως κάκιστος ἔς με καὶ κασιγνήτην ἐμήν.

ΠΤ. εἰκότως, κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν.

ΟΡ. ὥσπερ οὐκ ἔλθων ἔμοιγε ταῦτόν ἀπέδωκεν μολῶν.

ΠΤ. ἦ γὰρ ἔστιν ὡς ἀληθῶς τήνδ' ἀφιγμένος χθόνα;

ΟΡ. χρόνιος· ἀλλ' ὅμως τάχιστα κακὸς ἐφωράθη φί-
λοις. 740

ΠΤ. καὶ δάμαρτα τὴν κακίστην ναυστολῶν ἐλήλυθεν;

ΟΡ. οὐκ ἐκείνος, ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν.

ΠΤ. ποῦ 'στιν ἡ πλείστους Ἀχαιῶν ὤλεσεν γυνὴ μία;

ΟΡ. ἐν δόμοις ἐμοῖσιν, εἰ δὴ τοῦσδ' ἐμοὺς καλεῖν χρεῶν.

ΠΤ. σὺ δὲ τίνας λόγους ἔλεξας σοῦ κασιγνήτῳ πα-
τρός; 745

and the best MS. Perhaps *προάστιος*, as Soph. frag. 647, ὅρια κελεύθου τῆσδε γῆς *προαστίας*. The next verse is omitted by the Schol. on Hermogenes, (cited by Porson and others,) who gives both this and v. 731. The line (730) may have been inserted by some one who did not know the idiom *ἐκόμεν ἐπὶ σέ*, 'I came to fetch you,' though this is simpler than *ξύλλογον ἐπὶ σέ*. For *θᾶσσον ἢ μ' ἐχρῆν* compare Oed. Col. 890, οὐ χάριν δούρ' ἦξα θᾶσσον ἢ καθ' ἡδονὴν ποδός. Hermann infers from the scholium τὸν ἐπὶ σέ καὶ τὴν σὴν ἀδελφὴν *ξύλλογον* τῆς πόλεως καὶ ἀκούσας καὶ τοῖς ὀφθαλμοῖς ἰδὼν, that the old reading was ἀκούσας τ' εἰσιδὼν τ'. Another Scholiast says ἰδὼν δὲ καὶ αὐτὸς ἐν τῇ ἐκκλησίᾳ τινὰς στείχοντας. This indicates another variant, τοὺς δ' ἰδὼν αὐτὸς, or (as one good MS. omits αὐτὸς) τοὺς δ' ἰδὼν ὄρω-
μένους. This derives some support from ὡς κτενοῦντας immediately following. On the whole, we are justified in marking the reading as uncertain.

736. Porson and Kirchhoff give *ἐς ἐμέ*. Aldus and several of the good MSS. have *εἰς ἐμέ*, but the best copy gives *εἰς μέ*. The use of *ἐς* before a short syllable is doubtful; see however *sup.* v. 394.

737. *εἰκότως*. As the ellipse of *ἔχει* or *λέγεις* is very harsh, Kirchhoff proposes *εἰκὸς ὡς*, Boissonade *εἰκόθ' ὡς*, Hermann *εἰκὸς ἦν*, which is better. Scholefield has recourse to an ellipse, *εἰκότως· εἰκὸς γὰρ κτλ.* Porson thought there was an ap-
siopesis at the end of the verse, so that *εἰκότως* should stand by itself. Perhaps *δηλοῖς* is to be supplied from 734.

738. *ἀπέδωκεν*. 'Having come, he re-
paid me no more than if he had not come at all.' He regards Menelaus' services as due to himself by way of payment. Cf. v. 643.

740. *χρόνιος κτλ.* 'If he has been long in returning, he has been very quick in proving himself base to his friends.'

742. *οὐκ ἐκείνος κτλ.* Supply *ἐκείνην*. Schol. *καμφοδεῖται δὲ ὁ στίχος διὰ τὴν ταυτότητα*.

- OP. μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστών καὶ κασιγνήτην ἐμήν.
 ΠΤ. πρὸς θεῶν, τί πρὸς τὰδ' εἶπε; τόδε γὰρ εἰδέναι θέλω.
 OP. ἡὺλαβεῖθ', ὃ τοῖς φίλοισι δρῶσιν οἱ κακοὶ φίλοι.
 ΠΤ. σκῆψιν ἐς ποίαν προβαίνων; τοῦτο πάντ' ἔχω
 μαθών.
 OP. οὗτος ἦλθ' ὃ τὰς ἀρίστας θυγατέρας σπείρας πα-
 τήρ. 750
 ΠΤ. Τυνδάρων λέγεις· ἴσως σοι θυγατέρος θυμούμενος.
 OP. αἰσθάνει. τὸ τοῦδε κῆδος μᾶλλον εἴλετ' ἢ πατρός.
 ΠΤ. κοῦκ ἐτόλμησεν πόνων σὼν ἀντιλάζυσθαι παρῶν;
 OP. οὐ γὰρ αἰχμητῆς πέφυκεν, ἐν γυναιξὶ δ' ἄλκιμος.
 ΠΤ. ἐν κακοῖς ἄρ' εἰ μεγίστοις, καὶ σ' ἀναγκαῖον θα-
 νείν. 755
 OP. ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεῶν.
 ΠΤ. ἡ κρινεῖ τί χρῆμα, λέξον· διὰ φόβου γὰρ ἔρχομαι.
 OP. ἡ θανεῖν, ἡ ζῆν. ὁ μῦθος οὐ μακρὸς μακρῶν πέρι.
 ΠΤ. φεῦγέ νυν λιπὼν μέλαθρα σὺν κασιγνήτῃ σέθεν.
 OP. οὐχ ὀρᾶς; φυλασσόμεσθα φρουρίοισι πανταχῇ. 760
 ΠΤ. εἶδον ἄστεως ἀγυῖας τεύχεσιν πεφραγμένας.
 OP. ὥσπερὶ πόλις πρὸς ἐχθρῶν σῶμα πυργηρούμεθα.
 ΠΤ. καμέ νυν ἐροῦ τί πάσχω· καὶ γὰρ αὐτὸς οἴχομαι.
 OP. πρὸς τίνος; τοῦτ' ἂν προσείῃ τοῖς ἐμοῖς κακοῖς κακόν.
 ΠΤ. Στρόφιος ἡλασέν μ' ἀπ' οἴκων φυγάδα θυμωθεὶς
 πατήρ. 765

746. μή μ' ἰδεῖν κτλ. See 448—53.

747. τόδε γὰρ is the reading of all the good copies except one, which has τοῦτο γάρ, whence τοῦτό γ' is found in later MSS. Hermann reads τοῦτ' ἐγὼ εἰδέναι θέλω.

748. ἡὺλαβεῖτο, 'he took the cautious side.' Schol. εἰεῖλια.

750. τὰς ἀρίστας, 'those excellent daughters,' ironically; Helen and Clytemnestra. Porson, Hermann, and W. Dindorf incline to a variant σπείρων, which however is only found in the later copies.

751. θυγατέρος. Cf. οὐ δὴ χολωθείς, Alcest. 5.

752. τὸ τοῦδε. He preferred his alliance with the living Menelaus to that with the dead Agamemnon, whereas

he ought to have rejoiced that the elder brother had been justly avenged, and supported his cause by supporting the son. The argument is absurd, as it was Tyndareus' own child that had been put to death.

753. Hesych. ἀντιλάζυσθαι· ἀντιλαβέσθαι. Cf. 452.

756. ἐπὶ φόνῳ. Schol. τουτέστι διὰ τὸν φόνον, ὃν εἰργασάμεθα. Compare φεύγειν ἐφ' αἵματι, Aesch. Suppl. 6.

758. ὁ μῦθος. Most copies add δέ, which Porson and Kirchhoff retain.

761. τεύχεσιν, i.e. δολίταις.

762. πυργηρούμεθα, ἐντὸς ἐσμέν τῶν πύργων, Photius and Hesychius. See Aesch. Theb. 22. 171. *inf.* v. 1574.

763. καὶ γὰρ αὐτὸς i.e. καὶ αὐτὸς γάρ.

- ΟΡ. ἴδιον, ἣ κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι ;
 ΠΤ. ὅτι συνηράμην φόνον σοι μητρὸς, ἀνόσιον λέγων.
 ΟΡ. ὦ τάλας, ἔοικε καὶ σὲ τὰμὰ λυπήσειν κακά.
 ΠΤ. οὐχὶ Μενέλεω τρόποισι χρώμεθ'· οἷστέον τάδε.
 ΟΡ. οὐ φοβεῖ μή σ' Ἄργος ὥσπερ καὶ μ' ἀποκτεῖναι
 θέλῃ ; 770
 ΠΤ. οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῇ.
 ΟΡ. δεινὸν οἱ πολλοὶ, κακούργους ὅταν ἔχωσι προστάτας.
 ΠΤ. ἀλλ' ὅταν χρηστοὺς λάβωσι, χρηστὰ βουλευούσ' αἰέ.
 ΟΡ. εἶεν. ἐς κοινὸν λέγειν χρή.
 ΠΤ. τίνος ἀναγκαίου πέρι ;
 ΟΡ. εἰ λέγοιμ' ἀστοῖσιν ἔλθων ΠΤ. ὡς ἔδρασας ἔνδικα ;
 ΟΡ. πατρὶ τιμωρῶν ἐμαντοῦ ; 776
 ΠΤ. μὴ λάβωσί σ' ἄσμενοι.
 ΟΡ. ἀλλ' ὑποπτήξας σιωπῇ κατθάνω ; ΠΤ. δειλὸν τόδε.
 ΟΡ. πῶς ἂν οὖν δρώην ;
 ΠΤ. ἔχεις τίν', ἣν μένης, σωτηρίαν ;
 ΟΡ. οὐκ ἔχω.
 ΠΤ. μολόντι δ' ἐλπίς ἐστι σωθῆναι κακῶν ;
 ΟΡ. εἰ τύχοι, γένοιτ' αὖν. 780
 ΠΤ. οὐκουν τοῦτο κρεῖσσον ἢ μένειν ;
 ΟΡ. ἀλλὰ δῆτ' ἔλθω ;

766. κοινὸν πολίταις, 'shared in by other citizens,' or the citizens generally, e. g. for getting up a sedition in the state. Kirchhoff thinks two verses have been lost after this; but the context does not seem defective, the reply in the next verse being equivalent to ἴδιον.—Hermann here reads ἔγκλημα τί ;

769. Μενέλεω τρόποισι. Viz. his character and conduct as described in v. 736.

770. θέλῃ. A variant βίαν in the best MS. shows, as Hermann points out, that there was a reading ἀποκτεῖναι βίαν.

771. οὐ προσήκομεν, 'we do not belong to the Argives, for them to punish us,' i. e. the rights of individual cities are distinct. A personal use of a verb more commonly impersonal, οὐ προσήκει τοῖσδε κολάζειν ἡμᾶς, like ἀρκούμεν ἡμεῖς for ἀρκεῖ ἡμᾶς κτλ., Alcest. 383. Inf. v. 1592, ἀρκέσω δ' ἐγὼ λέγων.

772. κακούργους προστάτας. Schol. εἰς

Κλεοφῶντα ταῦτα αἰνίττεται, πρὸ ἐτῶν δύο ἐμποδίσαντα ταῖς σπονδαῖς (viz. between Athens and Sparta, B.C. 410). See below, v. 904.

776. Kirchhoff adds γε after τιμωρῶν. Hermann, Nauck, and Dindorf, by placing an interrogation at ἐμαντοῦ, render this the less necessary.—μὴ λάβωσι κτλ., 'I am afraid they will be only too glad to get you in their power.' Porson, following Brunck, reads μὴ οὐ λάβωσι, 'I am afraid they will not receive you with any satisfaction.' Subsequent critics have restored the old reading.

779. μολόντι Porson and Kirchhoff with all the good copies. μολόντα is found only in the inferior MSS.

780. οὐκουν. See on v. 788.

781. ἔλθω; The recent critics give ἔλθω without a question; but the deliberative is at least as good as the hortative subjunctive, the use of which is rare in the

- ΠΤ. θανὼν γοῦν ὦδε κάλλιον θανεῖ.
 ΟΡ. εὖ λέγεις· φεύγω τὸ δειλὸν τῇδε.
 ΠΤ. μᾶλλον ἢ μένων.
 ΟΡ. καὶ τὸ πρᾶγμά γ' ἔνδικόν μοι.
 ΠΤ. *τόδε δοκεῖν εὖχον μόνον.
 ΟΡ. καί τις ἂν γέ μ' οἰκτίσειε
 ΠΤ. μέγα γὰρ ἡγένηιά σου.
 ΟΡ. θάνατον ἀσχάλλων πατρῶον. 785
 ΠΤ. πάντα ταῦτ' ἐν ὄμμασιν.
 ΟΡ. ἰτέον, ὡς ἄνανδρον ἀκλεῶς κατθανεῖν. ΠΤ. αἰνῶ τάδε.
 ΟΡ. ἡ λέγωμεν οὖν ἀδελφῇ ταῦτ' ἐμῇ; ΠΤ. μὴ πρὸς θεῶν.
 ΟΡ. δάκρυα γοῦν γένοιτ' ἄν.
 ΠΤ. οὐκ οὖτος οἰωνὸς μέγας;
 ΟΡ. δηλαδὴ σιγᾶν ἄμεινον. ΠΤ. τῷ χρόνῳ δὲ κερδανεῖς.
 ΟΡ. κεῖνό μοι μόνον πρόσαντες, 790
 ΠΤ. τί τόδε καινὸν αὖ λέγεις;
 ΟΡ. μή θεαί μ' οὔστρω κατάσχωσ'·
 ΠΤ. ἀλλὰ κηδεύσω σ' ἐγώ.
 ΟΡ. δυσχερὲς ψαύειν νοσοῦντος ἀνδρός.
 ΠΤ. οὐκ ἔμοιγε σοῦ.

singular, unless with ἄγε or φέρε prefixed. The Scholiast remarks τὰ συμβουλευτικά μετὰ ὑποτακτικοῦ λέγονται ('hortatives are used with a subjunctive'); but this does not prove, as Hermann thinks, that he did not find the interrogation. In fact, Orestes only makes up his mind at v. 786, where he says ἰτέον.

782—3. These verses were transposed from the inverse order by Morell. Porson retains the old order, "securus," says Hermann sarcastically, "si in singulis verbis metrisve nihil offendat."

783. τόδε δοκεῖν the present editor for τὸ δοκεῖν or τῷ δοκεῖν, the former having the greater MSS. authority. Hermann gives τὸ δὲ δοκεῖν with Barnes. Porson explains τῷ δοκεῖν by the ellipse of τὸ πρᾶγμα ἔνδικον εἶναι, 'Only pray that the act may be just in their opinion.' Nauck encloses the verse in brackets. But τόδε seems a simple emendation, 'pray that this may seem so to them.' For ἄν γε see Phoen. 1215.

785. ἐν ὄμμασιν. As plain to see as if

they were before my very eyes.

786. The best MSS. give τὸ κατθανεῖν. Kirchhoff thinks ἰτέον may be an interpolation; but to omit it would leave a bad verse, ὡς ἄνανδρον ἀκλεῶς τὸ κατθανεῖν. αἰνῶ τάδε.

788. The common reading is οὐκοῦν, enunciating a fact. The sense is, 'Would not *that* be an omen of grave import?' Would it not be better to avoid tears at such a crisis?

789. τῷ χρόνῳ. Schol. εἰ μὴ νῦν μαθούσα δακρύσει, ἀλλ' ὕστερον, κέρδος ἔξεις τὸν χρόνον, ἐπειδὴ τὸ μὲν πρὸ τοῦ ἀγῶνος δακρύσαι, τεκμήριον, ὡς ἔφαμεν, χαλεπὸν, ἦν δὲ ὕστερον τούτου ποιήσῃ, οὐδὲν ἡμῖν τούτου. It is enough perhaps to understand, 'And you will gain the time that would be lost in telling your sister.' The other explanation would rather require τῷ καιρῷ.

790. πρόσαντες, 'adverse,' (Iph. T. 1012,) or, as we say, 'the only thing against me.'

- ΟΡ. εὐλαβοῦ λύσσης μετασχεῖν τῆς ἐμῆς.
 ΠΤ. τόδ' οὖν ἴτω.
 ΟΡ. οὐκ ἄρ' ὀκνήσεις ;
 ΠΤ. ὄκνος γὰρ τοῖς φίλοις κακὸν μέγα.
 ΟΡ. ἔρπε νυν, οἶαξ ποδός μοι. 795
 ΠΤ. φίλα γ' ἔχων κηδεύματα.
 ΟΡ. καί με πρὸς τύμβον πόρευσον πατρός.
 ΠΤ. ὥς τί δὴ τότε ;
 ΟΡ. ὥς νιν ἱκετεύσω με σῶσαι.
 ΠΤ. τό γε δίκαιον ᾧδ' ἔχει.
 ΟΡ. μητέρος δὲ μηδ' ἴδοιμι μνήμα.
 ΠΤ. πολεμία γὰρ ἦν.
 ἀλλ' ἔπειγ', ὥς μή σε πρόσθε ψήφος Ἀργείων ἔλη,
 περιβαλὼν πλευροῖς ἐμοῖσι πλευρὰ νωχελῇ νόσῳ,
 ὥς ἐγὼ δι' ἄστεώς σε σμικρὰ φροντίζων ὄχλου 801
 οὐδὲν αἰσχυνθεὶς ὀρήσω. ποῦ γὰρ ὦν δέϊξω φίλος,
 εἰ σε μὴ 'ν δειναῖσιν ὄντα συμφοραῖς ἐπαρκέσω ;
 ΟΡ. τοῦτ' ἐκέينو, Κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον
 ὥς ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὦν, 805

793. The οὖν implies an ellipse of οὐ μέλει μοι,—unless we read τὸ δ' οὖν, like δ' δ' οὖν ποιείτω, Aesch. Prom. 956.

795. Hesych. οἶαξ· πηδάλιον, δδηγός.

796. ὥς τί δὴ ; See Iph. T. 557.

798. Examples of πολεμία used for ἐχθρὰ are given on Ion 1396.

800. Photius, νωχελῆς, βραδὺς, ὁμαλός, ἄχρηστος. (Read ἀμαλός. Hesych. ἀμαλόν, ἀπαλόν, ἄσθενῇ. See Heracl. 76.)—περιβαλὼν, here for ἐρείσας, is properly applied to the arms.

802. ὦν δέϊξω. Cf. Iph. A. 406, δέϊξαι δὲ ποῦ μοι πατρός ἐκ ταύτου γεγώς ;

804. τοῦτ' ἐκέينو. 'This is what people say, *Acquire friends, not relations alone*; since a man, when he is united by disposition, though not of kin, is a better friend than a host of blood-relations for another man to possess.' Compare a like proverb in Hes. Opp. 343, γέιτονες ἄζωστοι ἐκίον, ζώσαντο δὲ πηλοί, 'if aid is wanted, neighbours come ungirdled, but relations stay to tuck up their robes.'—συντακῇ, as in Suppl. 1028, συντηχθεὶς αἰσραὶ ἀδόλοισι—ψυχᾶς. Plat. Symp. p. 184 init. μονίμῳ συντακείς.

805. Perhaps εἷς ἀνὴρ, as Iph. A. 1394, εἷς γ' ἀνὴρ κρείσσων γυναικῶν μορίων ὄρᾶν φάος. Perhaps also for φίλος we should read φίλον, as the object of κεκτῆσθαι, 'to possess as a friend.' The sense is, 'a man of kindred feeling, though not a blood-relation, is a better friend to possess than any number of persons related in birth, but alien in heart.'—Orestes, supported by Pylades, here leaves the stage. The chorus sing a brief ode in glyconeian verse, in which they deplore the reverses that have come upon the renowned house of the Atridae, in consequence of the ancient quarrel that arose between Atreus and Thyestes respecting the golden ram, bringing in this train a succession of murders to the unhappy descendants. Orestes is reproached for having done so daring a deed; yet wickedness on the other hand is an infatuation of the bad. The voice of the mother crying for mercy was not listened to. What sorrow can be more overwhelming than the slaying of a parent? That deed has been done by Orestes, and he is haunted by the Furies. Unhappy,

- μυρίων κρείσσων ὁμαίων ἀνδρὶ κεκτῆσθαι φίλος.
 ΧΟ. ὁ μέγας ὄλβος ἃ τ' ἀρετὰ στρ.
 μέγα φρονούσ' ἀν' Ἑλλάδα καὶ
 παρὰ Σιμουντίους ὀχετοῖς
 πάλιν ἀνῆλθ' ἐξ εὐτυχίας Ἀτρεΐδαις 810
 πάλαι παλαιᾷς ἀπὸ συμφορᾶς δόμων,
 ὁπότε χρυσέας ἔρις ἀρνὸς
 ἦλυθε Τανταλίδαις,
 οἰκτρότατα θοινάματα καὶ
 σφάγια γενναίων τεκέων 815
 ὄθεν φόνῳ φόνος ἐξαμείβων
 δι' αἵματος οὐ προλείπει
 δισσοῖσιν Ἀτρεΐδαις.
 τὸ καλὸν οὐ καλὸν, τοκέων ἀντ.
 πυριγενεῖ τέμνειν παλάμα 820
 χροᾶ, μελάνδετον δὲ φόνῳ
 ξίφος ἐς αὐγὰς ἀελίοιο δείξαι

that he could see his mother's breast without emotion, and think only of avenging his father!

807—13. 'That great prosperity and that valour, which vaunted itself throughout Hellas and by the streams of Simois, went backwards from happiness (i. e. was reversed) for the Atridae long ago, in consequence of an ancient calamity of the house, when the dispute about the golden lamb came to the descendants of Tantalus.'—μέγα φρονούσα, Schol. ἡ μεγαλοφρονήσασα καὶ ἐν Ἑλλάδι καὶ ἐν Τροίᾳ. Another explains ἡ περίπυστος κατὰ πᾶσαν τὴν Ἑλλάδα καὶ ἐν Ἰλίῳ. The best MS. has a singular gloss, γρ. μεγαλοφρονούσι τοῖς Ἀτρεΐδαις. Some grammarians, it appears, wrongly took φρονούσ' for φρονούσι agreeing with Ἀτρεΐδαις. Hence one scholium, δύναται καὶ μεγαλοφρονούσι τοῖς Ἀτρεΐδαις, which has been transferred to the text of the aforesaid MS. as a various reading.

812. Hermann marks the loss of two syllables after ἀρνὸς, and gives ἦλυθε for ἦλυθε. Kirchhoff alters the antistrophic verse. See on v. 825. On the legend of the golden lamb see Electr. 699.

815. σφάγια, here apparently for σφαγή, 'slaughter.' The nominative in apposition to ἔρις. Perhaps, however, for

the rather unusual form ἦλυθε, we should read ἤλασε, 'brought to the Tantalids a bitter feast on their own children.'

816. ἐξαμείβων. Schol. φόνος φόνον διαδεχόμενος.

819. τὸ καλὸν οὐ καλόν. Schol. τὸ καλῶς δοκοῦν γεγενῆσθαι, οὐ καλῶς ἀπέβη τῷ Ὁρέστῃ. Compare Phoen. 814, and Bacch. 393, τὸ σοφὸν δ' οὐ σοφία.—πυριγενεῖ παλάμα, Schol. ἀπηνεῖ χειρὶ. The epithet is harsh in this sense; perhaps παλάμα rather means 'handicraft,' or the thing wrought, viz. the sword; so στόμια πυριγενῆ, the bit, Hipp. 1223, and πυριγενέται χαλινοὶ Aesch. Theb. 195. The grammarians described this form of speech as ἐκ τοῦ ποιούντος τὸ ποιοῦμενον. See Schol. on Phoen. 115.

822. ἐς αὐγὰς ἀελίοιο. Schol. εἰώθασι γὰρ οἱ ἀνελόντες τινα δικάως, ὥς οἶονται, τῷ ἡλίῳ τὸ ξίφος δεικνύναι, σύμβολον τοῦ δικάως πεφανεύεσθαι. This might be justified by Aesch. Cho. 970 seqq., where Orestes says, 'unfold the fatal garment to the sun, that he may bear me witness that I slew my mother justly.' But a better explanation is, that the sun was thought to be polluted by unholo objects being exposed to his light. See on Herc. F. 1232.

τὸ δ' αὖτε κακουργεῖν ἀσέβεια μαινολὶς
κακοφρόνων τ' ἀνδρῶν παράνοια.

† θανάτου γὰρ ἀμφὶ φόβῳ

825

Τυνδαρίδης ἰάκχησε τάλαι-

να· Τέκνον, οὐ τολμᾶς ὅσια

κτείνων σὺν ματέρα· μὴ πατρίαν

τιμῶν χάριν ἐξανάψῃ

δύσκληιαν ἐσαεί.

830

τίς νόσος ἢ τίνα δάκρυα καὶ

ἐπωδ.

τίς ἔλεος μείζων κατὰ γῶν

ἢ ματροκτόνον αἷμα χειρὶ θέσθαι ;

οἶον οἶον ἔργον τελέσας

βεβάκχονται μανίαις,

835

Εὐμένισι θήραμα φόνῳ

δρομάσι δινεύων βλεφάροις

823. *μαινολὶς* is the independent conjecture of Porson and Hermann for *μεγάλη*. This somewhat rare adjective occurs Aesch. Suppl. 101, *διάνοιαν μαινολὶν κέντρον ἔχων ἀφυκτον*.—Schol. ἀλλὰ καὶ τὸ δεινὰ πράττειν ἀσέβειά ἐστιν. τοῦτο δέ φησιν, ἐπειδὴ ἡ Κλυταιμνήστρα ἐφόβησε τὸν Ἀγαμέμνονα. The αὖ means, that though the act of Orestes was bad, yet so on the other hand was that of the guilty pair, ἀνδρῶν referring to Aegisthus as the author of the wrong, or perhaps to ancestral crimes, the *πρώταρχος ἄτη*, Aesch. Ag. 1163.

825. Kirchhoff thinks *θανάτου* was a gloss on *φόβῳ*, and would read *δεινὰ γὰρ* to suit the strophic verse. Thus ἀμφὶ φόβῳ would mean 'in fear,' as Aesch. Cho. 538, ἢ δ' ἀμφὶ τάρβει τῷδ' ἐπώμωξεν πάθει.

827. Τέκνον. Aesch. Cho. 811, σὺ δὲ θαρσῶν ὅταν ἤκη μέρος ἔργων ἐπαύσας πατὴρς αὐτὸν θροοῦσά Τέκνον, πέραιν' οὐκ ἐπίμομφον ἔταν.

829. ἐξανάψῃ, 'affix to yourself,' contract or incur. The Scholiast, explaining it by *ἐγείρης κακὴν φῆμην διόλου*, took it to be a stronger form of *ἀνάπτειν*, to kindle. But cf. Iph. T. 1351, *ἀγκυραν ἐξανήπτων*. Ibid. v. 1408, *ἐξανήπτει ἀγκύλας*. See also Med. 770. Herc. F. 478.

831. Hermann regards the *epode* as more properly antistrophic (834—8 =

839—43) with a *mesode* of three lines (831—3), but this requires some changes of the text.—*τίς νόσος κτλ.*, 'what bodily disease, what mental grief, or what misfortune, is greater on the earth, than to cause with one's own hand the shedding of a mother's blood?' Schol. *δέον τίς δυστυχία εἰπεῖν, ἔλεος εἰπεῖν ἀπὸ τοῦ συμβαινόντος. τοῖς γὰρ δυστυχούσιν ἔλεος παρὰ τῶν ἀνθρώπων γίνεται*.

834. Some copies give *οἶον* only once. Hermann's emendation, *οἶον ὅγ' ἔργον κτλ.*, might have been supported from the scholia, *οἶον δ' δυστυχίης Ὀρέστης καταπραϊνόμενος τὸ τῆς μητροκτονίας*. One of the later MSS. has *οἶον ὅς τ'*.

836. Εὐμένισι. This verse, like 831—2, 837, and 810—2, is *glyconeus polyschematistus*. It matters not to the metre whether we add the *ν*, with Matthiae, to the dative plural. Schol. *συλληφθεὶς ὑπ' αὐτῶν διὰ τὸν τῆς μητρὸς φόνον*.

837. δινεύων. Schol. *περισκοπούμενος, 'moving round with his rapidly-rolling eyes,' a metaphor from running in a circular or oblong δρόμος, Iph. A. 211—13. Schol. τοιοῦτοι γὰρ οἱ μανιώδεις. Cf. Herc. F. 868, καὶ διαστρόφους ἐλίσσει σῖγα γοργωποὺς κόρας*. We suspect however that the true reading is *φόβῳ*, 'pursued by the Furies, and in his fear moving round with his rolling eyes.' For *θήραμα* see Bacch. 869.

Ἄγαμεμόνιος παῖς.

ὦ μέλεος, ματρὸς ὅτε

χρυσεοπηγήτων φαρέων

840

μαστὸν ὑπερτέλλοντ' ἐσιδὼν

σφάγιον ἔθετο ματέρα, πα-

τρώων παθέων ἀμοιβάν.

ΗΛ. γυναῖκες, οὗ που τῶνδ' ἀφώρμηται δόμων

τλήμων Ὀρέστis θεομανεῖ λύσση δαμείς ;

845

ΧΟ. ἦκιστα· πρὸς δ' Ἀργεῖον οἴχεται λεῶν

ψυχῆς ἀγῶνα τὸν προκείμενον πέρι

[δώσων, ἐν ᾧ ζῆν ἢ θανεῖν ὑμᾶς χρεῶν].

ΗΛ. οἴμοι· τί χρῆμ' ἔδρασε ; τίς δ' ἔπεισε νιν

* * * * *

ΧΟ. Πυλάδης· ἔοικε δ' οὐ μακρὰν ὁδ' ἄγγελος

850

λέξειν τὰ κείμενα σοῦ κασιγνήτου πέρι.

ΑΓΓΕΛΟΣ.

[ὦ τλήμον, ὦ δύστηνε τοῦ στρατηλάτου]

838. This verse is perhaps spurious. Some copies give Ἄγαμεμόνιος, others Ἀγαμέμνονος. It seems a mere gloss on the preceding participles. Hermann reads παῖς Ἀγαμεμόνιος.

840. ὑπερτέλλοντα, see v. 6 and 527. Electr. 1206, κατείδε οἶον ἃ τάλαι' ἔων πέπλων ἔβαλεν, ἔβαλεν, ἔδειξε μαστὸν ἐν φοναΐσιν ;

844. Hermann rightly reads οὗ που for ἦπου. The sense is, 'surely he has not rushed away from the house in a fit of phrenzy ?' Whereas ἦ που would mean, 'I presume he has gone off,' &c. See on Iph. T. 930. *Sup.* v. 435.

848. Kirchhoff condemns this verse, and perhaps rightly. For διδόναι ἀγῶνα περὶ ψυχῆς, which Porson explains by διδόναι δίκην, Schaefer and Hermann *coriam facturum iudicii*, is an unlikely phrase. Moreover, the dialogue should be in *two*, not *three* verses ; see on v. 852 ; and it is probable that a verse has dropped out after v. 849. The author of *Christus Patiens* twice quotes v. 847, but adds *δραμοῦμενον* and *τρέχοντος* in what follows. Kirchhoff with less probability proposes τ' ἐπὶ for πέρι. For ἀγὼν περὶ ψυχῆς was the regular phrase ; see on Aesch. Eum. 114. Phoen. 1330, δοκᾷ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον, ἥδη

πεπράχθαι. There is no difficulty in οἴχεται ἀγῶνα, 'he is gone off to the contest.' Cf. Herc. F. 408, τὸν ἱππεύταν Ἀμαζόνων στρατὸν—ἔβα. Soph. Trach. 159, πολλοὺς ἀγῶνας ἐξιών.

849. τί χρῆμ' ἔδρασε, 'Why did he do it ?' i. e. why did he go, and on whose persuasion ? The Scholiast is wrong here, τί πρᾶγμα πεποίηκε ; Cf. Hec. 997, τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα ; As suggested above, a verse is probably wanting to make up the distich, as τίς δ' ἔπεισε νιν ἐλθεῖν, ἵν' ἐχθροῖς δυστυχῶν θῆσει γέλων ; Cf. v. 791.

852. The tautology in ὦ τλήμον, ὦ δύστηνε is tame (see *inf.* 1564), the order of the dialogue in distichs is violated, and the addition of τοῦ στρατηλάτου alone is wholly weak here, though there is dignity and emphasis in the explicit and titular address in Soph. El. 1, ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ Ἀγαμέμνονος παῖ. Nor would it suffice to compare v. 1402 *inf.*, where Orestes is *distinctively* called 'son of the General,' opposed to Pylades, the son of Strophius ; —τῷ μὲν δὲ στρατηλάτας πατὴρ ἐκλήζετο, ὁ δὲ παῖς Στροφίου κτλ. Omitting this verse, the address becomes appropriate, and such as a messenger in haste would be likely to utter.

- Ἀγαμέμνονος παῖ, πότνι Ἥλέκτρα, λόγους
 ἄκουσον οὓς σοι δυστυχεῖς ἤκω φέρων.
- ΗΛ. αἰαῖ· διοιχόμεσθα· δῆλος εἰ λόγῳ. 855
 κακῶν γὰρ ἤκεις, ὥς ἔοικεν, ἄγγελος. *
- ΑΓ. ψήφῳ Πελασγῶν σὸν κασίγνητον θανεῖν
 καὶ σ', ὦ τάλαιν', ἔδοξε τῇδ' ἐν ἡμέρᾳ.
- ΗΛ. οἴμοι· προσῆλθεν ἐλπίς, ἣν φοβουμένη
 πάλαι τὸ μέλλον ἐξετηκόμην γόοις. 860
 ἀτὰρ τίς ἄγων, τίνες ἐν Ἀργείοις λόγοι
 καθεῖλον ἡμᾶς κάπεκύρωσαν θανεῖν,
 λέγ', ὦ γεραιε, πότερα λευσίμῳ χερὶ
 ἢ διὰ σιδήρου πνεῦμ' ἀπορρήξαί με δεῖ,
 κοινὰς ἀδελφῷ συμφορὰς κεκτημένην. 865
- ΑΓ. ἐτύγχανον μὲν ἀγρόθεν πυλῶν ἔσω
 βαίνων, πυθέσθαι δεόμενος τὰ τ' ἀμφὶ σοῦ
 τὰ τ' ἀμφ' Ὀρέστου· σῶ γὰρ εὐνοίαν πατρὶ
 αἰέ ποτ' εἶχον, καὶ μ' ἔφερβε σὸς δόμος
 πένητα μὲν, χρήσθαι δὲ γενναῖον φίλοις· 870
 ὁρῶ δ' ὄχλον στείχοντα καὶ θάσσουντ' ἄκραν,
 οὐ φασι πρῶτον Δαναὸν Αἰγύπτῳ δίκας

856. This verse, which is given by the author of *Christus Patiens*, v. 150, is ejected by Porson (following, as usual, Brunck,) and also by Hermann; Nauck and Kirchhoff also doubt it. Hermann observes, that the Schol. on v. 846 counts 113 iambic trimeter verses, viz. from v. 844 to v. 959, which in the present copies amount to 116. It is some confirmation of the view given above on the spurious and missing verses, that, if we further eject vv. 913 and 933, with Hermann, exactly the required number of verses is obtained; though the Schol. may not have found 957—9. On the present verse W. Dindorf rightly says, "Non satis causae est cur ejiciatur."

859—60. The construction here is perplexed, and has been variously explained. Matthiae construes ἦν φ. τὸ μέλλον, and Scholfield approves this double accusative after φοβεῖσθαι. Hermann's version is, *evenit res a me expectata, quam adum metuens futura deflevi*. It is best to follow the natural order of the words; 'from fear of which this long time I have

been pining away in lamentations about what was likely to happen.' He should have said, *ἐξετηκόμην γουμένη τὸ μέλλον*. So *πάλλεσθαι τι* or *τινα*, 'to be frightened at,' Aesch. Suppl. 561. Cho. 403. Cf. Soph. El. 122, *τίν' αἰεὶ τάκεις ὧδ' ἀκόρεστον οἰμωγῶν*—*Ἀγαμέμνονα*;—*ἐλπίς*, viz. *κακῶν*, 'expectation of evil.'

862. *καθεῖλον*, 'condemned us.' This word, properly 'to pull down from one's high estate,' as *φῶτ' ἀδικον καθαιρεῖ*, Agam. 389, is used for a legal decision against a criminal in Antig. 275 and 383.

871. *ἄκραν*. Wordsworth (Athens and Attica, p. 71,) thinks the phrase alludes to the elevated position of the Athenian Pnyx. The scene, of course, is at Argos, but it is the manner of the dramatists to describe local objects known to the spectators. Schol. λέγεται δέ τις ἐν Ἀργεὶ πρῶν, ὅπου δικάζουσιν Ἀργεῖοι.—*τάχα δ' ἂν τούτου καὶ ἐν Βελλεροφόντῃ μνημονεύει, εἰπὼν Καὶ ξεστὸν ὄχλον Δαναῖδων ἐδράσματα*. For the accusative with *θάσσειν* see Iph. A. 141. Iph. T. 277. Ion 91, *θάσσει δὲ γυνὴ τρίποδα ζάθεον*.

διδόντ' ἄθροῖσαι λαὸν ἐς κοινὰς ἔδρας.
 ἀστῶν δὲ δὴ τιν' ἡρόμην ἄθροισμ' ἰδὼν,
 Τί καινὸν Ἀργεῖ; μῶν τι πολεμίων πάρα 875
 ἄγγελμ' ἀνεπτέρωκε Δαναϊδῶν πόλιν;
 ὃ δ' εἶπ', Ὁρέστην κείνον οὐχ ὄρας πέλας
 στείχοντ' ἀγῶνα θανάσιμον δραμούμενον;
 ὁρῶ δ' ἄελπτον φάσμ', ὃ μήποτ' ὤφελον,
 Πυλάδην τε καὶ σὸν σύγγονον στείχονθ' ὁμοῦ, 880
 τὸν μὲν κατηφῇ καὶ παρειμένον νόσῳ,
 τὸν δ' ὥστ' ἀδελφὸν ἴσα φίλῳ λυπούμενον
 νόσημα κηδεύοντα παιδαγωγίᾳ.
 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος,
 κῆρυξ ἀναστὰς εἶπε, Τίς χρήζει λέγειν, 885
 πότερον Ὁρέστην κατθανεῖν ἢ μὴ χρεῶν
 μητροκτονοῦντα; καὶ πὶ τῷδ' ἀνίσταται
 Ταλθύβιος, ὃς σῶ πατρὶ συνεπόρθει Φρύγας.
 ἔλεξε δ', ὑπὸ τοῖς δυναμένοισιν ὦν αἰεὶ,
 διχόμυθα, πατέρα μὲν σὸν ἐκπαγλούμενος, 890
 σὸν δ' οὐκ ἐπαινῶν σύγγονον, καλοῖς κακοῖς
 λόγους ἐλίσσων, ὅτι καθισταίῃ νόμους
 ἐς τοὺς τεκόντας οὐ καλοὺς, τὸ δ' ὅμμ' αἰεὶ
 παιδρωπὸν ἐδίδου τοῖσιν Αἰγίσθου φίλοις.

882. τὸν δ' κτλ. 'And the other, as if he had been a brother, grieving equally with his friend.' The accusative of the object (*ἴσα*) follows the usual construction of *ἡδεσθαι* and *λυπεῖσθαι* τι. *Inf.* 1015 Pylades is called *ἰσάδελφος ἀνὴρ*, and *ποδὶ κηδοσύνῳ παράσειρος*. Cf. *Phoen.* 220.

883. *Hesych.* *κηδεύοντα* ἐπιστατοῦντα, *κηδόμενον*. Cf. 791.

889. *ὑπὸ τοῖς δυναμένοισιν*, the mere tool or mouth-piece of those in authority, the *δυνατοί*, men of political influence; being subject to them, so as to give no independent opinion, but echoing their sentiments. The dislike of Euripides to heralds has often been noticed; see *Suppl.* 381. *Tro.* 424.—*ἐκπαγλούμενος*, 'professing his admiration of,' *Hec.* 1157.

891. *καλοῖς*. Porson is contented with Valckenaer's conjecture, which has some little probability, *καλῶς*. Hartung's is

however better, *καλοὺς κακοὺς κτλ.*, 'volubly uttering words good and bad,' on the right side and the wrong, *διχόμυθα*. All the good copies and the Schol. give *καλοῖς*, which seems to be the dative of the method, 'by fair words cunningly disguising base sentiments, to the effect that' &c. There is a notion of duplicity in *ἐλίσσων*, which is opposed to *ὁρθῶς προφανεῖν*, as *ἐλκτὰ φρονεῖν*, for *σκολιά* or *πλάγια*, *Andr.* 448. The metaphor is from winding or wrapping round and round, the converse of unfolding and making straight.

894. *Αἰγίσθου φίλοις*. He represented the murder of the guilty Aegisthus as unjustifiable, merely to please the surviving relations, who probably considered that the sovereignty would, if Orestes were condemned, devolve upon them.—*Hesych.* *φαιδρωπὸν* [ἄμα]. *χάριεν* τὸ *πρόσωπον*.

τὸ γὰρ γένος τοιοῦτον· ἐπὶ τὸν εὐτυχῇ 895
 πηδῶσ' αἰεὶ κήρυκες· ὅδε δ' αὐτοῖς φίλος,
 ὃς ἂν δύνηται πόλεος ἔν τ' ἀρχαῖσιν ᾗ.
 ἐπὶ τῷδε δ' ἡγόρευε Διομήδης ἄναξ.
 οὔτος κτανεῖν μὲν οὔτε σ' οὔτε σύγγονον
 εἶα, φυγῇ δὲ ζημιούντας εὖσεβείν. 900
 ἐπερρόθησαν δ' οἱ μὲν ὡς καλῶς λέγοι,
 οἱ δ' οὐκ ἐπήνουν. καπὶ τῷδ' ἀνίσταται
 ἀνὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει,
 Ἀργεῖος οὐκ Ἀργεῖος, ἡναγκασμένος,
 θορύβῳ τε πίσυνος κάμαθ' ἐπ' ἀρρησίᾳ 905
 πιθανὸς ἔτ' αὐτοὺς περιβαλεῖν κακῷ τινί.

895. There was a proverb, derived from naval matters, *χωρεῖν πρὸς τὸν εὐτυχῇ τοῖχον*, to shift to the safe side of a ship when laid on her beam-ends by a storm. Ar. Ran. 536, *μετακυλινδεῖν αὐτὸν αἰεὶ πρὸς τὸν εὖ πρᾶττοντα τοῖχον*. Here we need not suppose *τοῖχον* is understood. The sense is, 'To the (side of the) fortunate one heralds always quickly go.'

897. *πόλεος*. This seems shortly put for *ὅς ἂν δύνηται ἐν τῇ πόλει*. For *δυνατὸς*, in the political sense, see Bacch. 270.

898. *Διομήδης*. "Ipsum Tydeii filium memorat. Is enim Argis versatus videtur, ut de quo Nestor in Odys. iii. 180, de rexit Graecorum exponens, dicat, τέτρατον ἡμᾶρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἶπας Τυδείδω ἑταροὶ Διομήδεος ἱπποδάμιοιο ἔστασαν. αὐτὰρ ἔγωγε Πύλονδ' ἔχον." Hermann.

900. *εὖσεβείν*. Not to violate the laws of humanity, not to incur an *ἄγος* by putting the innocent to death. Compare *φυγαῖσι δ' ὀσιούν*, v. 515, and Med. 453, *πάν κέρδος ἡγοῦ ζημιομένη φυγῇ*. By *οὐκ εἶα* is meant 'he protested against putting to death either you or your brother,' (and recommended &c.) Supply *παρῆναι* from the context.

901. Many copies, including Flor. 2, give *λαοὶ δ' ἐπερρόθησαν οἱ μὲν κτλ.*, and it is a difficult question, whether *λαοὶ* was added from the occurrence of these words in Hec. 553, or *οἱ μὲν* on account of *οἱ δὲ* following. Hermann follows Porson's suggestion, that *οἱ μὲν* is probably spurious, because *λαοὶ* alone would mean that the majority of the

people were on the side of Orestes, with only a few dissentients, till the next orator turned their fickle minds the other way. However, all the good MSS. except Flor. 2 omit *λαοί*. In three Bodleian MSS. the *δ'* is wanting, which implies the omission of *λαοὶ δ'*.

903. *ἀθυρόγλωσσος*, Hesych. *βλάσφημος, φλύαρος, ἀθυρόστομος*. Soph. Phil. 188, *ἀθυρόγλωσσος ἀχὼ τηλεφανής*. Theognis 421, *πολλοῖς ἀνθρώποις γλώσση θύραι οὐκ ἐπικεῖνται ἀρμόδιαι*. Cf. Plat. Symp. p. 218, B. Ar. Rau. 838. The demagogue here alluded to is Cleophon, who had opposed the offer of peace made by the Lacedaemonians two years before. He is supposed to be pointed to also in Bacch. 270, *θρασύς δὲ, δυνατὸς καὶ λέγειν οἶός τ' ἀνὴρ, κακὸς πολίτης γίγνεται, νοῦν οὐκ ἔχων*. He was no true πολίτης, but a Thracian by extraction. The Schol. cites Ar. Ran. 679, *φιλοτιμότεροι Κλεοφῶντος, ἐφ' οὗ δὴ χεῖλεσιν ἀμφιλόλοι δεινὸν ἐπιβρέμεται Ὀρηκία χελιδῶν, ἐπὶ βάρβαρον ἐζομένη πέταλον*. To his warlike propensities there is an allusion at the end of the same play, *Κλεοφῶν δὲ μαχέσθω κἄλλος δ' βουλομένος τούτων πατρίοις ἐν ἀρούραις*. — *ἰσχύων θράσει*, having influence merely through his impudent pretensions to statesmanship.

904. *ἡναγκασμένος*, 'forced upon the city,' as Ar. Av. 32, compared by Hermann, *ὁ μὲν γὰρ ἂν οὐκ ἄστος εἰσβιάζεται*.

906. *αὐτοῖς*. Porson gives *ἀστούς*, on Valckenaer's conjecture, which is not improbable, but unnecessary, since the body of the people, *οἱ μὲν* and *οἱ δὲ* pre-

ὅταν γὰρ ἡδὺς τοῖς λόγοις φρονῶν κακῶς
 πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα·
 ὅσοι δὲ σὺν νῶ χρηστὰ βουλευούσ' αἰέ,
 κἂν μὴ παραυτίκ', αὐθὺς εἰσι χρήσιμοι 910
 πόλει. θεᾶσθαι δ' ὦδε χρὴ τὸν προστάτην
 ἰδόνθ'. ὅμοιον γὰρ τὸ χρήμα γίγνεται
 [τῷ τοὺς λόγους λέγοντι καὶ τιμωμένῳ].
 ὃς εἶπ' Ὀρέστην καὶ σ' ἀποκτεῖναι πέτροις
 βάλλοντας· ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους 915
 τῷ σφῶ κατακτείνοντι τοιούτους λέγειν.
 ἄλλος δ' ἀναστὰς ἔλεγε τῷδ' ἐναντία,

ceding, may be meant.—ἔτι, 'at some future time, if not now.' This is illustrated by the poet himself, v. 910, κἂν μὴ παραυτίκ', αὐθὺς κτλ.—πίθανός, 'plausible by his unlettered freedom of speech.' If this verse is genuine, the infinitive seems to depend on the notion of πιστεύων implied by the context.

907—10. Quoted by Stobaeus, Fl. ii. 203. Kirchhoff thinks the whole passage from 907 to 913 was interpolated from another play of Euripides. It is certainly out of place, not only in a narrative of exciting interest, but in the mouth of a slave; although Euripides, in his love of philosophizing, does not always regard the *καίριος* for doing so. But, as above remarked, the ἔτι in v. 906 seems to be purposely developed in v. 910. 'A bad man, though a good orator, is sure to bring harm sooner or later; whereas those who are wise and sensible, though they may not give pleasure at the time, are proved so in the end.' With κἂν μὴ παραυτίκα we may supply ἡδεῖς or *τερπνοὶ ᾧσι* from the context. That v. 913 however is spurious has been shown by Hermann. The Scholiast found it, but it was perhaps added by some one who thought a dative was necessary after ὅμοιον, and who intended to express, 'it is the same thing in the case of an orator and of one in office,' τῷ ἐν τιμαῖς ὄντι. But the addition of the article with λόγους alone proves an unskilful hand. On the use of ὅμοιον, meaning 'tis all one,' see Aesch. Ag. 1375. Eur. Suppl. 1069. Hermann, observing that some few of the later copies give *τιμωρομένην*, supposes the

words were originally a gloss on v. 916, and made up into a verse by some metrical grammarian. The sense however is complete in itself. Translate; 'in this light (i. e. in reference to his real worth rather than his mere skill as an orator) one ought to consider the chief authority in a state, for it is (virtually) the same thing' (i. e. the conditions of a good orator and a good statesman are the same).

914. *ἔς*. This refers back to v. 903, the intermediate reflections causing a break in the narrative.

915. Hesych. ὑπὸ δ' ἔτεινε, ὑπέβαλλεν. Tyndareus had threatened death by stoning, v. 536, and had avowed his intention of urging the citizens to carry out that threat, v. 612—14. So the messenger now says, 'but it was Tyndareus who had suggested such words to be uttered by him who proposed to put you and your brother to death.'

917—30. This is a fine and powerful passage. Euripides, as remarked on Suppl. 421 (compare Electr. 380 seqq.), was a friend to the agricultural interest, for he regarded it as the strongest antagonist to the war party. The rough and hardy farmer here described, who is contrasted with the ἀγῶμασ' ἀγορᾶς, the fops and fools of the city, El. 388, seldom troubling himself with the disputes of the ecclesia or the political gossip of the agora, but blameless in life, indignant at the vices of the great, and exercising shrewdness and independent judgment in a question of this kind,—such a man alone is found to startle the people by loudly praising what all had been con-

μορφῇ μὲν οὐκ εὐωπὸς, ἀνδρείος δ' ἀνὴρ,
 ὀλιγάκις ἄστνυ κάγορᾶς χραίνων κύκλον,
 αὐτουργὸς, οἵπερ καὶ μόνου σώζουσι γῆν, 920
 ξυνετὸς δὲ, χωρεῖν ὁμόσε τοῖς λόγοις θέλων,
 ἀκέραιος, ἀνεπίληπτον ἡσκηκῶς βίον·
 ὃς εἴπ' Ὀρέστην παῖδα τὸν Ἀγαμέμνονος
 στεφανοῦν, ὃς ἠθέλησε τιμωρεῖν πατρὶ,
 κακὴν γυναιῖκα κᾶθεον κατακτανὼν, 925
 ἥ κεῖν' ἀφῆρει, μήθ' ὀπλίζεσθαι χέρα
 μήτε στρατεύειν ἐκλιπόντα δώματα,
 εἰ τᾶνδον οἰκουρήμαθ' οἱ λελειμμένοι
 φθείρουσιν ἀνδρῶν εὐνιδας λωβώμενοι.
 καὶ τοῖς γε χρηστοῖς εὖ λέγειν ἐφαίνετο, 930
 κοῦδεις ἔτ' εἶπε. σὸς δ' ἐπῆλθε σύγγονος,
 ἔλεξε δ', ὦ γῆν Ἰνάχου κεκτημένοι,

denning. Orestes, he said, was right; the woman whom he slew was a profligate, though she was his mother; and he ought to be crowned as a public benefactor rather than be put to death as a criminal.

918. With ἀνδρείος ἀνὴρ compare ἄνδρες ἀνδρικᾶτατοι, Ar. Vesp. 1063. Eur. El. 948, ἀλλ' ἔμοιγ' εἴη πόσις μὴ παρθενωπὸς ἀλλὰ τᾶνδρείου τρόπου.

919. χραίνων, frequenting. Porson thought there was a slight irony in the notion of the citizens being *polluted* by the presence of the countrymen. This passage has now a peculiar interest, because it has enabled us to identify the circular enclosure laid open by Dr. Schliemann at Mycenae as the historical Agora here described.—Contrasted with this rustic is the city-politician in Bacch. 717, πλάνης κατ' ἄστνυ καὶ τρίβων λόγων.

920—1. The sense is αὐτουργὸς (or rather εἰς τῶν αὐτουργῶν, οἵπερ κτλ.) μὲν, ξυνετὸς δὲ, though a countryman, yet possessed of good sense.—τοῖς λόγοις, the plausible speeches of the demagogues, which he was ever ready to oppose. Or perhaps, 'to attack with his arguments.' Hermann, removing the comma after ξυνετὸς δὲ, gives λέγων for θέλων, 'skilled to oppose speech by speech.'

922. ἀνεπίληπτον, the reading of all the good MSS., is retained by Kirchhoff.

The Scholiast also explains it by οὐκ ἔξιον τοῦ ἐπιπλήττεσθαι, ἀνεπιτίμητον. But Hesychius has ἀνεπίληπτον, ἕμμεπτον, ἀκατάγνωστον, and so the more recent MSS. of Euripides. Again, ἀκέραιον ἀνεπίληπτον, καθαρὸν, ἕκακον. Cf. Lucian, Alexandr. § 56, 261, ἐτη ἐξήκοντα, ὡς δρᾶς, ἀνεπίληπτον βίον καὶ ὅσιον προβεβιωκῶς, which probably refers to this passage. On the other hand, the author of *Christus Patiens* has ἀνεπίληπτον, v. 394. Both this word and ἀκέραιος indicate the man's freedom from such faults as Clytemnestra's, at which he therefore had a right to be indignant. Cf. Hel. 48, ἀκέραιον ὡς σώσασαι Μενελάω λέχος.

925. ἥ κεῖν' ἀφῆρει κτλ. Whose profligate conduct made it difficult to procure soldiers for foreign service, since men now began to distrust their own wives left at home. Lit. 'Who did her best to deprive the city of that privilege of hers (viz. the military κατάλογος), so that (a citizen) should neither' &c. The infinitive without the article follows κείνο, used (like *illud*) of something to be mentioned next, as in Ion 636, κείνο δ' οὐκ ἀνασχετὸν, εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοσιν.

928. οἰκουρήματα, οἰκουροῦς, sc. ἀλόχοys. Cf. Aesch. Ag. 1604.

[πάλαι Πελασγοί, Δαναΐδαι δὲ δεύτερον,]
 ὑμῖν ἀμύνων οὐδὲν ἦσσαν ἢ πατρὶ
 ἔκτεινα μητὲρ'. εἰ γὰρ ἀρσένων φόνος 935
 ἔσται γυναιξὶν ὅσιος, οὐ φθάνοιτ' ἔτ' ἂν
 θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεῶν
 τοῦναντίον δὲ δράσεται ἢ δρᾶσαι χρεῶν.
 νῦν μὲν γὰρ ἡ προδοῦσα λέκτρ' ἐμοῦ πατρὸς
 τέθνηκεν' εἰ δὲ δὴ κατακτενεῖτ' ἐμὲ, 940
 ὁ νόμος ἀνεῖται, κοῦ φθάνοι θνήσκων τις ἂν,
 ὡς τῆς γε τόλμης οὐ σπάνις γενήσεται.
 ἀλλ' οὐκ ἔπειθ' ὁμίλον εἶδοκῶν λέγειν.
 νικᾷ δ' ἐκείνος ὁ κακὸς ἐν πλήθει λέγων,
 ὃς ἡγόρευε σύγγονον σέ τε κτανεῖν. 945
 μόλις δ' ἔπεισε μὴ πετρούμενος θανεῖν
 τλήμων Ὀρέστης· αὐτόχειρι δὲ σφαγῇ
 ὑπέσχετ' ἐν τῇδ' ἡμέρᾳ λείψειν βίον
 σὺν σοί. πορεύει δ' αὐτὸν ἐκκλητῶν ἄπο
 Πυλάδης δακρύων· σὺν δ' ὁμαρτοῦσιν φίλοι 950
 κλαίοντες, οἰκτεῖροντες· ἔρχεται δὲ σοι
 πικρὸν θέαμα καὶ πρόσοψις ἀθλία.
 ἀλλ' εὐτρέπιζε φάσγαν' ἢ βρόχον δέρη,

933. The spuriousness of this verse here has been generally admitted from the time of Musgrave, though many think it belonged to some other play of Euripides. Most of the MSS. and Aldus omit δέ.

936. οὐ φθάνοιτ' ἂν κτλ. 'The sooner you die the better; for otherwise you must remain slaves to women.' The meaning is, they will either kill their husbands at once, or will keep them in their power to kill them when they please.

938. Kirchhoff, after Nauck, supposes χρεῶν to have been written by mistake from the end of the preceding verse; but it is not easy to suggest a probable substitute, unless perhaps ἢ γυναιξὶ δὴ δουλεύετε. However, the very same μοιοστέλευτον occurs *inf.* v. 1128—9. Translate; 'In fact, you will be doing the contrary to what you ought to do; for, as matters at present stand, she who was faithless to my father's bed has been put to death; whereas if, as you propose

(δὴ), you shall put *me* to death, the law is relaxed (viz. for punishing bad wives), and one may as well die at once, since of daring, at all events, there will be no lack (to women).' Cf. Soph. El. 516, ἀνείμεν μὲν, ὡς ἑοικας, αὐτὸ στρέφει. The Schol. explains ὁ νόμος ἀνεῖται differently, 'the custom or precedent established against husbands is made still wider and broader than before,' i. e. though it was wide and broad enough. Porson's κατακτενεῖτ' ἐμὲ is rather better (the MSS. give με), because the accomplished death of the mother is contrasted with the proposed death of the son.

945. On ε made long before κτ see Herc. F. 496. *Inf.* v. 1525, οὐκ ἔρα κτενεῖς μ';

946. πετρούμενος Elmsley on Heracl. 60, and so Kirchhoff gives as the reading of the two best MSS. for πετρούμενους. The latter would obviously refer to Orestes and Electra, and is unobjectionable in itself.

στρατηλατᾶν Ἑλλάδος ποτ' ὄντων. 970
 βέβακε γὰρ βέβακεν, οἷχεται τέκνων ἀντ.
 πρόπασα γέννα Πέλοπος, ὃ τ' ἐπὶ μακαρίους
 ζῆλος ὦν ποτ' οἴκοις
 φθόνος νυν εἶλε θεόθεν, ἃ τε δυσμενῆς
 φοινία ψῆφος ἐν πολίταις. 975
 ἰὼ ἰὼ, πανδάκρυτ' ἐφαμέρων
 ἔθνη πολύπονα, λεύσσεθ', ὡς παρ' ἐλπίδας
 μοῖρα βαίνει.
 ἕτερα δ' ἕτερος ἀμείβεται
 πῆματ' ἐν χρόνῳ μακρῷ. 980
 βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών.
 μόλοιμι τὰν οὐρανοῦ
 μέσον χθονός *τε τεταμέναν
 αἰωρήμασι πέτραν
 ἀλύσεισι χρυσέαισι φερομένην

970. στρατηλατᾶν Kirchhoff for —ῶν, from the best MSS. "Ipsi οἱ θανούμενοι vocantur στρατηλάται Ἑλλάδος ποτ' ὄντες, quoniam totam gentem Atridarum in mente habet Electra," Hermann.

973. ζῆλος Musgrave for ζηλωτὸς, and οἴκοις for οἶκος. (See on v. 960.) The substantive, while it suits the metre, gives a better sense. Iph. T. 378, ἐξ οἶων καλῶν ἔρρεις, Ὅρεστα, καὶ πατὴρ ζηλωμάτων.

974. νυν, i.e. the γένναν, as represented by Orestes.

976. ἰὼ ἰὼ. Pronounced *io yo*. This has been noticed elsewhere; and Hartung, whom Kirchhoff follows, is certainly wrong in giving ἰὼ, ᾧ π.

979. ἕτερος Porson for ἑτέροις. The Schol. also found the dative: but ἀμείβεται is the middle, 'gets in exchange,' διαδέχεται.

981. ἀστάθμητος. Not to be measured, calculated, or estimated.

982. Hermann regards the rest of the monody, from this verse, as monostrophic, and he divides it into two strophes, each of nine verses, and three others of irregular length. The chief argument in his favour is, that the last part changes to dactyls, which implies design in varying the system.

Ibid. τε was added by Hermann. The

aspiration of Electra is, that she might fly to the sun, suspended in mid air, in order to utter her complaints to her forefather Tantalus, who was fabled ἀέρι ποτᾶσθαι, v. 7. But Euripides, in his love for physical science, and consistently with his account of the punishment of Tantalus, calls the sun 'a rock held in suspense midway between heaven and earth by golden chains, a mass borne along by eddying forces from heaven.' Schol. Ἀναξαγόρου μαθητῆς γενόμενος ὁ Εὐριπίδης μυθρὸν λέγει τὸν ἥλιον οὕτω γὰρ δοξάζει, μυθρὸν γὰρ καλοῦσι τὸν πεπυρακτωμένον σίδηρον. πέτρον δὲ καὶ βῶλον κατὰ ταῦτ' εἶρηκε. This is one of the few passages where πέτρα and πέτρος seem convertible terms. But for the metre, requiring τὰν before οὐρανοῦ, it is probable that he would have preferred πέτρον. See on v. 7. Hermann reads αἰωρήμασι μυρίαις | πέτραν ἀλύσεισι χρυσέαισι φερομένην, glyconeus + iamb. trimeter. The Schol. has πέτραν, ἥτις αἰωρεῖται καὶ φέρεται μυρίαις στρεφόμενη χρυσαῖς ἀλύσειν ἐξ οὐρανοῦ. Perhaps however by adding μυρίαις he merely meant to develop the force of the plural. —On the doctrine of the *dίνη*, or rotation of the heavenly system, see Preface to vol. i. p. xxix.

δίναισι βῶλον ἐξ Ὀλύμπου,
 ἵν' ἐν θρήνοισιν ἀμβοάσω 985
 γέροντι πατρὶ Ταντάλῳ
 ὃς ἔτεκεν ἔτεκε γενέτορας ἐμέθεν δόμων,
 οἱ κατείδον ἄτας,
 ποτανὸν μὲν δίωγμα πῶλων
 τεθριπποβάμονι στόλῳ 990
 Πέλοψ ὁπότε πελάγεσι διε-
 δίφρυνσε, Μυρτίλου φόνον
 δικῶν ἐς οἶδμα πόντου,
 λευκοκύμοσιν
 πρὸς Γεραιστίαις
 ποντίων σάλων
 ἧόσιν ἄρματεύσας. 995
 ὅθεν δόμοισι τοῖς ἐμοῖς

985. ἵνα κτλ. Schol. ὅπως τῷ Ταντάλῳ ἀποδύρηται τὰ συμβάντα τοῖς ἀπογόνοις αὐτοῦ. Porson, giving ἀναβοάσμαι on the authority of the Schol. on Ar. Plut. 639, is compelled to render ἵνα ubi. But the sentence would thus be wrongly constructed, 'would that I might go where I shall utter my grief,' &c.

987. γενέτορας. Schol. λέγει δὲ Ἀτρεΐα καὶ Θυέστην καὶ Ἀγαμέμνονα.—οἱ κατείδον κτλ. ἰδ. αὐτόπται καὶ θεαταὶ γεγόνασι πολλῶν κακῶν, ἐξ οὗ ὁ Πέλοψ — ἐξεδίφρυνεν εἰς θάλασσαν τὸν Μυρτίλον. The sense is, 'Who were witnesses of infatuated acts, first when Pelops slew Myrtilus, secondly, when the dispute arose between Atreus and Thyestes respecting the golden lamb.' The μὲν however (989) is not answered by δέ, but the narrative of the second calamity is connected with the first (ἔθεν, v. 996). Madvig, Adv. Crit. i. p. 269, reads ἄς κατείδον ἄτας, 'the woes I have seen in his family.'

989. ποτανὸν Porson for τὸ πτανόν. There is nothing obscure in the slight periphrasis for διαδίφρυνεν τέθριππον ἄρμα πελάγεσι (παρ' ἄλλα), and φονεύειν Μυρτίλον, δικάντα αὐτὸν ἐς πόντον. Schol. Πέλοψ ὁ Ταντάλου, συνεργήσαντος τοῦ Μυρτίλου, καὶ τὴν παρὰ θάλασσαν ἐλαύνων, ἀπαθήσατο αὐτὴν κατ' ἐκείνων τὸν τόπον τῆς θαλάσσης, ἔνθα Γεραιστός ἐστιν ἀκρωτήριον τῆς Εὐβοίας. See *inf.*

1548. Soph. El. 508, εὔτε γὰρ ὁ ποντισθεὶς Μυρτίλος ἐκοιμάθη, παγχρύσων δίφρων δυστάνοις αἰκλαῖς πρόρριζος ἐκρίφθει.

990. Hesych. τεθριπποβάμονι στόλῳ τῇ ὁρμῇ τοῦ ἄρματος. — πελάγεσι, 'on the sea,' seems to imply that winged steeds drew the car across the sea.

991. The good copies have ὅτε, one only (Flor. 10) ὁπότε, by a correction. This appears to suit the metre better, and has accordingly been adopted by W. Dindorf and Hermann. Compare v. 812.

996. ὅθεν κτλ. Schol. τοὔτεστι διὰ τὸ φονευθῆναι τὸν Μυρτίλον συμφορὰ κατέλαβε τοὺς οἴκους, τὴν ἀρχὴν λαβοῦσα ἐξ οὗ ἐγένετο τέρας ἐν τοῖς ποιμνίοις τοῦ ἱπποτρόφου Ἀτρεῶς τὸ ὀλέθριον, λέγω δὲ τὴν ἄρνα τὴν χρυσόμαλλον, ἣν ὁ Μαιῶδος τόκος Ἑρμῆς ὑπέβαλεν. Translate: 'From which event to my family there came (another) curse full of woe, namely, a birth among the flocks of the son of Maia (Hermes, who was the God of flocks, Hes. Theog. 444,) when the golden-fleeced prodigy of the lamb, fatal in its result, became the property of the horse-breeding Atreus.' The legend is given at length on Electr. 699. The golden lamb was sent or created by Hermes, because the murdered Myrtilus was reputed to be his son. Schol. ὑπέβαλε τοῦτον Ἑρμῆς ὀργιζόμενος Ἀτρεΐ, ἐπειδὴ ὁ πρόγονος αὐτοῦ Πέλοψ τὸν Μυρτίλον υἱὸν

ἦλθ' ἀρὰ πολύστονος,
 λόχευμα ποιμνίοισι Μαιάδος τόκου,
 τὸ χρυσόμαλλον ἄρνὸς ὀπότη'
 ἐγένετο τέρας ὁλοὸν ὁλοὸν
 Ἀτρείος ἵπποβότα·
 ὅθεν ἔρις τό τε πτερωτὸν
 ἀλίου μετέβαλεν ἄρμα,
 [τὰν πρὸς] ἔσπερον κέλευθον
 οὐρανοῦ †προσαρμόσασα
 μονόπῳλον ἐς Ἀῶ,
 ἑπταπόρου τε δρόμημα Πελειάδος
 εἰς ὁδὸν ἄλλαν Ζεὺς μεταβάλλει,
 τῶνδ' ἑ τ' ἀμείβει θανάτους θανάτων

1000

1005

αὐτοῦ εἰς τὸ ἐξ αὐτοῦ κληθέν Μυρτῶν
 πέλαγος ἔρριψε.

1001. ἵπποβότα W. Dindorf for ἵππο-
 βότα or ἵπποβάτα. (On the confusion of
 these two compounds see Iph. A. 1059.)
 By restoring the ω the metre becomes
 the same as v. 995.

1002. ὅθεν ἔρις ('Eris W. Dind.), 're-
 sulting from which a quarrel (between
 Atreus and Thyestes) changed the course
 of the sun's winged steeds, having turned
 the westward course through the heaven
 towards Morning with her one-horsed
 car.' There are several critical diffi-
 culties here. The good MSS. vary
 between ἐσπέραν and ἔσπερον. Photius,
 ἐσπέραν λέγουσι τὴν τοῦ ἡλίου δύσιν
 καὶ ἂψ' ἐσπέρας· οὐκ ἂψ' ἐσπέρου. There
 follows this remarkable gloss; ἔσπερον
 κέλευθον· ἐσπέριον, ἐπὶ δυσμᾶς ὁδόν.
 Hesychius also, ἔσπερον κέλευθον· τὴν
 ἐσπέραν (ἐσπερίαν) ὁδόν. It appears
 therefore that these grammarians found
 ἔσπερον, which is elsewhere used as an
 adjective, e. g. Aesch. Prom. 356, ὅς πρὸς
 ἐσπέρους τόπους ἔστηκε. It follows, as
 Kirchhoff observes (if, as we can hardly
 doubt, they referred to this very passage),
 that τὰν πρὸς is an interpolation, resulting
 from ἐσπέραν being taken for the sub-
 stantive.—For προσαρμόσασα the Schol.
 appears to have found μεθαρμοσάσα, which
 he explains μεταστρέψασα. Porson gives
 in the text προσαρμόσασα, and says, "Sic
 scholiastes. MSS. plerique cum Aldo
 μεθαρμοσας." He meant to read μεθαρ-
 μόσασα with the Schol., and to state that

προσαρμόσας was found in the old copies:
 an error which Scholefield failed to detect,
 who merely tells us that τε in v. 1002
 is answered by τε in v. 1005. We incline
 to μεθαρμοσάσα, but suspect a slight
 transposition is further required. All
 the good MSS., one excepted, read προ-
 αρμόσας. That one gives προσαρμόσας
 with the final α erased and re-written.
 Read, οὐρανοῦ μεθαρμοσας | ἐς μονόπῳλον
 Ἀῶ, by which the last verse becomes
 the same as 995 and 1001.—Why the
 Morning, or Morning-star, is called μονό-
 πῳλος, is a matter of dispute. One
 ancient explanation of the phrase was ἐς
 μίαν ἡμέραν. So Hesychius, and the
 Schol. διὰ μιᾶς ἡμέρας. But there can
 be little doubt that the τέθριπποι of the
 sun are contrasted with the inferior
 brightness of the early morning. Thus
 in Ion 1150 the two-horsed car of Night
 is contrasted with the four-horsed cha-
 riot of the Sun.

1005. ἑπταπόρου, sc. τῶν ἐπτά. See
 Rhcs. 529.

1007. τῶνδ' ἑ τ' κτλ. Schol. ἀπὸ δὲ
 τούτων, ὃ ἔστιν, ἐξῆς δὲ τούτων, ἀπὸ τοῦ
 Ἀτρείος καὶ τοῦ Θυέστου, κατὰ διαδοχὴν
 θανάτους ἐπαλλήλους ἐπήγαγεν ὁ Μαι-
 άδος τόκος, καὶ τὰ δείπνα τῶν τέκνων τοῦ
 Θυέστου. Hermann says, "nominativi
 sunt δείπνα et λέκτρα, quae Atridarum
 θανάτους θανάτων ἀμείβειν dicuntur."
 This is clearly right: the Thyestean
 banquet and the adultery of Aerope bring
 on in succession the murders in retribu-
 tion of murders which have befallen the

τά τ' ἐπώνυμα δειπνα Θυέστου
λέκτρα τε Κρήσας Ἀερόπας δολί-
ας δολίοισι γάμοις. τὰ πανύστατα δ' 1010
εἰς ἐμὲ καὶ γενέταν ἐμὸν ἦλυθε
δόμων πολυστόνοις ἀνάγκαις.

ΧΟ. καὶ μὴν ὅδε σὸς ξύγγονος ἔρπει
ψήφῳ θανάτου κατακυρωθεῖς,
ὃ τε πιστότατος πάντων Πυλάδης
ἰσάδελφος ἀνὴρ, * ἰθύνων 1015
νοσερὸν κῶλον [Ὀρέστου]
ποδὶ κηδοσύνῳ παράσειρος.

ΗΛ. οἶ' γώ. πρὸ τύμβου γάρ σ' ὀρώσ' ἀναστένω,
ἀδελφὲ, καὶ πάροιθε νερτέρου πυρᾶς.
οἶ' γώ μάλ' αἰθίς. ὥς σ' ἰδοῦσ' ἐν ὄμμασι 1020

present generation (Agamemnon and Orestes). We might have expected τοῖσδε, and perhaps τῶνδε ἀμείβει θανάτους may mean, 'gives murders in exchange for these (the above) calamities.' —For the sake of the dactylic metre Hermann inserts αἰεῖ after ἀμείβει, which may indeed easily have dropped out. For the same reason one might suggest Κρησίδος in v. 1009.

1008. ἐπώνυμα Θυέστου. Soph. El. 283, πατὴρ τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην.

1011. Hesych. γενέταν· πατέρα. 'And now these last woes have come on me and my father through the deplorable destinies of the family.'

1012. πολυστόνοις is the reading of the Schol. and two of the inferior MSS. The metre is thus like v. 984.

1014. Hesych. κατακυρωθεῖς, κατακριθεῖς. Hence perhaps we should correct Androm. 496, ψήφῳ θανάτου κατακυρωθέν. Vulg. κατακεκρίμενον, which reads like a gloss. See *sup.* 862.

1015. Before ἰθύνων some word like πέλας or φίλος seems to have dropped out. Porson admitted ὀρθῶν in place of ἰθύνων, after the conjecture of Heath. Kirchhoff also supposes ἰθύνων to be a gloss. For ἰσάδελφος see *sup.* 882.—In the next verse Elmsley would omit Ὀρέστου, which is added by the second hand in one good MS.

1017. παράσειρος, παρακολουθῶν. Cf. Herc. F. 445, ἄλοχόν τε φίλην ὑποσει-

ραίοις ποσὶν ἔλκουσαν τέκνα.

1018. The scene following, though it requires three actors on the stage at once, admits for the most part the dialogue only of two, since Orestes first talks with Electra, and then separately with Pylades. The latter however interposes a distich at v. 1209, and at 1231 seqq. the three converse briefly together. It is a touching and well-written scene, this last meeting and mutual farewell of a brother and a sister who have been so affectionately attached. They deliberate as to the manner of death they shall adopt, and each exhorts the other to fortitude. The horrid idea is rejected (1037), that the brother shall kill the sister with his own hand. A new scheme is suggested by Pylades (v. 1098) which appears to offer a ray of hope. It is this; to slay Helen, who is now within the house, by way of revenge on the perfidy of Menelaus; and to secure Hermione as a hostage (v. 1189), is further proposed by Electra.

1019. All the good MSS. give νερτέρου πυρᾶς, except Flor. 2, which has νερτέρας. Schol. πρότερον τῆς νερτέρου πυρᾶς, ἥτοι τῆς πρὸς τοὺς νερτέρους πεμπούσης πυρκαϊᾶς. Porson and most of the subsequent critics give νερτέρων from the inferior copies. Compare the feminine ἑσπερος in v. 1003.

1020. σ' ἰδοῦσ' ἐν Porson for ἰδοῦσά σ' ἐν or ἰδοῦσ' ἐν.

πανυστάτην πρόσοψιν ἐξέστην φρενῶν.

OP. οὐ σίγ' ἀφείσα τοὺς γυναικείους γόους
στέρξεις τὰ κρανθέντ' ; οἰκτρὰ μὲν τὰδ', ἀλλ' ὅμως
[φέρειν ἀνάγκη τὰς παρεστώσας τύχας].

HA. καὶ πῶς σιωπῶ, φέγγος ὡς ὄρᾱν θεοῦ 1025
τόδ' οὐκέθ' ἡμῖν τοῖς ταλαιπώροις μέτα ;

OP. μὴ σύ γέ μ' ἀπόκτειν'· ἄλις ἀπ' Ἀργείας χερὸς
τέθνηχ' ὁ τλήμων· τὰ δὲ παρόντ' ἔα κακά.

HA. ὦ μέλεος ἥβης σῆς, Ὁρέστα, καὶ πότμου
θανάτου τ' ἁώρου. ζῆν ἐχρῆν σ', ὅτ' οὐκέτ' εἶ. 1030

OP. μὴ πρὸς θεῶν μοι περιβάλλης ἀνανδρίαν
ἐς δάκρυα πορθμεύουσ' ὑπομνήσει κακῶν.

HA. θανούμεθ'· οὐχ οἶδόν τε μὴ στένειν κακά.
πᾶσιν γὰρ οἰκτρὸν ἢ φίλη ψυχὴ βροτοῖς.

OP. τόδ' ἡμαρ ἡμῖν κύριον· δεῖ δ' ἡ βρόχους 1035
ἄπτειν κρεμαστοὺς, ἣ ξίφος θήγειν χερί.

HA. σύ νύν μ', ἀδελφέ, μὴ τις Ἀργείων κτάνῃ

1022. οὐ σίγα — στέρξεις ; Cf. Aesch. Theb. 239, οὐ σίγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν ; 'Do be silent, and dismissing these womanly lamentations bear with the decree that has been passed.'—ἀλλ' ὅμως, supply στέργειν χρή. The next verse is regarded by Kirchhoff as an interpolation. There seems to be a similar interpolation after the words σμικρὰ μὲν τὰδ' ἀλλ' ὅμως in Soph. El. 450. The dialogue commences, as usual, with twice the number of verses spoken subsequently by each. Hermann gives φέρειν σ' with Aldus and some copies.

1025. Barnes, Porson, and most of the later editors place the question at σιωπῶ, by which Electra is made, in what follows, to inform Orestes of his death, which he already knew : whereas she ought to say, 'how can I be silent when we are both condemned to die ?' And so the Schol., καὶ πῶς σιωπήσω, ἐπεὶ οὐκέτι μέτεστιν ἡμῖν τοῖς ἀθλοῖς βλέπειν τόδε τὸ φῶς τοῦ Ἥλιου ; and again, ἐπεὶ τὸ φῶς τοῦ ἡλίου ὄρᾱν οὐ μέτεστιν ἡμῖν τοῖς ταλαιπώροις. It seems clear that he found ὡς ὄρᾱν instead of εἰσορᾶν, the reading of all the copies, and this has now been restored. Hermann gives μετὸν for μέτα, after Musgrave. Kirchhoff suggests ὅτ' οὐκέθ'.

1027. μὴ σύ γέ μ' Hermann for σὺ μὴ μ', Flor. 2 having μὴ σύμ'. The correction is quite necessary. The common reading would mean, 'Do not *you* kill me, for I am (virtually) killed already by another ;' whereas the sense is, 'slay me not, I beseech you, by this vain grief, for I am slain sufficiently by the Argives.' Thus the γε in expostulation is added in a formula where σὺ legitimately occurs without strong personal emphasis, as in Med. 1056, μὴ δῆτα θυμὲ, μὴ σύ γ' ἐργάσῃ τὰδε. For ἀποκτείνειν used in this sense, as it were, of morally slaying, by words &c., cf. Hipp. 1064, οἱμοί, τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σὺν.—By Ἀργείας χερὸς Hermann understands the χειροτονία of the Argives, and he is probably right, though the term here is certainly ambiguous.—ἀπ', perhaps ὑπ'.

1032. The common reading, ὑπόμνησιν, may perhaps stand in apposition to δάκρυα, or the sense may be, 'by bringing to tears the remembrance of woe.' Musgrave suggests ὑπομνήσει, and so the Schol. seems to have found ; διὰ τὴν ὑπόμνησιν τῶν κακῶν εἰσάγουσά με εἰς δάκρυα. Nauck adopts the dative.

1034. Quoted by Stobaeus, Fl. cxix. 3.

1037. μὴ — κτάνῃ. The Schol. ex-

- ὑβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.
 OP. ἄλῖς τὸ μητρὸς αἷμ' ἔχω· σὲ δ' οὐ κτενῶ.
 ἀλλ' αὐτόχειρι θνήσχ' ὅτῳ βούλει τρόπῳ. 1010
 HA. ἔσται τάδ'· οὐδὲν σοῦ ξίφους λελείψομαι·
 ἀλλ' ἀμφιθεῖναι σῇ δέρῃ θέλω χέρας.
 OP. τέρπου κενὴν ὄνησιν, εἰ τερπνὸν τόδε
 θανάτου πέλας βεβῶσι, περιβαλεῖν χέρας.
 HA. ὦ φίλτατ', ὦ ποθεινὸν ἥδιστόν τ' ἔχων 1045
 τῆς σῆς ἀδελφῆς ὄνομα καὶ ψυχὴν μίαν.
 OP. ἔκ τοί με τήξεις· καί σ' ἀμείψασθαι θέλω
 φιλότῳ χειρῶν. τί γὰρ ἔτ' αἰδοῦμαι τάλας;
 ὦ στέρν' ἀδελφῆς, ὦ φίλον πρόσπτυγμ' ἐμὸν,
 τάδ' ἀντὶ παίδων καὶ γαμηλίου λέχους 1050
 προσφθέγματ' ἀμφοῖν τοῖς ταλαιπώροις πάρα.
 HA. φεῦ·
 πῶς ἂν ξίφος νῶ ταῦτόν, εἰ θέμις, κτάνοι,
 καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα.

plains this by *ἴνα μή*. It is better to take it in the imperative sense, 'let not any Argive slay me,' as in Hec. 548, *μή τις ἄψῃται χροὸς τοῦμοῦ*.—For *γόνον* the Schol. records a reading *δόμον*, which, he says, was approved by the grammarian Callistratus. The objection to *τὸν γόνον* is, of course, the masculine used of a female offspring. Hermann ventures to edit *τὴν Ἀγαμέμνονος γόνον*.

1041. *οὐδὲν κτλ.*, 'I will not be at all behind your sword,' i.e. behind you in the use of the sword.

1046. *ὄνομα*. The sense is, 'who have a sister not only in name, but in heart.' So Electra addresses her brother *ὦ τερπνὸν ὄνομα*, Aesch. Cho. 230. Cf. *inf.* 1082.

1049. Kirchhoff appears to be mistaken in marking the loss of two verses of Electra's preceding this. There is nothing wanting to the context. Electra had said, 'Let me embrace you,' and he replies, 'I am desirous to return that embrace,' which accordingly he does, *ὦ στέρν' ἀδελφῆς κτλ.* The numerical correspondence of this passage has been pointed out in the Preface to vol. ii. p. xxiii;—"Orestes speaks *five*, then *three times five*, then *twice five* verses; and he is answered by Pylades in *fifteen*, after

which (with the interval of a monostich dialogue between them of *thirty-one*), Orestes and Pylades again speak in *twenty-two* lines each. Beyond this (1177—90), Electra and Orestes converse in *fourteen* alternate lines or couplets, and then Electra delivers a speech of *thirteen*, answered by Orestes in *fifteen* as before, and then (v. 1231—45) there is another dialogue of *fifteen* verses preceding a system of dochmiacs."—Here therefore it is fair to assume that *five* verses formed the speech of Orestes; and consequently that Kirchhoff is again mistaken in supposing v. 1051 to be spurious. The MSS. indeed, as well as the Scholiast, give *ἀμφι*, for which Lobeck proposed the obvious correction *ἀμφοῖν*, and the two best copies have *ἔρα*, altered into *πάρα*, at the end. The former error is easily explained: some one mistook *ἀμφοῖν τοῖς ταλαιπώροις* as if agreeing, and thought that this could not be. In fact, *ἀμφοῖν* is the genitive after *προσφθέγματα*. Porson reads *ἡμῖν*, from one of the inferior MSS.—If this verse, in fine, be omitted, the sense ends very imperfectly at v. 1050.

1053. *κέδρου*. See on Alcest. 365.

- OP. ἦδιστ' ἂν εἴη ταῦθ'· ὄρᾱς δὲ δὴ φίλων
ὡς ἐσπανίσμεθ', ὥστε κοινωνεῖν τάφου. 1055
- ΗΛ. οὐδ' εἰφ' ὑπὲρ σοῦ, μὴ θανεῖν σπουδὴν ἔχων,
Μενέλαος ὁ κακὸς, ὁ προδότης τοῦμοῦ πατρός ;
- OP. οὐδ' ὅμμ' ἔδειξεν, ἀλλ' ἐπὶ σκήπτροις ἔχων
τὴν ἐλπίδ' ἠύλαβεῖτο μὴ σῶζειν φίλους.
ἀλλ' εἴ, ὅπως γενναῖα κάγαμέμνονος 1061
δράσαντε κατθανούμεθ' ἀξιώτατα.
κἀγὼ μὲν εὐγένειαν ἀποδείξω πόλει
παίσας πρὸς ἦπαρ φασγάνῳ· σὲ δ' αὖ χρεὼν
ὅμοια πράσσειν τοῖς ἐμοῖς τολμήμασι.
Πυλάδῃ, σὺν δ' ἡμῖν τοῦ φόνου γενοῦ βραβεὺς, 1065
[καὶ κατθανόντοιν εὖ περιστείλον δέμας,]
θάψον τε κοινῇ πρὸς πατὸς τύμβον φέρων.
καὶ χαῖρ'· ἐπ' ἔργον δ', ὡς ὄρᾱς, πορεύομαι.
- ΠΥ. ἐπίσχε· ἐν μὲν πρῶτά σοι μομφὴν ἔχω,
εἰ ζῆν με χρήζειν σοῦ θανόντος ἥλπισας. 1070
- OP. τί γὰρ προσήκει κατθανεῖν σ' ἐμοῦ μετὰ ;
- ΠΥ. ἦρου ; τί δὲ ζῆν σῆς ἐταιρίας ἄτερ ;
- OP. οὐκ ἔκτανες σὴν μητέρ', ὡς ἐγὼ τάλας.
- ΠΥ. ξὺν σοί γε κοινῇ· ταῦτ' αἰὶν καὶ πάσχειν με δεῖ.
- OP. ἀπόδος τὸ σῶμα πατρὶ, μὴ ξύνθνησκέ μοι. 1075
σοὶ μὲν γάρ ἐστι πόλις, ἐμοὶ δ' οὐκ ἔστι δῆ,
καὶ δῶμα πατρὸς καὶ μέγας πλούτου λιμήν.

1056—7. W. Dindorf, with one of the late MSS., continues this distich (without interrogation) to Orestes. It obviously belongs to Electra; and thus the speech of Orestes, like that at v. 1075, will contain *ten* verses, on the not improbable supposition that v. 1066 is interpolated, where δέμας is improperly used of a dead body.

1058. ὅμμ' ἔδειξεν. It does not appear that Menelaus had been present at the assembly, as might have been inferred from v. 704.—ἐπὶ σκήπτροις, Schol. ἡγουν ἐπὶ τῇ βασιλείᾳ, ἣν ἥλπιζε κατέχειν ἀποθανόντος τοῦ Ὀρίστου.—ἠύλαβεῖτο, cf. v. 748.

1060. ὅπως, hortative, as Iph. T. 321, ἀλλ' ὅπως θανούμεθα κάλλιστα.

1062. The best MS. has ἀποδείξαι

πόλει (with ω superscribed by a later hand), and γρ. πατρός. Hence Kirchhoff concludes that πόλει and πατρός were emendations, and the original reading was ἀποδείξαι θέλω. The Schol. however recognizes πόλει, and all the other copies agree in ἀποδείξω.

1072. ἐταιρείας Porson.

1073. Hermann reads οὐκ ἔκτανες σὺν, from a variant in one of the late MSS., because the reply of Pylades does not well suit σὴν μητέρα distinctively expressed, since that would mean, that Pylades had killed his mother with the help of Orestes. The answer however is directed to ὡς ἐγὼ τάλας, as if he had said, οὐ σὺ μόνον ἔκτανες αὐτὴν, ἀλλ' ἐγὼ σὺν σοί.

1077. Aesch. Pers. 252, ὦ Περσὶς αἰᾶ καὶ πολλὸς πλούτου λιμήν.

γάμων δὲ τῆς μὲν δυσπότμου τῆσδ' ἐσφάλης,
 ἣν σοι κατηγγύησ', ἑταιρίαν σέβων
 σὺ δ' ἄλλο λέκτρον παιδοποιήσαι λαβὼν, 1080
 κῆδος δὲ τοῦμὸν καὶ σὸν οὐκέτ' ἐστὶ δῆ.
 ἀλλ' ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς,
 χαῖρ'· οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοὶ γε μῆν'
 οἱ γὰρ θανόντες χαρμάτων τητώμεθα.
 ΠΤ. ἦ πολὺν λέλειψαι τῶν ἐμῶν βουλευμάτων. 1085
 μῆθ' αἷμά μου δέξαιτο κάρπιμον πέδον,
 μὴ λαμπρὸς αἰθῆρ, εἴ σ' ἐγὼ προδοῦς ποτε
 ἐλευθερώσας τοῦμὸν ἀπολίποίμιν σε.
 καὶ συγκατέκτανον γὰρ, οὐκ ἀρνήσομαι,
 καὶ πάντ' ἐβούλευσ' ὦν σὺ νῦν τίνεις δίκας' 1090
 καὶ ξυνθανεῖν οὖν δεῖ με σοὶ καὶ τῇδ' ὁμοῦ.
 ἐμὴν γὰρ αὐτὴν, ἧς λέχος κατήνεϊσας,
 κρίνω δάμαρτα. τί γὰρ ἐρῶ καλὸν ποτε
 γῆν Δελφίδ' ἐλθὼν Φωκέων ἀκρόπολιν,

1079. κατηγγύησ'. Cf. El. 1340, Πυλάδῃ, χαίρων ἴθι, νυμφεῖον δέμας Ἥλέκτρας. In Iph. T. 915, they are spoken of as happily married. Inf. v. 1657, 'Ορέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγύω.

1082. ποθεινὸν ὄνομα. Cf. v. 1015. There is the usual variant ὄμμα, on which Porson has a long note. The sense simply is, ὦ κεκλημένε ἑταῖρε.

1084. οἱ θανόντες, we who are virtually or morally dead, are deprived τοῦ χαίρειν. Cf. v. 1027, ἄλιν ὑπ' Ἀργείας χερὲς τέθηκα. Some MSS. give οἱ θανόντες (for θανόμενοι).

1085. Between ἦπου and ἦ πολὺν the MSS. are about equally divided. The latter seems rather more suited to the sense, 'You have greatly missed, or are far short of, my intentions.' Cf. Hel. 765, ἦ πόλλ' ἀνῆρον μ'.—μῆθ' αἷμα κτλ., a strong form of imprecation on oneself. Hipp. 1080, καὶ μήτε πόντος μήτε γῆ δέξαιτό μου σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ. Kirchhoff observes that this distich is quoted by the Schol. on Pind. Ol. ii. 135.—τοῦμὸν, sc. ξμαντόν ἀπολῶσας αἰτίας.

1090. νῦν is added by a later hand in one of the Venice MSS. (B., Kirchhoff).

The sense is, 'the plan was mine, though the punishment is yours.'

1092. κατήνεϊσας is the emendation of the present editor for ἐπήνεσα. The mistake arose from ignorance of the true sense of κατανεῖν = κατεγγυῖν. Cf. Iph. A. 695, τοῦνομα μὲν οὖν παῖδ' οἶδ' ὅτῳ κατήνεϊσας, and Aesch. Cho. 693. Hence ἐπήνεσα was written by some one who thought the meaning was, 'to whose marriage I have consented' (cf. v. 1672, καὶ λέκτρ' ἐπήνεσ', ἡνίκ' ἂν διδῶ πατήρ); and then, in some of the late MSS., ἧς λέχος γ' was written to fill the hiatus. Kirchhoff proposes to read ἧς ἐπήνεϊσας λέχος, and Brunck proposed κατήνεϊσα. Hermann acquiesces in Porson's transposition, ἧς γε λέχος ἐπήνεϊσα.

1093. τί καλὸν, what plausible defence of my conduct, τί δίκαιον. Hermann contends that καλὸν is a mere patchwork, and gives τί γὰρ ἐρῶ καὶ γὰρ ποτε, with Flor. 2, one of the best MSS. having τί γὰρ ἐγὼ ἐρῶ καλὸν ποτε; Schol. τί γὰρ ἔχω, φησὶν, ἀπολογίασθαι;

1094. Hermann is surprised that no critic suggested τὴν Δελφίδ', which he gives from one good MS. Perhaps εἰς Δελφίδ' ἐλθὼν Φ. ἀκρ., or, if γῆν be genuine, Φωκέων τ' ἀκρ.

- ὅς πρὶν μὲν ὑμᾶς δυστυχεῖν φίλος παρῆν, 1095
 νῦν δ' οὐκέτ' εἰμὶ δυστυχοῦντί σοι φίλος ;
 οὐκ ἔστιν, ἀλλὰ ταῦτα μὲν κάμοι μέλει.
 ἐπεὶ δὲ κατθανούμεθ', ἐς κοινούς λόγους
 ἔλθωμεν, ὥς ἂν Μενέλεως ξυνδυστυχῇ.
 ΟΡ. ὦ φίλτατ', εἰ γὰρ τοῦτο κατθάνοιμ' ἰδών. 1100
 ΠΤ. πιθοῦ νυν, ἀνάμεινον δὲ φασγάνου τομάς.
 ΟΡ. μενῶ, τὸν ἐχθρὸν εἴ τι τιμωρήσομαι.
 ΠΤ. σίγα νυν· ὥς γυναιξὶ πιστεύω βραχύ.
 ΟΡ. μηδὲν τρέσης τάσδ'· ὥς πάρεισ' ἡμῖν φίλαι.
 ΠΤ. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν. 1105
 ΟΡ. πῶς ; τὸ γὰρ ἔτοιμον ἔστιν, εἴ γ' ἔσται καλῶς.
 ΠΤ. σφάξαντες· ἐν δόμοις δὲ κρύπτεται σέθεν.
 ΟΡ. μάλιστα· καὶ δὴ πάντ' ἀποσφραγίζεται.
 ΠΤ. ἀλλ' οὐκέθ', Ἄιδην νυμφίον κεκτημένη.
 ΟΡ. καὶ πῶς ; ἔχει γὰρ βαρβάρους ὁπάονας. 1110
 ΠΤ. τίνας ; Φρυγῶν γὰρ οὐδέν' ἂν τρέσαιμ' ἐγώ.
 ΟΡ. οἷους ἐνόπτρων καὶ μύρων ἐπιστάτας.
 ΠΤ. τρυφὰς γὰρ ἤκει δεῦρ' ἔχουσα Τρωικὰς ;
 ΟΡ. ὥσθ' Ἑλλὰς αὐτῇ σμικρὸν οἰκητήριον.

1096. Cf. Electr. 605, ὃ τέκνον, οὐδεὶς δυστυχοῦντί σοι φίλος.

1097. We might suggest, ἀλλὰ ταῦτ' αἰκάμοι μέλει, as giving a better sense.

1101. ἀνάμεινον. Schol. πείσθητι δὴ, καὶ τὴν σφαγὴν ἀναβαλοῦ. The meaning is explained by 1119—21 *inf.* 'Wait till you are just going to die by the sword (*sup.* 947), as the best time for the attack,' i. e. do not be too eager to escape.

1103. σίγα νυν. Schol. ὑφορᾶται τὰς τοῦ χοροῦ, ἐνόμιζε γὰρ αὐτὰς ἐχθρὰς εἶναι.

1105. λύπην, the accusative in apposition to the sentence, for which see Herc. F. 59.

1106. Kirchhoff pronounces this verse "vix sanus." The explanations of the Scholiasts are confused, but they do not indicate any other reading. Hermann and Kirchhoff read ἔστιν, *prompta voluntas adest, si recte fieri poterit*; and this is perhaps better than the vulg. ἔστιν. 'Readiness is not wanting, provided the

result shall prove successful.'

1108. This verse is ironical; 'No doubt of it; already she is sealing up all my property,' i. e. it is being taken possession of by her and Menelaus, on the presumption of my death. See *inf.* 1146. The Schol. records a various reading ἀπασφαλίζεται. The custom of affixing seals on the property of absent persons is alluded to in Aesch. Ag. 592, where Clytemnestra boasts that she has been a faithful wife, σημαντήριον οὐδὲν διαφθείρασαν ἐν μήκει χρόνον.

1109. ἀλλ' οὐκέτ'. 'But she will not do that any more, when she finds herself the bride of Death.'

1110. καὶ πῶς ; 'Not so.' See Alcest. 482.

1112. οἷους κτλ. The sense is, οὐχ ὅπλων, ἀλλὰ γυναικείας τρυφῆς ἐπιστάτας. Schol. οἷους εἰκὸς εἶναι ἐπιτηδείους εἰς τὴν τῶν ἐνόπτρων καὶ μύρων ὑπηρεσίαν. Perhaps we should read ἐπιστατεῖν. Cf. Troad. 1107, χρύσεια δ' ἐνοπτρα, παρθένων χάριτας, ἔχουσα τυγχάνει Διὸς κόρα.

- ΠΤ. οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος. 1115
 ΟΡ. καὶ μὴν τόδ' ἔρξας δις θανεῖν οὐχ ἄζομαι.
 ΠΤ. ἀλλ' οὐδ' ἐγὼ μὴν, σοί γε τιμωρούμενος.
 ΟΡ. τὸ πρᾶγμα δήλου καὶ πέραυν', ὅπως λέγεις.
 ΠΤ. εἴσμεν ἐς οἴκους δῆθεν ὡς θανούμενοι.
 ΟΡ. ἔχω τοσοῦτον, τὰπίλοιπα δ' οὐκ ἔχω. 1120
 ΠΤ. γόους πρὸς αὐτὴν θησόμεσθ' ἃ πάσχομεν.
 ΟΡ. ὥστ' ἐκδακρῦσαί γ' ἔνδοθεν κεχαρμένην.
 ΠΤ. καὶ νῦν παρέσται ταῦθ' ἅπερ κείνη τότε.
 ΟΡ. ἔπειτ' ἀγῶνα πῶς ἀγωνιούμεθα ;
 ΠΤ. κρύπτ' ἐν πέπλοις τοισιδ' ἔξομεν ξίφη. 1125
 ΟΡ. πρόσθεν δ' ὀπαδῶν τίς ὄλεθρος γενήσεται ;
 ΠΤ. ἐκκλήσομεν σφᾶς ἄλλον ἄλλοσε στέγης.
 ΟΡ. καὶ τὸν γε μὴ σιγῶντ' ἀποκτείνειν χρεῶν.
 ΠΤ. εἴτ' αὐτὸ δηλοῖ τοῦργον οἱ τείνειν χρεῶν.
 ΟΡ. Ἐλένην φονεύειν· μανθάνω τὸ σύμβολον. 1130

1116. καὶ μὴν κτλ. 'Well, if I accomplish *that*, I fear not to die twice.' Cf. Heracl. 600, καὶ χαίρει, δυσφημεῖν γὰρ ἄζομαι θεάν. Aesch. Suppl. 860, ἄλκῃ γὰρ οὗτοι πλόκαμον οὐδὰμ' ἄζεται. The MSS. and Schol. give οὐ χάζομαι, 'I do not retire from,' and this, though not an Attic word, is retained by Porson and Matthiae.

1117. τιμωρούμενος. 'If I punish her for your sake.' If he had meant 'assisting you,' he should have used τιμωρῶν. See on Phoen. 935.

1119. It might be better to construe δῆθεν ὡς θανούμενοι, i. e. προφάσει ὡς θ., than to retain the comma after δῆθεν. Cf. Soph. Trach. 382, δῆθεν οὐδὲν ἰστορῶν. — εἴσμεν is, of course, the future. Hesychius explains it by εἰσερχόμεθα.

1121. πρὸς αὐτήν. Helen. 1153, καὶ μὴν γυναικείois ἂν οἰκτισαίμεθα κουραῖσι καὶ θρήνοις πρὸς τὸν ἀνδρῖον. Cf. *inf.* 1414. Pind. Pyth. iv. 112, κῆδος θηκάμενοι, 'having a general mourning in the family.'

1122. ἐκδακρῦσαί γ', ironically; 'aye, so that she will shed tears outwardly, while inwardly rejoiced.' The good copies give κεχαρμένην, Aldus and some of the inferior ones κεχαρμένη, which Porson pronounces equally good; but the nominative could only stand with ὥστ' ἐκδακ-

ρύσει γ'. Cf. Soph. Trach. 576, ὥστε μὴ τιν' εἰσιδὼν στέρξει (al. στέρξει) γυναῖκα κείνος ἀντὶ σοῦ πλέον. Prof. Scholefield presumes an ellipse of καὶ αὐτὴ αἰσθήσεται, ὥστε κτλ.

1123. ταῦθ' (f. ταῦθ') ἅπερ κείνη. Schol. καὶ ἡμῖν τότε ταῦτα παρέσται, ἅπερ κείνη, ἥγουν τὸ ἐξωθεν δακρύνειν, ἔκτοθεν (l. ἐνδοθεν) δὲ χαρὰν ἔχειν τῇ ἐλπίδι τῆς διαχειρήσεως αὐτῆς. The sense is, *We* shall be in the same position (as suppliants for our lives) which she was in when her husband drew the sword to slay her, Andr. 630.

1126. τίς ὄλεθρος. Schol. τὸ τίς ἀντὶ τοῦ κατὰ τίνα τρόπον ;

1127. ἄλλον ἄλλοσε. 'We will drive them, one into this room and another into that, and shut them out of our way' (shut them *in*, according to our idiom). One of the best MSS. gives ἄλλος ἄλλον ἐν στέγαις, whence the Aldine ἄλλον ἄλλοσ' ἐν στέγαις. See on v. 1447.

1128. τὸν μὴ σιγῶντα. If any one raises a cry to the rescue (βοῇ), we must kill him.

1129. οἱ τείνειν χρεῶν, whither we must direct our course; what end we must strive to attain. The inferior copies give ᾗ for οἱ.

1130. τὸ σύμβολον, 'I understand that as the watchword.' Cf. Rhcs. 220. 573.

ΠΤ. ἔγνωσ' ἄκουσον δ' ὡς καλῶς βουλευόμαι.
 εἰ μὲν γὰρ ἐς γυναῖκα σωφρονεστέραν
 ξίφος μεθείμην, δυσκλεῆς ἂν ᾦν φόνος·
 νῦν δ' ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην,
 ὧν πατέρας ἔκτειν'· ὧν δ' ἀπώλεσεν τέκνα 1135
 νύμφας τ' ἔθηκεν ὀρφανὰς ξυναόρων
 ὀλολυγμὸς ἔσται, πῦρ τ' ἀνάψουσιν θεοῖς
 σοὶ πολλὰ κἄμοι κέδν' ἀρώμενοι τυχεῖν,
 κακῆς γυναικὸς οὐνεχ' αἰμ' ἐπράξαμεν.
 ὁ μητροφόντης δ' οὐ καλεῖ ταύτην κτανῶν, 1140
 ἀλλ' ἀπολιπὼν τοῦτ' ἐπὶ τὸ βέλτιον πεσεῖ
 Ἑλένης λεγόμενος τῆς πολυκτόνου φονεύς.
 οὐ δεῖ ποτ' οὐ δεῖ Μενέλεων μὲν εὐτυχεῖν,
 τὸν σὸν δὲ πατέρα καὶ σὲ κάδελφὴν θανεῖν
 μητέρα τ', ἐὼ τοῦτ', οὐ γὰρ εὐπρεπὲς λέγειν, 1145
 δόμους δ' ἔχειν σοὺς δι' Ἀγαμέμνονος δόρου
 λαβόντα νύμφην· μὴ γὰρ οὖν ζώην ἔτι,
 εἰ μὴ 'π' ἐκείνη φάσγανον ἴσπασσώ μελαν.

1135. ὧν δ' is the reading of the best MS. and Flor. 2, for ὧν τ'. By removing the full stop commonly placed after *ξυναόρων*, which involved an awkward *asyndeton* at *ὀλολυγμὸς ἔσται*, a much better sense is gained; 'while on the part of those, of whose sons she caused the death, and so bereaved the wives of their partners, there will be a shout of joy, and (men) will kindle fires on the altars of the gods, praying that many blessings may light on you and me.' The *ὀλολυγμὸς* here, as elsewhere, is the joyful cry of *women*, viz. those whose husbands have died in the war; while the masculine *ἀρώμενοι* includes the fathers who have lost their sons. The use of *ἀράσθαι* in a good sense, for *εὐχεσθαι*, is to be noticed. The Schol. takes *τυχεῖν* actively, *ᾧστε τυχεῖν αὐτῶν*. It is however often used intransitively, 'to befall,' as *inf.* 1326.

1136. Hesych. *ξυναόρων*· ἀνδρῶν.

1139. αἰμ' ἐπράξαμεν. Schol. ὅτι ἐποίησαμεν φόνον. We may compare αἶμα τιθέναι, to cause slaughter, Bacch. 837. *Inf.* 1579, ἐπὶ φόνῳ πρᾶσσεις φόνον. See on v. 406.

1140. For the article with the predicate see on Herc. F. 582. Iph. A. 1354.

1143. οὐ δεῖ ποτ'. We should have expected οὐ δεῖ γάρ.

1145. ἐὼ τοῦτ'. 'I pass by *that*, however, for it is not becoming to say it.' Cf. v. 27. If he had meant, specifically, and not in connexion with the rest, οὐκ ἔδει τὴν σὴν μητέρα ἀποθανεῖν, he would have been charging Orestes with an unjust act, and so taking the very side which his enemies had taken.

1146. δόμους δ'. So the best MS. and Flor. 2, for δόμους τ'. The δὲ is better, because the subject of the infinitive reverts to Μενέλεων, whereas τε would rather couple ἔχειν with θανεῖν.

1147. μὴ γὰρ οὖν. For this combination see Aesch. Suppl. 386, μή τί ποτ' οὖν γενοίμαν ὑποχείριος κράτεσιν ἀρσένων. 'No! may I no longer live unless I try to kill her,' i. e. such being the case, that we shall gain praise and not blame for the deed. These words are uttered in a tone of great spirit and determination.

1148. The reading here is doubtful. One of the best copies gives *σπασόμεθα*,

ἦν δ' οὖν τὸν Ἑλένης μὴ κατὰσχωμεν φόνον,
 πρήσαντες οἴκους τούσδε κατθανοῦμεθα. 1150
 ἐνὸς γὰρ οὐ σφαλέντες ἔξομεν κλέος,
 καλῶς θανόντες ἢ καλῶς σεσσωσμένοι.

XO. πάσαις γυναιξίν ἀξία στυγεῖν ἔφν
 ἢ Τυνδαρίς παῖς, ἢ κατήσχυνεν γένος.

OP. φεῦ.
 οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφής, 1155
 οὐ πλούτος, οὐ τυραννίς· ἀλόγιστον δέ τι
 τὸ πλήθος ἀντάλλαγμα γενναίου φίλου.
 σὺ γὰρ τά τ' εἰς Αἰγισθον ἐξηῦρες κακὰ
 καὶ πλησίον παρήσθα κινδύνων ἐμοί,
 νῦν τ' αὖ δίδως μοι πολεμίων τιμωρίαν, 1160
 κοῦκ ἐκποδὼν εἶ. παύσομαί σ' αἰνῶν, ἐπεὶ
 βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν.
 ἐγὼ δὲ πάντως ἐκπνέων ψυχὴν ἐμὴν
 δράσας τι χρήζω τοὺς ἐμοὺς ἐχθροὺς θανεῖν,
 ἵν' ἀνταναλώσω μὲν οἱ με προὔδοσαν, 1165

which obviously suggests ἦν—σπασώμεθα, as Kirchhoff has observed. Hermann (on Hel. v. 1675, where μέλαν ξίφος occurs) notices the weakness of the epithet *following* the substantive, especially with a word interposed; and he would read, (though this is less probable,) εἰ μὴ 'π' ἐκείνη φάσγανον σπάσαιμ' ἐγώ.

1149. ἦν δ' οὖν κτλ. 'But, if we should fail to secure the death of Helen, then we will set fire to the house and perish in the flames.' On the formula ἦν δ' οὖν see Rhes. 572. Herc. F. 213. For κατασχεῖν, Iph. T. 980. One good MS. here gives ἦν δ' αἶ.

1156. Soph. Oed. R. 380, ὦ πλούτε καὶ τυραννὶ καὶ τέχνῃ τέχνης ὑπερφέρουσα.—ἀλόγιστον, irrational. Schol. ἀσύνετον καὶ μωρόν ἐστι τὸ ἀνταλλάττεσθαι ἀντὶ τοῦ γενναίου φίλου πλήθος, ἡγουν τὸ προτιμᾶν τὸ πλήθος ἀντὶ τοῦ γενναίου φίλου. The idea is, that the noble disposition rather than the numerical strength of friends is to be regarded by a person of sense.

1158. σὺ γάρ. ('And you are a genuine friend); for you both devised

the vengeance executed on Aegisthus, and did not stand aloof from any dangers in my cause.'

1159. πλησίον παρήσθα is rather improperly used for οὐχ ἐκὰς ἦσθα, as Hermann remarked.

1162. Quoted by Stobaeus, Flor. xiv. 6. Cf. Iph. A. 979, αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινὰ μισοῦσι τοὺς αἰνούντας, ἦν αἰνῶσ' ἄγαν.

1163. πάντως ἐκπνέων κτλ., 'since I must at any rate die,' i. e. whether I die avenged or not. Or perhaps, 'come off it what may,' 'whatever be the consequences.' The Schol. missed the point of this; ὁμολογουμένως ἀποθνήσκων. Cf. Med. 1240, πάντως σφ' ἀνάγκη κατθανεῖν' ἐπεὶ δὲ χρή, ἡμεῖς κτενοῦμεν, οἱ περ ἐξεφύσαμεν.

1165. ἀνταναλώσωμεν Schol. and MSS., corrected by Canter. "Quum hic de se solo loquatur Orestes, in plurali ambiguitas inesset, quoniam etiam Pylades eum in patrandā caede adiuturus est." Hermann. See Hesych. in v. ἀλώσω.—οἱ με προὔδοσαν, 'those who have proved false to me,' viz. Menelaus.

στένωσι δ' οἵπερ καμ' ἔθηκαν ἄθλιον.
 Ἀγαμέμνονός τοι παῖς πέφυχ', ὃς Ἑλλάδος
 ἦρξ' ἀξιώθεις, οὐ τύραννος, ἀλλ' ὅμως
 ῥώμην θεοῦ τιν' ἔσχ'· ὃν οὐ καταισχνῶ
 δοῦλον παρασχῶν θάνατον, ἀλλ' ἐλευθέρως 1170
 ψυχὴν ἀφήσω, Μενέλεων δὲ τίσομαι.
 ἐνὸς γὰρ εἰ λαβοίμεθ', εὐτυχοῦμεν ἄν,
 εἴ ποθεν ἄελπος παραπέσοι σωτηρία
 κτανούσι μὴ θανούσιν· εὐχομαι τάδε.
 ὃ βούλομαι γὰρ ἡδὺ καὶ διὰ στόμα 1175
 πτηνοῖσι μύθοις ἀδαπάνως τέρψαι φρένα.

H.1. ἐγὼ, κασίγνητ', αὐτὸ τοῦτ' ἔχειν δοκῶ,
 σωτηρίαν σοὶ τῷδέ τ' ἐκ τρίτων τ' ἐμοί.

OP. θεοῦ λέγεις πρόνοιαν. ἀλλὰ ποῦ τόδε ;

1166. *στένωσι*. Menelaus, Helen, and Tyndareus are included. The *καὶ* in *καμ'* is a not uncommon *hyperthesis*, the sense being, 'that they also may grieve who are the authors of my wretchedness.'

1168. *ἀξιώθεις, οὐ τύραννος*, i. e. *χειροτονθῆις, οὐ βία συναθροίσας τοὺς Ἕλληνας*. The command of the expedition to Troy is called *ἀξίωμα* in Iph. T. 85. Compare Hel. 393, *πλείστον γὰρ οἶμαι, καὶ τόδ' οὐ κόμπῃ λέγω, στράτευμα κώπῃ διορίσαι Τροίαν ἐπὶ, τύραννος οὐδὲν πρὸς βίαν στρατηλατῶν, ἐκούσι δ' ἄρξας Ἑλλάδος νεανίας*.—ἀλλ' ὅμως, viz. 'though he had not the absolute power of an irresponsible commander, he had the strength of a god;' which is variously interpreted, the assistance of a god, and the authority of a god. Cf. Ag. 43. 61.

1169. The reading of all the copies, *ἔσχεν*, corrected by Barnes, adds weight to the omission of *οὐ* in one of the late MSS., by which the sense would be, as Porson gives it, *quem dedecorabo, si servili morte occumbam*. In this case ἀλλὰ following must be rendered, 'No! rather let me die like a free-born man.'

1170. *παρασχῶν*. 'By submitting to the death of a slave.' More frequently a person is said *παρέχειν* *ιατρῶν* when he submits with fortitude to an operation.

1172. *ἐνὸς γάρ*. This may mean either one person or one thing. The use of *λαβένθαι*, 'to get a grasp of,' seems to indicate that Menelaus is meant. 'For

if we could get hold even of him alone (without Helen), we should be well off, if from some quarter or other unlooked-for safety might present itself to us, slaying without being slain.' Perhaps *καὶ ποθεν* κτλ.

1175. One of the Scholiasts must have read *οὐ βούλομαι γάρ*, for he explains it thus: *τὸ ἡδὺ καὶ εὐκτὸν ἡμῖν πρᾶγμα, τὸ τινὰ τοῦτων λαβεῖν ὑπαχείριον, οὐ βούλομαι διὰ στόματος μόνον προφέρειν, τουτέστι, μέχρι λόγων ματαίων στῆναι, καὶ ἀζημίως τέρψαι τὴν ἑαυτοῦ ψυχὴν, τουτέστι, μὴ μετὰ τοῦ ζημιῶσαι τινὰ τῶν ἐχθρῶν καὶ τιμωρῆσασθαι*.—If the received reading be right, the syntax is, *ὃ βούλομαι, τοῦτο ἡδὺ ἐστὶ τέρψαι φρένα*. There is a variant *τέρψω* in the Aldine and one of the best MSS.; and one Schol. seems to have found *τέρπω*, for he explains, *τοῦτο καὶ μόνον ὀνομάζων ἀδαπάνως εὐφραίνομαι*. The sense is, 'For this desire of my heart is a pleasing dream, to amuse the mind with at no cost, even with winged words expressed by the mouth.' Even, he says, if we cannot realize so fortunate an issue, at least it costs nothing to talk about it.—Hesych. *ἀδαπάνως* λιτώς.—For *μὴ θανοῦσιν* good MSS. give *οὐ θανοῦσιν*, with Aldus.

1178. *σωτηρίαν*. She calls this *αὐτὸ τοῦτο*, the very thing he had mentioned, in reference to v. 1173.

1179. *ποῦ τόδε*: The meaning is, 'There is no use in anticipating divine

- ἐπεὶ τὸ συνετόν γ' οἶδα σῇ ψυχῇ παρόν. 1180
ΗΛ. ἄκουε δὴ νυν' καὶ σὺ δεῦρο νοῦν ἔχε.
ΟΡ. λέγ' ὥς τὸ μέλλειν ἀγάθ' ἔχει τιν' ἡδονήν.
ΗΛ. Ἐλένης κάτοιισθα θυγατέρ'; εἰδότην ἡρόμην.
ΟΡ. οἶδ', ἣν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.
ΗΛ. αὕτη βέβηκε πρὸς Κλυταιμνήστρας τάφον. 1185
ΟΡ. τί χρήμα δράσουσ'; ὑποτίθης τίν' ἐλπίδα;
ΗΛ. χοῶς κατασπείσουσ' ὑπὲρ μητρὸς τάφου.
ΟΡ. καὶ δὴ τί μοι τοῦτ' εἶπας ἐς σωτηρίαν;
ΗΛ. συλλάβεθ' ὄμηρον τήνδ', ὅταν στείχῃ πάλιν.
ΟΡ. τίνος τόδ' εἶπας φάρμακον τρισσοῖς φίλοις; 1190
ΗΛ. Ἐλένης θανούσης, ἣν τι Μενέλεώς σε δρᾷ,
 ἣ τόνδε κάμει, πᾶν γὰρ ἐν φίλον τόδε,
 λέγ' ὥς φονεύσεις Ἑρμιόνην· ξίφος δὲ χρὴ
 δέρῃ πρὸς αὐτῇ παρθένου σπάσαντ' ἔχειν.
 κὰν μὲν σε σώζῃ μὴ θανεῖν χρήζων κόρην 1195
 [Ἐλένης Μενέλεως πτώμ' ἰδὼν ἐν αἵματι,]

assistance, (yet even without it safety may be found,) since I know you have natural discretion enough to suggest of yourself a means of escape.' Cf. Alcest. 1075, σάφ' οἶδα βούλεσθαι σ' ἂν ἀλλὰ ποῦ τόδε; i. e. 'but that is impossible.' The γε in the next verse is best taken in connexion with ἐπεὶ, on which combination see Herc. F. 141. Cycl. 181. Many of the later MSS. wrongly omit γε.

1181. καὶ σὺ. This is addressed to Pylades.

1182. τὸ μέλλειν ἀγαθὰ, scil. ἀκούειν, which Hermann supplies from the preceding verse, or perhaps, τὸ μέλλειν (γενέσθαι) ἀγαθὰ. The Aldine τὸ λέγειν, found also in one good MS., is a mere gloss on μέλλειν, viz. τὸ μέλλειν ἀγαθὰ (λέγειν). Porson thought μέλλειν could take an accusative, 'to intend;' but the passage on which he chiefly relies, Iph. A. 1117, οἶσα γὰρ πατὴρ πάντως ἃ μέλλει, is perhaps an interpolation.

1183. εἰδότην ἡρόμην. Schol. σὲ τὸν γινώσκοντα ἡρώτησα. Kirchhoff would read ἢ εἰδότην ἡρόμην; But this does not improve the sense, which is, 'Of course you do,' but rather introduces a tautology. The vulgate is further defended by Ion 999, Ἐριχθόνιον οἶσθ', ἢ οὐ; τίδ' οὐ μέλ-

λεις, γέρον;

1184. ἔθρεψεν. Cf. v. 64.

1187. μητρὸς τάφον (al. τάφω), the tomb of my mother Clytemnestra. Cf. v. 112—4. Hermann notices the error of Brunck and Matthiae in taking ὑπὲρ μητρὸς to mean 'in behalf of her mother Helen,' who had sent her daughter as her representative, v. 113.

1188. καὶ δὴ κατὰ. 'Well, supposing this to be really the case; how does this, which you have mentioned, conduce to our safety?'

1190. τίνος—φάρμακον. 'Of what evil is this intended to be the cure?' Or, 'as a means to secure what end?' τί ὠφελήσκει τοῦτο; The question is put, because it was not at first apparent how such a scheme could save at once Orestes, Electra, and Pylades.

1193. ξίφος. See *inf.* 1349.

1195. σώζῃ. 'If he should be willing to save you,' i. e. to exert his influence with the Argives in your behalf.

1196. Here, as in v. 20, the MSS. agree in Μενέλεως. The common reading is Μενέλαος Ἐλένης. The transposition of the names is recommended by Kirchhoff and Hermann.—πτῶμα, Schol. ἀντὶ τοῦ τὸ σῶμα. It is better to take it

μέθες πεπᾶσθαι πατρὶ παρθένου δέμας·
ἦν δ' ὄξυθύμου μὴ κρατῶν φρονήματος
κτείνει σε, καὶ σὺ σφάζε παρθένου δέρην.

καὶ νιν δοκῶ, τὸ πρῶτον ἦν πολὺς παρῇ, 1200
χρόνῳ μαλάξειν σπλάγχχνον. οὔτε γὰρ θρασὺς
οὔτ' ἄλκιμος πέφυκε. τήνδ' ἡμῖν ἔχω
σωτηρίας ἔπαλξιν. εἴρηται λόγος.

OP. ὦ τὰς φρένας μὲν ἄρσενας κεκτημένη,
τὸ σῶμα δ' ἐν γυναιξὶ θηλείαις πρέπον, 1205
ὡς ἀξία ζῆν μᾶλλον ἢ θανεῖν ἔφυς.

Πυλάδην, τοιαύτης ἄρ' ἀμαρτήσῃ τάλας
γυναικὸς, ἣ ζῶν μακάριον κτήσῃ λέχος.

ΠΤ. εἰ γὰρ γένοιτο, Φωκέων δ' ἔλθοι πόλιν
καλοῦσιν ὑμεναίοισιν ἀξιουμένη. 1210

OP. ἦξι δ' ἐς οἴκους Ἑρμιόνη τίνος χρόνου ;
ὡς τᾶλλα γ' εἶπας, εἵπερ εὐτυχήσομεν,
κάλλισθ', ἐλόντες σκύμνον ἀνοσίου πατρός.

ΗΔ. καὶ δὴ πέλας νιν δωματῶν εἶναι δοκῶ·
τοῦ γὰρ χρόνου τὸ μῆκος αὐτὸ συντρέχει. 1215

OP. καλῶς· σὺ μὲν νυν, σύγγον' Ἡλέκτρα, δόμων
πάρος μένουσα παρθένου δέχου πόδα·
φύλασσε δ', ἦν τις, πρὶν τελευτηθῇ φόνος,

as a periphrasis for 'Ἑλένην πεσοῦσαν ἐν αἵματι. See on Aesch. Suppl. 647. It is very probable however that the verse is here interpolated.

1197. πεπᾶσθαι, i.e. κύριον αὐτῆς εἶναι.

1200. πολὺς, 'violent,' for σφοδρὸς, αὐθάδης.—παρῇ. Nauck (sup. Kirch.) proposed ἦν πολὺς ῥυῆ, as Hipp. 443. Κύπρις γὰρ οὐ φορητὸν, ἦν πολλὴ ῥυῆ. But παρῆναι, παρίστασθαι, well enough implies the close proximity of an exasperated enemy. Cobet, Var. Lect. p. 587, would read πνέη.—μαλάζειν, 'that you will soften him in his anger.'

1204—5. Quoted by Stobaeus, II. lxvii. 7, with the variant ἄρσενος.

1208. Porson, against the copies, places a question at λέχος. At first sight this is plausible; but τάλας is against it. He seems to say, 'You must choose between losing such a woman for a wife, and being wretched; and making an effort to save

your own life and hers, and living happily with her.'—For ἦ some good copies, with the Schol., give ἦ, for ἣ συνοικῶν. Porson suggests ἦς, which Matthiae prefers, but Hermann justly rejects.

1209. Kirchhoff and Hermann follow the old editions in placing no stop at πόλιν. "Conjungenda," says the latter, "ἔλθοι καλοῦσιν ὑμεναίοισιν, ἀξιουμένη αὐτῶν." We doubt this, needless as the stop undoubtedly is. Schol. κοσμουμένη, τιμωμένη. Cf. Aesch. Ag. 876, τοιοῖσδε τοί νιν ἀξίῳ προσφθέγμασιν.

1211. τίνος χρόνου; 'how long hence?'

1212. "Jungenda sunt εὐτυχήσομεν ἐλόντες, ut ηὐτύχει βαλὼν Iph. T. 330." Porson.

1214. καὶ δὴ, 'already.'—συντρέχει, scil. τῇ νῦν παρουσίᾳ αὐτῆς.—αὐτὸ, viz. without the addition of any special information.

- ἡ ξύμμαχός τις ἡ κασίγνητος πατρός
 ἐλθὼν ἐς οἴκους φθῆ, γέγωνέ τ' ἐς δόμους 1220
 ἡ σανίδα παίσας' ἡ λόγους πέμψας' ἔσω.
 ἡμεῖς δ' ἔσω στείχοντες ἐπὶ τὸν ἔσχατον
 ἄγων' ὅπλιζόμεσθα φασγάνῳ χέρας,
 Πυλάδῃ· σὺ γὰρ δὴ συμπονεῖς ἐμοὶ πόνοους.
 ὦ δῶμα ναίων νυκτὸς ὀρφναίᾱς πάτερ, 1225
 καλεῖ σ' Ὀρέστης παῖς σὸς ἐπίκουρον μολεῖν
 τοῖς δεομένοισι. διὰ σέ γὰρ πάσχω τάλας
 ἀδίκως· προδέδομαι δ' ὑπὸ κασιγνήτου σέθεν
 δίκαια πράξας· οὐ θέλω δάμαρβ' ἐλὼν
 κτεῖναι· σὺ δ' ἡμῖν τοῦδε συλλήπτῳ γενοῦ. 1230
- ΗΛ. ὦ πάτερ, ἰκοῦ δῆτ', εἰ κλύεις εἴσω χθονὸς
 τέκνων καλούντων, οἳ σέθεν θνήσκουσ' ὕπερ.
- ΠΤ. ὦ συγγένεια πατρὸς ἐμοῦ, κάμας λιτὰς,
 Ἀγαμέμνων, εἰσάκουσον, ἔκσωσον τέκνα.
- ΟΡ. ἔκτεινα μητέρ', ΠΤ. ἡψάμην δ' ἐγὼ ξίφους. 1235
- ΗΛ. ἐγὼ δέ γ' ἐπεκέλευσα κἀπέλυσ' ὄκνου.
- ΟΡ. σοὶ, πάτερ, ἀρήγων. ΗΛ. οὐδ' ἐγὼ προὔδωκά σε.
- ΠΤ. οὐκ οὐν ὀνείδῃ τάδε κλύων ῥύσει τέκνα ;
- ΟΡ. δακρύοις κατασπένδω σ'. ΗΛ. ἐγὼ δ' οἴκτοισί γε.
- ΠΤ. παύσασθε, καὶ πρὸς ἔργον ἐξορμώμεθα· 1240
 εἶπερ γὰρ εἴσω γῆς ἀκοντίζουσ' ἀραι,
 κλύει. σὺ δ', ὦ Ζεῦ πρόγονε, καὶ Δίκης σέβας,
 δότ' εὐτυχῆσαι τῷδ' ἐμοὶ τε τῇδ' τε·

1220. γέγωνε, make a sound distinctly heard. See *inf.* 1281.

1225. ὦ δῶμα ναίων. Compare with this prayer *Electr.* 677 seqq. *Aesch. Cho.* 470 seqq.

1230. With these words, uttered with resolute mien and in solemn tone, the two friends prepare to enter the house sword in hand.

1233. ὦ συγγένεια. Schol. παρόσον δ Στρόφιος Ἀναξιβίαν ἐγῆμε τὴν Ἀγαμέμνονος ἀδελφὴν, ἐξ ἧς γένετο Πυλάδης.

1235. Cf. *Electr.* 1224, where *Electra* says, ἐγὼ δέ γ' ἐπεκέλευσά σοι, ξίφους τ' ἐφηψάμην ἅμα. See also on v. 284 *sup.* The reading however is doubtful, the best copies giving ἐγὼ δ' ἐπεβούλευσα.

Kirchhoff conjectures ἐγὼ δὲ συνεβούλευσα. Neither is suited to the following clause, κἀπέλυσ' ὄκνου. Nauck reads ἐγὼ δ' ἐπεκεκέλευσα. The passage cited from the *Electra*, which escaped Porson's memory, is strongly in favour of his reading, which is given above.

1238. ὀνείδῃ, 'expostulations' (1277 seqq.). *Aesch. Cho.* 486, ἀρ' ἐξεγείρει τοῖσδ' ὀνείδεσιν, πάτερ ; Several of the best copies give οὐκ οὐν—ῥύσει τέκνα ; as Brunk proposed, for οὐκ οὐν—ῥύσαι τέκνα.

1242. ὦ Ζεῦ πρόγονε. "Hoc Pylades propter matrem dicit Anaxibiam, Agamemnonis sororem, quae genus ab Jove ducebat." *W. Dind.*

- τρισσοῖς φίλοις γὰρ εἰς ἀγὼν, δίκη μία,
ἧ ζῆν ἅπασιν ἢ θανεῖν ὀφείλεται. 1245
- ΗΛ. Μυκηνίδες ὦ φίλαι, στρ.
τὰ πρῶτα κατὰ Πελασγὸν ἔδος Ἀργείων.
- ΧΟ. τίνα θροεῖς αὐδὰν, πότνια ; παραμένει
γὰρ ἔτι σοι τόδ' ἐν Δαναῖδων πόλει. 1250
- ΗΛ. στήθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον,
αἱ δ' ἐνθάδ' ἄλλον οἶμον ἐς φρουράν δόμων.
- ΧΟ. τί δέ με τόδε χρέος ἀπύεις,
ἔνεπέ μοι, φίλα.
- ΗΛ. φόβος ἔχει με μή τις ἐπὶ δώμασι 1255
σταθεῖς ἐπὶ φοίνιον αἶμα
πήματα πήμασιν ἐξεύρη.
- ΗΜ. χωρεῖτ', ἐπειγώμεσθ'· ἐγὼ μὲν οὖν τρίβον
τόνδ' ἐκφυλάξω, τὸν πρὸς ἡλίου βολάς.

1245. *ῥ* seems a necessary correction of *η*, 'one trial, by the issue of which all three must either live or die.' Nauck regards the verse as spurious.

1246. Orestes and Pylades having entered the palace, Electra is left alone outside to give the alarm if necessary, and to intercept Hermione (v. 1217—20). She summons the chorus to her aid, who approach the stage, and divide themselves into two parts, one to stand on the side of the country, (cf. *ἀγρότας*, v. 1270.) whence Hermione is expected to return from the necropolis, the other on the city-side, lest aid should arrive in consequence of Helen's cries. The verses are dochmiac intermixed with iambs, according to the degree of excitement in the respective speakers.—In the first verse Hermann, Kirchhoff, and W. Dindorf give *φίλαι*, by which the metre is made the same as v. 1266. The copies agree in *φίλοι*, which gives an equally good verse (dochmius with anacrusis). In the antistrophe, *βλέφαρα* for *βλέφαρον* has sufficient MS. authority; and so Porson has edited. Schol. *πρὸς τὰς ἀπὸ τοῦ χοροῦ διαλέγεται, Μυκηνίδας δὲ αὐτὰς καλεῖ, καὶ Ἀργείας, ἐπεὶ ὀλίγων ἀλλήλων ἀφελήκασιν αἱ πόλεις*.—*τὰ πρῶτα, λείπει τὸ φέρουσαι, τοῦτ' ἐστιν αἱ τὰ πρῶτα φέρεσθε κατὰ τὸ Ἄργος*. It appears from this phrase, which is perhaps imitated from the epic *Ἀργεὺς ἄκρα Πελασγοί*, that the

chorus consisted of the best-born women in the city.—Hermann says this verse was certainly a senarius, and reads *τὰ πρῶτα κατὰ Πελασγὸν Ἀργείων ἔδος*, and in the antistrophe *κόραισι δίδοτε βοστρύχων πάντη δια*, both of which are arbitrary and not very probable changes. The latter verse is corrupt. Kirchhoff conjectures *κόραισι δίδοτε βοστρύχων πανταχῇ*.

1250. *τόδε*, Schol. *τὸ πότνιαν καλεῖσθαι*.

1251. *στήναι τρίβον, viam insistere*, is a sort of cognate accusative, as *στήναι στάσιν* Bacch. 925, *πέτραν* Suppl. 987, *λαὸν κέρας* Heracl. 671. Cf. *sup.* 871. The high road leading from the city, and therefore to the tombs beyond the suburb, is meant. Schol. *κατὰ τὴν λεωφόρον ὁδὸν τὴν δημοσίαν*. Rhcs. v. 880, *νεκροὺς θάπτειν κελεύειν λεωφόρον πρὸς ἐκτροπῆς*. Cf. Alcest. 835.

1251. *τί τόδε χρέος, τίνα τήνδε χρείαν, viz. φρουράν*.—*ἡπύεις, καλεῖς, προστάσσεις, αἰτεῖς, &c.*—The best MSS. give *ἔνεπε*.

1255—7. The meaning is designedly ambiguous; 'I fear lest some one stationed at the house for bloody murder should find his own death in addition to the death of others.' She is thinking of her brother, but pretends to fear danger to others. With *ἐπὶ φοίνιον αἶμα* some word like *στελλόμενος* is implied. Cf. v. 1219.

1259. *ἐκφυλάξω*, for *ἐκλέγων φυλάξω*,

- HM. καὶ μὴν ἐγὼ τόνδ', ὃς πρὸς ἐσπέραν φέρει. 1260
 HA. δόχμιά νυν κόρας διάφερ' ὁμμάτων
 ἐκεῖθεν ἐνθάδ', εἴτα παλινσκοπιάν.
 HM. ἔχομεν ὡς θροεῖς. 1265
 HA. ἐλίσσεται νυν βλέφαρα
 † κόραισι, διάδοτε διὰ βοστρύχων πάντη.
 HM. ὃδε τίς ἐν τρίβῳ ; * τίς ὃδε, τίς ὃδ' ἄρ' ἀμ-
 φὶ μέλαθρον πολεῖ σὸν ἀγρότας ἀνὴρ ; 1270
 HA. ἀπωλόμεσθ' ἄρ', ὦ φίλαι· κεκρυμμένους
 θήρας ξιφήρεις αὐτίκ' ἐχθροῖσιν φανεῖ.
 HM. ἀφοβος ἔχε· κενὸς, ὦ φίλα,
 στίβος, ὃν οὐ δοκεῖς.
 HA. τί δέ ; τὸ σὸν βέβαιον ἔτι μοι μένει ; 1275
 δὸς ἀγγελίαν ἀγαθάν τίν',
 εἰ τὰδ' ἔρημα τὰ πρόσθ' αὐλᾶς.
 HM. καλῶς τά γ' ἐνθένδ'· ἀλλὰ τὰπὶ σοῦ σκόπει·

as in Ion 741, ἔπου νυν, ἔχνος δ' ἐκφύλασσε
 ὅπου τίθης.

1264. εἴτα παλινσκοπιάν, Porson's conjecture for εἴτ' ἐπ' (or ἀπ') ἄλλην σκοπιάν, has been confirmed by the best MSS. He renders it, *Dispicite illinc huc, deinde in contrariam partem*. Rather, 'look on this side and that, and then behind you.'

1265. "Dedit hunc versum choro Euripides, laesa aequali distributione personarum, ut interloqueretur aliquid chorus, quo ne Electra antistropham cum strophā continuaret." Hermann. Kirchhoff however assigns v. 1285 to the chorus, though this is against the obvious syntax. He proposes therefore σφάγια φοιήσουσ'.

1266—7. On the reading of these verses see above, v. 1246. W. Dindorf gives κόρας with Canter, and βοστρύχων for βοστρύχων. Cf. Phoen. 1485, where the metre requires βοστρυχῶδεος. Schol. διὰ τῶν βοστρύχων δέ, ἐπειδὴ καθεμῖνον ἔχουσι τὸν πλόκαμον μέχρι παρειῶν.

1268. τίς ὃδε was repeated by Hermann. The MSS. add προσέρχεται. Porson, in whose time the dochmiac metre was little understood, reads φαντάζεται, from one of the later copies. Both words are manifestly glosses, as Seidler perceived. Schol. φαντασθέν τὸ

ἡμιχόριον ἐρχόμενόν τινα, τοῦτο πρὸς τὴν Ἠλέκτραν φησίν. ἀγρότης δὲ εἶπεν, ἐπειδὴ ᾤετο μή τινα ἐν τῶν ἐν τῇ πόλει λαμπρῶν ἀφίχθαι. (Rather, because this party were guarding the road leading towards the country, as already explained.)

1272. φανεῖ. Schol. δείξει καὶ μνηύσει τοῖς ἐχθροῖς. Most copies give εἰ φανεῖ or —ῇ. Porson says, "Non libenter huius verbi aoristum secundum activae vocis admittunt Tragici." We believe it to be altogether a solecism; an equally doubtful form is ἔτυπον, Ion 766. Monk has fallen into this error on Iph. T. 870.—θήρας, ἡγουν τὸν Ὀρέστην καὶ τὸν Πυλάδην. Schol. Cf. διπλοῦς λέων Aesch. Cho. 924. λέοντες διδύμῳ inf. v. 1401.—ξιφήρεις, Hesyche, ξίφη κατέχοντες. Cf. 1346.

1274. ὃν οὐ δοκεῖς, for ὃν δοκεῖς μὴ κενὸν εἶναι. This idiom is explained on Med. 67.

1275. τὸ σὸν βέβαιον. The Schol. thought this was spoken to the other hemichorium; 'is your side safe?' But the meaning rather is, 'are you still staunch to me?' i. e. are you sure you are not deceiving me by false reports?

1276. The MSS. add μοι after τινὰ, against the metre.

1278. ἐνθεν and τὰπὶ σοῦ are the read-

ὥς οὔτις ἡμῖν Δαναῖδων πελάζεται.

HM. ἐς ταῦτόν ἤκει· καὶ γὰρ οὐδὲ τῇδ' ὄχλος. 1280

HA. φέρε νυν ἐν πύλαισιν ἀκοὰν βάλλω·
τί μέλλεθ' οἱ κατ' οἶκον ἐν ἡσυχίᾳ
σφάγια φοινίσσειν ; 1285

οὐκ εἰσακούουσ'· ὦ τάλαιν' ἐγὼ κακῶν.
ἄρ' ἐς τὸ κάλλος ἐκκεκώφηται ξίφη ;
τάχα τις Ἀργείων ἔνοπλος ὁρμήσας
ποδὶ βοηδρόμῳ μέλαθρα προσμίζει. 1290

σκέψασθέ νυν ἄμεινον· οὐχ ἔδρας ἀγών·
ἀλλ' αἱ μὲν ἐνθάδ', αἱ δ' ἐκεῖσ' ἐλίσσετε.

XO. ἀμείβω κέλευθον σκοπούσα παντᾶ. 1295

EA. ἰὼ Πελασγὸν Ἄργος, ὄλλυμαι κακῶς.

HM. ἡκούσαθ' ; ἄνδρες χεῖρ' ἔχουσιν ἐν φόνῳ.

HM. Ἐλένης τὸ κώκυμ' ἐστὶν, ὥς ἀπεικάσαι.

ings of the best copies. There are variants τὰπὶ σῶ, τοῦπίσω. Hermann gives τὰπὸ σοῦ. Either phrase means 'in your own direction.'

1281. ἐμβαλεῖν ἀκοὰν πύλαις means 'to speak loudly enough to be heard through the door.' Cf. 1221.

1281. ἐν ἡσυχίᾳ, now that the place is clear. Schol. πρὸ τοῦ ἐπιστῆναι τινα.

1287. The authority of the good MSS. and the Schol. is in favour of ἐκκεκώφηται, which the latter rightly explains, ἄρα μὴ καὶ τὰ ξίφη τῆς Ἐλένης ἀγασθέντα τὸ κάλλος ἀνεπαίσθητα καὶ ἀνενέργητα γεγόνασιν ; But he mentions two other readings, ἐκκεκώφηνται, the subject to which is οἱ φονεύοντες, and ἐκκεκώφονται, which he says was preferred by Aristophanes of Byzantium. Porson gives ἐκκεκώφωται, with Aldus, and says that analogy is so strongly in favour of the ω, that he had serious thoughts about driving the η into exile (*de altera in exilium abi-genda*), had not all the MSS. and edd. given ἐκκεκώφηκας in Ar. Equit. 311. More recent critics however agree in ἐκκεκώφεται, and rightly. The analogy of verbs in ὦα, compounded with ἐκ, like ἐκταυροῦσθαι, ἐξανδρουῦσθαι, ἐκθηριουῦσθαι, 'to pass from one stage of existence into another,' does not apply to ἐκκωφᾶν, 'to make a person deaf' (or 'dumb,' as here). From Plato, Lysid. p. 204 C, the form ἐκκεκώφωκε is quoted. Porson cites two

allusions to the present passage from Athen. p. 188 C, and Aelian, H. A. 1, § 38, where the ω is also found ; but these only prove the variant to be as old as their time ; and we know from the scholia that it was much older. Photius has κεκωφῶσθαι, κωφὸν γεγονέναι, but by the first hand κεκωφεῖσθαι (i. e. κεκωφῆσθαι). Hesychius has κεκώπηται· τὸ ἐν ἐτοίμῳ ἔχειν τὰ ξίφη, which probably refers to a false reading of this passage. How a sword is said to become κωφόν, 'dumb,' i. e. powerless, is explained by Porson as the same figure of speech which attributed στόμα and στόμωμα to a sharp blade.

1289. τάχα. Here, as *sup.* 133, the meaning may be either ταχέως or ὥσως, as explained by Hesychius. In Soph. Phil. 305, τάχ' οὖν τις ἄνων ἔσχε, the latter sense seems clearly intended.

1291. οὐχ ἔδρας, supply ἀλλὰ περὶ ψυχῆς. She might have said οὐχ ἔδρας ἀκμή.

1292. ἐλίσσετε. In allusion to the movements made in dancing strophe and antistrophe.—ἀμείβω, 'I pass over.' See Bacch. 65.

1297. "Vulgo, ἡκούσατ' ἄνδρες. Articulum addidi." Porson. This and the next verse were first given to the hemiechoria by Hermann, instead of to Electra.

- ΗΛ. ὦ Διὸς, ὦ Διὸς ἀέναον κράτος,
 ἔλθ' ἐπίκουρος ἐμοῖσι φίλοισι πάντως. 1300
- ΕΛ. Μενέλαε, θνήσκω· σὺ δὲ παρὼν μ' οὐκ ὠφελεῖς.
- ΗΛ. † φονεύετε, καίνετε, ὄλλυτε,
 δίπτυχα, δίστομα φάσγανα † πέμπετε
 ἐκ χειρὸς ἰέμενοι
 τὰν λιποπάτορα λιπόγαμόν * θ', ἃ πλείστους 1305
 ἔκανε· Ἑλλάνων
 δορὶ παρὰ ποταμὸν ὀλομένους,
 ὅθι δάκρυα δάκρυσιν ἔπεσε σιδαρείς
 βέλεσιν ἀμφὶ τὰς Σκαμάνδρου δίνας. 1310
- ΧΟ. σιγᾶτε σιγᾶτ' ἡσθόμην κτύπον τινὸς
 κέλευθον εἰσπεσόντος ἀμφὶ δώματα.
- ΗΛ. ὦ φίλταται γυναικες, ἐς μέσον φόνον
 ἧδ' Ἑρμιόνη πάρεστι· παύσωμεν βοήν.
 στείχει γὰρ εἰσπεσοῦσα δικτύων βρόχους. 1315
 καλὸν τὸ θήραμ', ἦν ἁλῶ, γενήσεται.
 πάλιν κατάστηθ' ἡσύχῳ μὲν ὄμματι,
 χροᾶ τ' ἀδήλῳ τῶν δεδραμένων πέρι·

1299. ἀέναον Flor. 2 for ἀένναον, which is a wrong form of the word, independently of the metre. Schol. διηγεῖται.— In the next verse the best MS. gives ἐπίκουρος for ἐπίκουρον. Porson and Hermann read ἐμοῖς with some inferior copies, though ἐμοῖσι, found in all the good ones, better suits the dactylic form of the metre.

1301. παρὼν. Schol. ἐν τῇ πόλει ὢν. The meaning is, καίπερ ἐνδημος ὢν, though no longer absent at Troy.

1302. This verse is probably interpolated. From a var. lect. θείνετε for πέμπετε in the next, some of the late copies give φονεύετε, καίνετε, θείνετε κτλ., with Aldus. Perhaps τείνετε. Hermann reads καίνετε, καίνετε, θείνετε, θείνετε, followed by W. Dindorf. He thinks, with much probability, that πέμπετε is also a gloss, and would restore the dactylic verse by reading φάσγαν' ἔσω χροῦς ἰέμενοι, so that τὰν λιποπάτορα would depend on the imperatives preceding, the intermediate clause being parenthetical. Compare λιπόναις, Aesch. Ag. 205.

1305. The τε was added by Hermann,

the verse being dochmiac.

1307—8. The reading is rather doubtful, and the metre is altogether irregular. Hermann makes a dochmiac, δόρει παρὰ ποταμὸν ὀλομένους, ὅπῃ κτλ. The best MS. has only ἔπεσε with Aldus, others συνέπεσε before ἔπεσε, and so Porson has edited. W. Dindorf, συνέπεσεν σιδαρείσι (troch. dim.). Hermann, δάκρυα δάκρυσιν συνέπεσε σιδαρείσι | κτλ. It seems best to combine the two into a dimeter dochmiac of resolved syllables, giving σιδαρείσι for —οῖσι. The sense is, 'where tears were made to flow by (or through) iron darts near the Scamander.'

1311. κτύπον Porson from two inferior MSS. This seems more probable than κτύπου, which Hermann supposes to be personified.

1317. πάλιν κατάστητε, resume your former position and remain quietly. Cf. v. 1292. The Schol. explains it, ἀναδράμετε εἰς τὴν προτέραν κατάστασιν τῆς ὕψεως, mindful perhaps of Med. 1197, οὐτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις. From the lemma ἐγκατάστητε it would seem that he found ἀλλ' ἐγκατάστηθ'.

καὶ γὰρ σκυθρωποὺς ὁμμάτων ἔξω κόρας,
ὥς δῆθεν οὐκ εἰδυῖα τάξειργασμένα. 1320
ὦ παρθέν', ἥκεις τὸν Κλυταιμνήστρας τάφον
στέψασα καὶ σπείσασα νερτέροις χοάς ;

ΕΡΜΙΟΝΗ.

ἤκω λαβοῦσα πρευμένειαν. ἀλλὰ μοι
φόβος τις εἰσελήλυθ', ἦντιν' ἐν δόμοις
τηλουργὸς οὔσα δωμάτων κλύω βοήν. 1325

ΗΛ. τί δ' ; ἀξί' ἡμῖν τυγχάνει στεναγμάτων.

ΕΡ. εὐφημος ἴσθι. τί δὲ νεώτερον λέγεις ;

ΗΛ. θανεῖν Ὀρέστην καμ' ἔδοξε τῇδε γῇ.

ΕΡ. μὴ δῆτ' ἐμοῦ γε συγγενεῖς πεφνυκότες.

ΗΛ. ἄραρ' ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν. 1330

ΕΡ. ἦ τοῦδ' ἕκατι καὶ βοή κατὰ στέγας ;

ΗΛ. ἰκέτης γὰρ Ἑλένης γόνασι προσπεσὼν βοᾷ

ΕΡ. τίς ; οὐδὲν οἶδα μᾶλλον, ἦν σὺ μὴ λέγῃς.

ΗΛ. τλήμων Ὀρέστης μὴ θανεῖν, ἐμοῦ θ' ὕπερ.

ΕΡ. ἐπ' ἀξίοισι τὰρ' ἀνευφημεῖ δόμος. 1335

ΗΛ. περὶ τοῦ γὰρ ἄλλον μᾶλλον ἂν φθέγγαιτό τις ;

ἀλλ' ἐλθέ καὶ μετάσχεις ἰκεσίας φίλοις

σῇ μητρὶ προσπεσοῦσα τῇ μέγ' ὀλβία,

Μενέλαον ἡμᾶς μὴ θανόντας εἰσιδεῖν.

ἀλλ' ὦ τραφεῖσα μητρὸς ἐν χεροῖν ἐμήs, 1340

οἴκτειρον ἡμᾶς κάπικουφίσον κακῶν.

ἴθ' εἰς ἀγῶνα δεῦρ', ἐγὼ δ' ἡγήσομαι

1323. λαβοῦσα πρευμένειαν, 'having succeeded in propitiating the shade.'—μοι the best copies. Others give με.—ἦντιν', for τίς ἂν εἴη βοή ἦν κλύω ;

1326. τυγχάνει. This is susceptible of two meanings, τὰ πράγματα τυγχάνει ἄξια ὄντα κτλ., or ἄξια στεναγμάτων νῦν τυγχάνει ἡμῖν, 'are befalling us.' The Schol. gives the former. The latter is a simpler syntax. See on 1138.

1327. εὐφημος ἴσθι, 'hush!' utter not ill-boding words on my return from a successful mission. The superstition here alluded to is explained on v. 384.

1329. μὴ δῆτα, supply γένοιτο σφῶν θανεῖν. The selfishness of the wish is

apparent.—ἐμοῦ two of the best MSS. for ἐμοῦς. The Schol. rightly explains, εἴθε μὴ γένοιτο θανεῖν ὑμᾶς συγγενεῖς ὑπάρχοντας.

1330. ζυγόν. Cf. Iph. A. 443, εἰς οἷ' ἀνάγκης ζεύγματ' ἐμπεπτώκαμεν. Proin. 108, ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας.

1335. ἀνευφημεῖ, for δυσφημεῖ. She purposely avoids the ill-omened word. Cf. Plat. Phaed. p. 60, A. Soph. Trach. 783. El. 750.

1336. μᾶλλον, viz. ἡ περὶ ψυχῆs.

1340. τραφεῖσα. See 64. 1184.

1342. εἰς ἀγῶνα δεῦρο. This is ironically and ambiguously said. Hermione is to understand by it merely the effort

- σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνη.
 EP. ἰδού, διώκω τὸν ἐμὸν ἐς δόμους πόδα.
 σώθηθ' ὅσον γε τοῦπ' ἔμ'. 1345
- HA. ὦ κατὰ στέγας
 φίλοι ξιφήρεις, οὐχὶ συλλήψεσθ' ἄγραν ;
 EP. οἶ' γώ· τίνας τοῦσδ' εἰσορῶ ;
 OP. σιγᾶν χρεών·
 ἡμῖν γὰρ ἦκεις, οὐχὶ σοὶ, σωτηρία.
- HA. ἔχεσθ' ἔχεσθε· φάσγανον δὲ πρὸς δέρη
 βάλλοντες ἡσυχάζεθ', ὡς εἰδῇ τόδε 1350
 Μενέλαος, οὐνεκ' ἄνδρας, οὐ Φρύγας κακοῦς,
 εὐρῶν ἔπραξεν οἷα χρὴ πράσσειν κακοῦς.
- XO. ἰὼ ἰὼ φίλαι, κτύπον ἐγείρετε, στρ.
 κτύπον καὶ βοᾶν
 πρὸ μελάρθρων, ὅπως ὁ πραχθεὶς φόνος
 μὴ δεινὸν Ἀργείοισιν ἐμβάλλῃ φόβον, 1355
 βοηδρομῆσαι πρὸς δόμους τυραννικοῦς,
 πρὶν ἐτύμως ἰδῶ τὸν Ἑλένας φόνον
 καθαιμακτὸν ἐν δόμοις κείμενον,
 ἧ καὶ λόγον τοῦ προσπόλων πυθώμεθα·
 τὰς μὲν γὰρ οἶδα συμφορὰς, τὰς δ' οὐ σαφῶς. 1360
 διὰ δίκας ἔβα
 θεῶν νέμεσις ἐς Ἑλέναν.
 ἀκρύνουσι γὰρ Ἑλλάδ' ἅπασαν ἔπλησε

to persuade Menelaus, but, of course, her coming capture is really meant.

1343. *τέρμα*. It depends on you alone to decide whether the end will be safety or death. Cf. Eum. 716.

1344. *διώκω*. Aesch. Theb. 366, *σπουδῇ διώκων πομπίμους χνῶας ποδῶν*. Eum. 381, *ἔνθεν διώκουσ' ἦλθον ἄρτυτον πόδα*.

1349. *φάσγανον*. Cf. 119f.

1351. Perhaps *οὐ δειλὸς Φρύγας*, or *κακῶς εὐρῶν*, 'having found to his cost.'

1352. *ἔπραξεν*, Schol. *ἔπαθεν*.

1353 seqq. This passage, the first part of which (to v. 1360) was wrongly assigned to Electra, Seidler perceived to correspond with v. 1537 seqq. as the antistrophe. The present verses are

spoken by the coryphaeus, who tells her companions to raise a confused noise before the house that the attention of the Argive people may be diverted from the slaughter of Helen at least for a time, until she shall have ascertained whether it has been really effected, either by seeing the corpse or by hearing from one of the servants. Opportunely for the latter intention a Trojan slave comes forth from the house, nearly scared out of his wits, but able to relate what had just passed within the house.

1357. *φόνον*. Perhaps *νεκρόν*. *Φόνος* may have been a gloss to *καθαιμακτόν*.

1362. *ἐς* Seidler for *εἰς*. See on v. 736.

1363. Either a syllable is wanting at the end of this verse, or *δι' ἀλάστορ* for

διὰ τὸν ὀλόμενον ὀλόμενον Ἰδαῖον
 Πάριν, ὃς ἄγαγ' Ἑλλάδ' εἰς Ἴλιον. 1365
 ἀλλὰ κτυπεῖ γὰρ κληῖθρα βασιλείων δόμων,
 σιγήσατ' ἔξω γάρ τις ἐκβαίνει Φρυγῶν,
 οὐ πευσόμεσθα τὰν δόμοις ὅπως ἔχει.

ΦΡΥΞ.

Ἀργεῖον ξίφος ἐκ θανάτου πέφενγα
 βαρβάροις ἐν εὐμάρισιν, 1370
 κεδρωτὰ παστᾶδων ὑπὲρ τέρεμνα
 Δωρικός τε τριγλύφους,

δι' ἀλαστόρων must be adopted from Seidler's conjecture in v. 1546. Hermann would supply a word at the end of both this and the next verse; δακρύοισι γὰρ Ἑλλάδ' ἄπασαν ὀδύρμασιν τ' | ἐπλησε διὰ τὸν ὀλὸν Ἰδαῖον Φρύγα.—For the dative after ἐπλησε compare Aesch. Pers. 133, λέκτρα δ' ἀνδρῶν πόθῳ πῖμπλαται δακρύμασιν. See on Bacch. 19. Herc. F. 372. Thuc. vii. 75, δάκρυσι πᾶν τὸ στράτευμα πλησθέν.

1366—8. The Scholiast records a tradition that these verses were added by the actors, by way of inventing a plea for coming forth through a doorway instead of having to leap down from a roof (v. 1371). See Cobet, Var. Lect. p. 567. There is no reason however why the man may not have made his escape through several rooms, and at last appeared at the αἰεῖος θύρα, the front and central doorway on the stage.

1369. The introduction of a Trojan eunuch, as the narrator of events done within the house, and that too in verses so irregular as to be without a parallel in the extant tragedies, was a bold device on the part of the poet. This has been considered by many the weak point of the play; the sight indeed of such a man, flying for his life, and with gestures and dress illustrative of his nation, might have been effective enough; but his part is rather protracted, besides that it is too much taken up with Hellenic names and legends to be strictly natural. The narrative, technically considered, partakes of the character of a monode threnos. There are dochmiac, trochaic, and anapaestic verses intermixed with iambic and other measures, but there is no regular antithetical arrangement,—though Hermann

considers (see on v. 1437) that there is a partial one, designed to express alarm by the repetition of the same words and metres. Porson's notes on a part of the play which contains many difficulties, are brief and unimportant; and he has left the metre in the utmost confusion. Prof. Scholefield, who ought to have made up the deficiency, contents himself with saying, that, as the poet intended a barbaric man to speak barbarously, the next hundred and thirty lines or so are little worth correcting or interpreting. He might have taken a lesson from the old Scholiast, who has carefully commented on the whole of this long passage. Hermann (Praef. p. xiii) professes great admiration for the scene, and contends that it is not only artistically elaborated in respect of metre, but that the character of the Phrygian was acted by the protagonists (p. xvi).

Ibid. Ἀργεῖον Hermann for Ἀργεῖον.

1370. Porson and Hermann omit ἐν, which is preserved also by the Etymol. M. p. 393. 18. But the verse now is cretic + dochmius. The best MS. has βαρβάροιςιν εὐμ. On this Phrygian name for a shoe see Aesch. Pers. 661, κροκό-βαπτον ποδὸς εὐμαριν αἰέρων. Photius, εὐμαρίδες, ὑποδημάτων γένος.

1371. ὑπὲρ κτλ., by climbing over the cedar beams, and creeping through the holes between the triglyphs, of the inner court of the house, viz. the peristyle of the γυναικωνίτις.—The παστὰς or παστᾶδες was a kind of projecting recess or vestibule, called also πρόδομος (Phot. in v.), at the hinder part of the γυναικωνίτις.—On the triglyphs, and the method of getting through the metopes of the roof between them, see Iph. T. 113.

- φρουῖδα φρουῖδα, γὰ γὰ,
 βαρβάροισι δρασμοῖς.
 αἰαῖ· πᾶ φύγω, ξέναι, 1375
 πολιδὸν αἰθέρ' ἀμπτάμενος ἢ πόντον, Ὀκεανὸς ὄν
 ταυρόκρανος ἀγκάλαις
 ἐλίσσων κυκλοῖ χθόνα ;
 ΧΟ. τί δ' ἔστιν, Ἑλένης πρόσπολ', Ἰδαῖον κára ; 1380
 ΦΡ. Ἴλιον Ἴλιον, ὦμοι μοι,
 Φρύγιον ἄστυ καὶ καλλίβωλον Ἴ-
 δας ὄρος ἱερὸν, ὥς σ' ὀλόμενον στένω
 ἀρμάτειον ἀρμάτειον 1385
 μέλος βαρβάρῳ βοᾷ,
 δι' ὀρνιθόγονον ὄμμα κυκνόπτερον
 καλλοσύνας, Λήδας σκύμνον δυσελέναν,
 ἔεστων περγάμων Ἀπολλωνίων

1373. The construction is, *πέφευγα φρουῖδα, γὰ γὰ* being merely an exclamation in the mouth of a runaway slave. Perhaps *πᾶ πᾶ*, anticipating *πᾶ* in 1375.

1376—9. Probably there is some interpolation in these lines, which are now dochmius + 3 cretics. A little change would reduce them to dochmiacs with an interposed trochaic versicle, thus: *αἰαῖ· πᾶ φύγω, ξέναι, πολιδὸν αἰ·|θέρ' ἢ πόντον Ὀκεανὸς ὄν περίξ | ταυρόκρανος ἀγκάλαις | ἐλίσσων κυκλοῖ*; The Schol. remarks on *ταυρόκρανος*, τοῦτο ἔξωθεν ὁ ποιητῆς πρὸς ἀναπλήρωσιν τοῦ ἰάμβου προσέθηκεν. οὐ γὰρ ἀρμόττει τῷ Φρυγί ἀμαθεῖ ὄντι τοῦτο λέγειν. It may be inferred from this, that *ἐλίσσων* was not found in his copy, but a *senarius*, ὃν *ταυρόκρανος ἀγκάλαις κυκλοῖ χθόνα*. If the text be right, the ocean stream is said *ἐλίσσειν πόντον* and *κυκλοῦν χθόνα*, to whirl the sea-currents in eddying circles, and so to environ the whole earth. Iph. T. 6, *δίνας, δς θάμ' Εὐρυπτος θαοαῖς αἰρῶν ἐλίσσων κυνέαν ἅλα στρέφει*.

1382. The καὶ was recovered by Kirchhoff from Ven. a.

1385. *ἀρμάτειον μέλος*, the accusative of the kind of song, in addition to that of the person. See on Agam. 167, *Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων*. The Schol. says that some considered this a stage-note (*παρεπιγραφὴν*), or musical direction; but he rightly adds, that in

that case the word would only have been written once. Various opinions were given by the ancient grammarians on the meaning of the term. Schol. ὁ Δίδυμος φησὶν ὠνομάσθαι, ὅτι αἱ ἀρχαῖαι παρθέναι εἰς τοὺς θαλάμους διὰ τῶν ἀρμάτων ἤγονον. —ἐνιοὶ δὲ ἀρμάτειον τὸν θρήνον φασὶ, τὸν ἐπὶ τῷ ἑλκυσμῷ τοῦ Ἑκτορος γενόμενον. Others made a more absurd venture: the man was a eunuch; the voice of eunuchs is shrill; so is the creaking of a chariot: therefore, a eunuch's plaint is *ἀρμάτειον μέλος*. Hesychius, *ἀρμάτειον μέλος· ἐνιοὶ δὲ τὸν τῆς Ἀθηναῖς νόμον*. ἄλλοι τὸ ταχὺ ἀπὸ τοῦ ἄρματος. Hermann says, “Ex Plutarchi libro de Fortuna Alexandri T. vii. p. 322, apparet bellieum modum fuisse, ut *Καστόρειον*, quod tamen videtur diversum fuisse ab *ἀρματεῖω*.”

1387. The syntax is, *ὀλόμενον διὰ τὴν Λήδας θυγατέρα*. On *ὀρνιθόγονον* see Hel. 257. The sense is, ‘through the swan-born beauty of Helen,’ literally, ‘the bird-born swan-winged eye (loveliness) of beautifulness, the luckless daughter of Leda.’—For *δυσελένας* see Iph. A. 1316.—*δυσελένας* is the reading of the MSS., some of which repeat the word. Kirchhoff conjectures *δυσελέναν*. The MSS. also give *διὰ τὸ τὰς ὀρνιθόγονον*. Porson perceived that the articles were grammatically needless, though he was not aware that these three verses were dochmiac.

- ἐρινύν· ὁτοτοῖ· 1390
 ἱαλέμων ἱαλέμων
 Δαρδανία τλάμων Γανυμήδεος
 ἱπποσύνα Διὸς εὐνέτα.
 XO. σαφῶς λέγ' ἡμῖν αὖθ' ἕκαστα τὰν δόμοις
 [τὰ γὰρ πρὶν οὐκ εὖγνωστα συμβαλοῦσ' ἔχω.]
 ΦΡ. αἶλινον αἶλινον ἀρχὰν θανάτου 1395
 βάρβαροι λέγουσιν, αἰαῖ,
 Ἀσιάδι φωνᾷ, βασιλέων
 ὅταν αἶμα χυθῇ κατὰ γὰν ξίφεσιν
 σιδαρέοισιν Ἰδα.
 ἦλθον [ἐς] δόμους, ἵν' αὖθ' ἕκαστά σοι λέγω, 1400
 λέοντες Ἑλλανες δύο διδύμω·
 τῷ μὲν ὁ στρατηλάτας πατὴρ ἐκλήζετ',
 ὁ δὲ παῖς Στροφίου, κακόμητις ἀνὴρ,
 οἶος Ὀδυσσεὺς, σιγᾷ δόλιος,
 πιστὸς δὲ φίλοις, θρασὺς εἰς ἀλκὰν, 1405

1391. Hesychius seems to have thought ἱαλέμων an adjective (δυστήνων, ἀθλίων) agreeing with περιγᾶμων.

1393. ἱπποσύνα Hermann for —α. 'Alas Dardania, wretched for its wailings, through the horses of (i. e. given in exchange for) Ganymede, consort of Zeus.' The allusion, Hermann observes, is to Il. v. 266, ἵππων — τῆς γενεῆς, ἥς Τρωί περ εὐρύππα Ζεὺς δῶχ' υἱὸς ποινὴν Γανυμήδεος. The Schol. here quotes four verses from one of the Cyclic poems (the Little Iliad, Welcker Ep. Cycl. ii. p. 534), which said that Zeus gave to Tros for Ganymede, not horses, but a golden vine.

1394. This verse is spurious, as Kirchhoff perceived, who says that in the margin of the best MS. there is this note; οὗτος ὁ στίχος ἐν πολλοῖς ἀντιγράφοις οὐ γράφεται. The chorus speaks in a *single* senarius at vv. 1380, 1425, 1451, 1473. We might read *συμβαλεῖν λέγεις*.

1395. The reply of the eunuch, when called upon to be more explicit, is rambling, for he is nearly beside himself through fear; 'Aelínon, the commencement of a death-dirge, the eastern tribes say, when a royal person is slain.' Which is equivalent to saying, αἰαῖ, τέθνηκεν Ἐλένη. Having prefaced thus much, he describes how Orestes and his

friend entered the house, and craftily seated themselves at the feet of Helen, as if to prefer a request.—For ἀρχὰν θανάτου (Schol. ἐν ἀρχῇ θρήνου) Kirchhoff ingeniously proposes ἀρχὰν θανάτω, 'at the death of rulers.' If θάνατος here means 'a death-song,' it has an exact parallel in αἶρειν μόνον πολυπενθῇ, Pers. 549. But the phrase is rather to be compared with κατάρχειν τινὰ θανάοντα, Androm. 1198, to commence a strain of lamentation for one dead.

1397. By repeating αἰαῖ, this verse would become a dochmiac, the next being anapaestic.

1400. By omitting ἐς, as Hermann suggests, we obtain a senarius, like 1409—10, 13, 46, 48.—λέοντες κτλ., Aesch. Cho. 923, ξμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος διπλοῦς λέων, διπλοῦς Ἄρης.—δύο διδύμω, "duos, eosque geminos sacrificia dicit." Hermann.

1402. ὁ στρατηλάτας. 'One of them said his father was the great general.' See v. 852.—ἐκλήζετο has now been given for ἐκλήζετο, by which slight change a trochaic trimeter is obtained, followed by four anapaestic verses.

1403. κακόμητις Porson for κακομήτας, which is contrary to metre as well as to analogy.

ξυνετὸς πολέμου, φόνιός τε δράκων.

ἔρροι τὰς ἡσύχου προνοίας

κακοῦργος ὦν.

οἱ δὲ πρὸς θρόνους ἔσω

μολόντες ἅς ἔγῃμ' ὁ τοξότας Πάρις

γυναικὸς, ὄμμα δακρύοις πεφυρμένοι,

1410

ταπεινοὶ

ἔζονθ', ὁ μὲν τὸ κεῖθεν, ὁ δὲ

τὸ κεῖθεν, ἄλλος ἄλλοθεν πεφραγμένοι.

περὶ δὲ γόνυ χέρας ἱκεσίους ἔβαλον

[ἔβαλον] Ἑλένας ἄμφω.

1415

ἀνὰ δὲ δρομάδες ἔθορον ἔθορον

ἀμφίπολοι Φρύγες· προσεῖπε δ'

ἄλλος ἄλλον πεσὼν ἐν φόβῳ,

μή τις εἷη δόλος. καδῶκει

τοῖς μὲν οὖν, τοῖς δ' ἐς † ἄρκυστάταν

1420

μηχανὰν ἐμπλέκειν παῖδα τὰν

Τυνδαρίδ' ὁ μητροφόντας δράκων.

ΧΟ. σὺ δ' ἦσθα ποῦ τότ'; ἦ πάλαι φεύγεις φόβῳ; 1425

ΦΡ. Φρυγίοις ἔτυχον Φρυγίοισι νόμοις

παρὰ βόστρυχον αὔραν αὔραν

1407. τὰς ἡσύχου προνοίας alludes to his being σιγῇ δόλιος. 'May he perish for his sly intentions of mischief!'

1411. ταπεινοί, which interrupts the metre, is perhaps an interpolation.

1413. πεφραγμένοι, Schol. ξίφεισιν. He means, 'guarded, or hemmed in, on both sides,' by the attendant eunuchs, who however started up in fright, for they suspected harm in an unusual violation of eastern etiquette.

1414. Hermann gives γόνατα for γόνυ, but either will make a dochmiac verse. The second ἔβαλον is omitted in one of the good copies; and this, if we read ἔβαλλον, 'they were just going to embrace her knees, when up sprang the attendants,' will give a trimeter dochmiac with the preceding.

1416. This verse is composed of a resolved cretic and a dochmius.

1418—24. These lines are all cretic, the last having the initial foot resolved.

1420. The adjective ἀρκύστατος, and especially the feminine form of it, is doubtful. Blomfield would read ἀρκυστάτων, a form more than once used by Aeschylus.—ἐμπλέκειν has reference to δράκων, in allusion to a serpent's coils.

1426—9. These verses, if we adopt Hermann's correction εὐπαγί for εὐπαγεί, are anapaestic. Lit. 'After the manner of the Phrygians (cf. v. 1507), I was engaged at the time in wafting a breeze past Helen's curls with a well-compacted circular fan of feathers in front of her cheek in barbaric fashion.' The Scholiast, in a careful note, explains the formation of these feather-fans (βριπίδες), still so much in vogue in the east. 'The Roman ladies also had them, and of the same material. Propert. iii. 18, 11, 'pavonis caudam flabella superbae.'—With the form εὐπηξ compare ἀντίπηξ, Ion 19.

'Ελένας 'Ελένας εὐπάγι κύκλω
 πτερίνῳ πρὸ παρηΐδος ἄσσω
 βαρβάροις νόμοισιν, 1430
 ἃ δὲ λίνον ἡλακάτα
 δακτύλοις ἔλισσε,
 νῆμά θ' ἔτεο πέδῳ,
 σκύλων Φρυγίων ἐπὶ τύμβον ἀγάλ-
 ματα συστολίσαι χρήζουσα λίνῳ 1435
 φάρεα πορφύρεα, δῶρα Κλυταιμνήστρα,
 προσεῖπεν δ' Ὀρέστας Λάκαιναν κόραν·
 ὦ Διὸς παῖ, θεὸς ἵχνος πέδῳ
 δεῦρ' ἀποστᾶσα κλισμοῦ Πέλοπος
 ἐπὶ προπάτορος παλαιᾶς ἔδραν 1440
 ἐστίας, †ν' εἰδῆς λόγους ἐμούς.
 ἄγει δ' ἄγει νιν· ἃ δ' ἐφεί-
 πετ', οὐ πρόμαντις ὦν ἔμελ-
 λεν· ὃ δὲ συνεργὸς ἄλλ' ἔπρασσ'

1429. ἄσσω, which others less correctly write αἰσσω (the *a* being long by nature, though it is occasionally short by position), is explained by the Schol. ἐκπέμπων. The idea is 'making a current of air to rush past her cheek.'

1432. δακτύλοις ἔλισσε. This passage may be alluded to in Ar. Ran. 1314.—The next verse is unmetrical. Some good copies give νήματα. Hermann suggests νῆμα θ' ἔτ' ἐν πέδῳ. Here, as in v. 1304, ἔσθαι is the middle voice. Perhaps ἔει.

1434—6. This passage is rather difficult. The syntax seems to be, χρήζουσα συστολίσαι λίνῳ φάρεα σκύλων Φρυγίων, ἀγάλματα ἐπὶ τύμβον, 'desiring to put a thread-trimming (a lace border) on purple-dyed shawls from the Trojan spoils as an ornament for the tomb, a gift to Clytemnestra.' (For this custom see on El. 538.) It is probable that συστολίζειν means 'to furnish with a border,' στολίσ, which is used in Bacch. 936 for the tuck or hem adorning the lower part of the stola. See also Phoen. 1754.—The Schol. appears to have read σῶμα Κλυταιμνήστρα or —as, for he explains thus:—τὰ δὲ νήματα καὶ τὰ λίνα τὰ ἐκ Φρυγίας εἰργάζετο διὰ τῆς Κλυταιμνήστρας τὸ σῶμα, ἵνα τοῦτο συστείλῃ καὶ κηδεύσῃ αὐτὴς λαμπροῖς ἱματίοις καὶ φά-

ρεσι πορφυρέοις.

1437. Hermann, who considers the following cretics as antithetical to v. 1418 seqq., here inserts ὦδ', so that προσεῖπε δ' ὦδ' Ὀρέστας Λάκαιναν κόραν | corresponds to προσεῖπε δ' ἄλλος ἄλλον | πεσὼν ἐν φόβῳ. He is followed by W. Dindorf.

1440. MSS. ἔδραν παλαιᾶς, transposed by Hermann on account of the metre. The first cretic of this verse is resolved into five short syllables.—Helen, sitting at her embroidery within the γυναικωνίτις, is requested by Orestes to retire with him into the next apartment, or rather, peristyle court, the ἀνδρωνίτις. For here the ἐστία or family altar was wont to be placed. This appeal to the ancestral ἐστία convinces her that some serious news is to be communicated; while *his* object is at once to withdraw her from the attendant eunuchs, and to slay her at the most fitting place to receive such a victim.

1441. Hermann's correction ἵνα κατεῖδῃς λόγους is probable. Perhaps ὥς ἂν εἰδῆς λόγους τοὺς ἐμούς.

1444. Flor. 2 has ὦν ἔμελλε παθεῖν. The ellipse of παθεῖν is rather harsh; but the word does not seem to suit the metre. See on v. 1182.

- ἰὼν κακὸς Φωκεὺς, 1445
οὐκ ἐκποδὼν ἴτ' ; ἀλλ' αἰὲ κακοὶ Φρύγες.
ἐκλήσε δ' ἄλλον ἄλλος' ἐν
στεύγαισι, τοὺς μὲν ἐν σταθμοῖσιν ἵππικοῖς
τοὺς δ' ἐν ἐξέδραισι, τοὺς δ'
ἐκεῖσ' ἐκείθεν, ἄλλον ἄλ-
λοσε διαρμόσας ἀποπρὸ δεσποίνας. 1450
- ΧΟ. τί τοῦπὶ τῷδε συμφορᾶς ἐγίγνετο ;
ΦΡ. Ἰδαία μᾶτερ μᾶτερ
ὀβρίμα ὀβρίμα, αἰαῖ
φονίων παθέων ἀνόμων τε κακῶν
ἄπερ ἔδρακον ἔδρακον 1455
ἐν δόμοις τυράννων.
*οἱ δ' ἀμφὶ πορφυρέων πέπλων ὑπὸ σκότου
ξίφη σπάσαντες χερσὶν ἄλλος ἄλλοσε
δίνασεν ὄμμα, μὴ τις παρὼν τύχοι. 1460
ὡς κάπροι δ' ὀρέστεροι γυ-
ναικὸς ἀντίοι σταθέντες
ἐννέπουσι, Καθτανεῖ
[καθτανεῖ], κακὸς σ' ἀποκτενεῖ πόσις,

1445. κακὸς Φωκεὺς, ὁ πονηρὸς Πυλάδης.—In the next verse the question is commonly placed at *Φρύγες*, which would mean ἀλλ' αἰὲ κακοὶ ἐσέσθῃ; contrary to the sense. The latter clause is a taunt, when they hurry away at his first bidding.

1447. ἐν στεύγαισι is the reading of the best copies. Commonly, ἄλλοσε στεύγης, probably from v. 1127, ἐκκλησόμεν σφᾶς ἄλλον ἄλλοσε στεύγης.—ἐξέδραις, Schol. ἐν οἴκῳ ἀποπάτοις. It may mean 'in out-houses.'

1450. διαρμόσας, 'separating.' Schol. τὴν ἀδιλείπτον παραμονὴν τῶν οἰκετῶν ἐσήμηνεν.—This verse is dochmiac.

1451. Construe ἐπὶ τῷδε συμφορᾶς, as Phoen. 963, οἴποτ' ἐς τὸδ' εἰμι συμφορᾶς.

1452. Again, as in v. 1395, the eunuch replies to the inquiries of the chorus by an appeal to his country, here however merely as an apostrophe expressing surprise. Schol. τὴν Ῥεάν ἐπικαλεῖται ὡς ἀλεξίκακον. Hermann supposes the first five verses to correspond with 1426—30, and reads Ἰδαία μάτηρ, Ἰδαία, | ὦ ὀβρίμα,

—ἔδρακον φμοῖ. We might read ἄπερ ἔδρακον ἔδρακον ὅσσοις, corresponding to v. 1429. But v. 1455 may be regarded as an anapaestic monometer of resolved spondees.

1457. οἱ δ' has been added, not only because the narrative begins abruptly, but because this and the next two, if not three, verses appear to have been iambic trimeter. It is probable that in the third we should read μὴ τις ἐπιπαρὼν, or μὴ παρὼν τις ἐντύχοι.—πορφυρέων is pronounced with *synizesis*, as in Aesch. Pers. 319, ἀμείβων χρῶτα πορφυρέα βαφῇ.—The ἀμφί, which Hermann, after Schaefer, refers to πέπλων, 'drawing their swords enveloped in their garments,' it seems more reasonable, with Matthiae, to connect with δίνασεν, not indeed by *imesis*, but as a short way of saying ἀμφὶ παπταίνοντες. Or, still more simply, 'and they on both sides.' Or perhaps, ἀμφω δὲ—σπάσαντε.—χερσὶν Hermann for χερσὶν or ἐν χερσὶν.

1464. Both καθτανεῖ and γόνον have been enclosed in brackets because they

τὸν κασιγνήτου προδοῦς
 ἐν Ἀργεὶ θανεῖν [γόνον].
 ἂ δ' ἀνίαχεν ἴαχεν, ὦμοι μοι
 1465
 λευκὸν δ' ἐμβαλοῦσα πῆχυν στέρνοις
 κτύπησε κρᾶτα μέλεον πλαγᾷ·
 φυγᾷ δὲ ποδὶ τὸ χρυσεοσάνδαλον ἵχνος
 ἔφερεν ἔφερεν· ἐς κόμας δὲ
 δακτύλους δικῶν Ὀρέστας,
 1470
 Μυκηνίδ' ἀρβύλαν προβὰς,
 ὦμοις ἀριστεροῖσιν ἀνακλάσας δέρην
 παίειν λαιμῶν
 ἔμελλεν εἶσω μέλαν ξίφος.
 ΧΟ. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες ;
 ΦΡ. ἱακχᾷ δόμων θύρετρα καὶ σταθμοὺς
 μοχλοῖσιν ἐκβαλόντες, ἔνθ' ἐμίμνομεν,
 1475
 βοηδρομοῦμεν ἄλλος ἄλλοθεν στέγης,
 ὁ μὲν πέτρους, ὁ δ' ἀγκύλας,
 ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων.
 ἔναντα δ' ἦλθεν
 Πυλάδης ἀλίστος, οἶος οἶος

interrupt the regularity of the metres. Thus ἐν Ἀργεὶ θανεῖν is a dochmius. The article before κασιγνήτου is added in Flor. 2.

1467. πλαγὰν Hermann and Porson ; but the best MSS. give πλαγᾷ. The verse as it now stands is dipod. iamb. + dochmius. Hermann makes a dimeter dochmiac, κτύπησέν τε κρᾶτα μέλεον πλαγὰν, the τε being answered by δὲ in the next verse.

1468. For ποδὶ repeated after φυγᾷ see Electr. 218, and compare Phoen. 88. Madvig, Adv. Crit. i. p. 269, proposes φυγᾷ δὲ ποδὶ. This verse should be dochmiac. The two first syllables in χρυσεοσάνδαλον are, as usual, short.

1470. προβὰς. More properly προβήσας, but see on Alc. 869. Hec. 53. Phoen. 1412, προβὰς δὲ κῶλον δεξιόν.

1472. παίειν κτλ. A poetic inversion for παίειν λαιμὸν ξίφει, or ἰέναι ξίφος λαιμῶν ἔσω.

1473. ποῦ—ἀμύνειν. Soph. Oed. Col. 335, οἱ δ' αὐθόρμητοι ποῖ νεανῆαι πονεῖν ; —οἱ κατὰ στέγας, the eunuchs who had

been shut in the rooms, v. 1447.

1474. ἱακχᾷ Hermann for ἱαχᾷ.—ἐκβαλόντες, throwing down from the doorposts by means of levers. Schol. ἐκπάσαντες. But μοχλοῖσιν cannot mean, as he supposes, ἐνθα ἦμεν συγκεκλεισμένοι τοῖς μοχλοῖς, though the almost invariable sense of μοχλοῖς χαλᾶν or λύειν is 'to open by removing the bar,' as explained on Iph. T. 99. It is certain that μοχλοῖσιν is the dative of the instrument. Still, it is an open question, whether some way of bursting the door from the opposing bar is meant, or the bar itself was used as a battering-pole to open the doors of the rooms (δόμοι), which Orestes must have fastened from the outer (or peristyle) side, whereas the μοχλὸς or door-bar was always on the inside. This latter explanation is probably the correct one. See Hec. 1044. Herc. F. 999.

1477. ἀγκύλας, javelins ; the same as μεσάγκυλα, Androm. 1133.

1479. ἀλίστος, immovable, a common epic word, Hec. 85.

- Ἔκτωρ ὁ Φρύγιος, ἧ τρικόρυθος Αἴας, 1480
 ὃν εἶδον εἶδον ἐν πύλαισι Πριαμίσιν·
 φασγάνων δ' ἀκμὰς συνήψαμεν.
 τότε δὲ τότε διαπρεπεῖς ἐγένοντο Φρύγες
 ὅσον Ἄρεος ἀλκὰν
 ἦσσαντες Ἑλλάδος ἐγενόμεθ' αἰχμᾶς. 1485
 ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὦν,
 ὁ δὲ τραῦμα φέρων, ὁ δὲ λισσόμενος,
 θανάτου προβολάν·
 ὑπὸ σκότον δ' ἐφεύγομεν·
 νεκροὶ δ' ἔπιπτον, οἱ δ' ἔμελλον, οἱ δ' ἔκειντ'.
 ἔμολε δ' ἅ τάλαιν' Ἑρμιόνα δόμους 1490
 ἐπὶ φόνῳ χαμαιπετεῖ ματρὸς, ἃ νιν ἔτεκεν τλάμων.
 ἄθυρσοι δ' οἷά νιν δραμόντε βάκχαι
 σκύμνον ἐν χεροῖν ὀρείαν
 συνήρπασαν· πάλιν δὲ τὰν Διὸς κόραν
 ἐπὶ σφαγὰν ἔτεινον·
 ἃ δ' ἐκ θαλάμων
 ἐγένετο διαπρὸ δωμάτων ἄφαντος, 1495
 ὦ Ζεῦ καὶ γὰ καὶ φῶς καὶ νύξ,
 ἧ φαρμάκοισιν ἧ μάγων
 τέχναισιν ἧ θεῶν κλοπαῖς.

1483. δὲ Hermann for δὴ, as this verse, with the two following, appear to be dochmiac. Perhaps in v. 1485 we should read ἐγενόμεσθ'.

1486. φυγὰς ὁ δὲ is a resolved anapaest.

1488. προβολάν, the accusative in apposition to the preceding participle, 'as a defence against death.'

1489. On κείσθαι in connexion with πίπτειν, as a figure from the wrestling-school, see Phoen. 1687, and Hel. 1604, σπουδῆς δ' ὑπο ἐπιπτον, οἱ δ' ὠρθούντο, τοὺς δὲ κείμενους νεκροὺς ἂν εἶδες.

1491. Hesych. χαμαιπετεῖ· ταπεινῶ, ἢ χαμαὶ κείμενῶ.

1492. ἄθυρσοι. That the thyrsus was used as a real offensive weapon is probable from Bacch. 704. The expression is here a brief one for δραμόντε συνήρπασαν αὐτὴν οἷα Βάκχαι συναρπάζουσι φ.

σκύμνον.

1494. πάλιν δὲ κτλ. 'And (having secured Hermione) they went back to Helen, to her slaughter.' Schol. οὐδὲν ἦττον πάλιν ἐπεδίωκον Ἑλένην. We might read τὰς Διὸς κόρας ἐπὶ σφαγὰν ἔτεινον.

1495. For ἐκ θαλάμων, which is unmetrical, Hermann gives ἐκ παστᾶδων (cf. 1371), connecting this and the foregoing verse into a senarius.—For ἄφαντος cf. Hel. 605, βέβηκεν ἄλοχος σὴ πρὸς αἰθέρος πτυχὰς ἀρθείσ' ἄφαντος, οὐρανῷ δὲ κρύπτεται.

1497. φαρμάκοισιν. The Schol. reminds us that Helen had learned the art of incantations from the wife of the Egyptian Thon, Od. v. 228. Probably this is the earliest use of the word μάγος for γόης, 'a magician.'—The best copies give ἦτοι

τὰ δ' ὕστερ' οὐ κάτοιδα· δρα-
πέτην γὰρ ἐξέκλεπτον ἐκ δόμων πύδα.

πολύπονα δὲ πολύπονα πάθεα

1500

Μενέλαος ἀνασχόμενος ἀνόνητον ἀπὸ
Τροίας ἔλαβ' * ἔλαβε τὸν Ἑλένας γάμον.

ΧΟ. καὶ μὴν ἀμείβει καινὸν ἐκ καινῶν τόδε·

ξίφηφόρον γὰρ εἰσορῶ πρὸ δωματῶν

βαίνοντ' Ὀρέστην ἐπτοημένῳ ποδί.

1505

ΟΡ. ποῦ ἔστιν οὗτος ὃς πέφενγεν ἐκ δόμων τοῦμόν ξίφος;

ΦΡ. προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσ-
πίτνων.

ΟΡ. οὐκ ἐν Ἰλίῳ τάδ' ἐστίν, ἀλλ' ἐν Ἀργείᾳ χθονί.

ΦΡ. πανταχοῦ ζῆν ἡδὺ μᾶλλον ἢ θανεῖν τοῖς σώφροσιν.

ΟΡ. οὔτι που κραυγὴν ἔθηκας Μενέλεω βοηδρομεῖν;

ΦΡ. σοὶ μὲν οὖν ἔγωγ' ἀμύνειν· ἀξιώτερος γὰρ εἶ.

ΟΡ. ἐνδίκως ἢ Τυνδάρειος ἄρα παῖς διώλετο;

ΦΡ. ἐνδικώτατ', εἴ γε λαιμοὺς εἶχε τριπτύχους θανεῖν.

ΟΡ. δειλία γλώσση χαρίζει, τᾶνδον οὐχ οὕτω φρονῶν.

1498. οὐ κάτοιδα has rather more authority, though in itself scarcely as good as the vulg. οὐκέτ' οἶδα.

1500—2. These verses are dochmiac, though of a very unrhythmical composition. The ἔλαβε was doubled by Hermann.

1503. ἀμείβει. Schol. διαδέχεται. Cf. v. 816.—The eunuch who had alone escaped to tell the tale is confronted by Orestes with drawn sword. Critics are very severe upon this scene. We cannot say it is in any sense unnatural; and we are rather disposed to admire the man who, while he could slay his own mother when justice demanded it, could spare the life of an abject slave at his feet. The chief fault is, not that it is comic in its tone and character, but that a subordinate member of the *dramatis personae*, or one who ought to have been so, is kept too long before the notice of the spectators. We cannot however pretend to divine the poet's reasons. Some have supposed he wished to show the timidity of eastern tribes compared with the bravery of Hellenic.

1506. Porson (followed by Herm. and

Dind.) gives πέφενγε τοῦμόν ἐκ δόμων ξίφος, with two or three of the later MSS., as "numerosius."

1507. προσκυνῶ σ'. See Troad. 1021, καὶ προσκυνεῖσθαι βαρβάρων ὑπ' ἤθελες. He here falls prostrate at Orestes' feet.

1508. τάδ' ἐστίν. For this formula see Androm. 165.

1509. Quoted by Stobaeus, Fl. cxix. 2.

1510. Μενέλεω κτλ., 'for Menelaus to come to the rescue.' Schol. οὐκ ἔρα με-γάλα ἐφώνεις τὸν Μενέλεω, ὥστε βοηδρομεῖν;—σοὶ μὲν, λέπει τὸ βούλομαι, ἢ ἔτοιμός εἰμι. The sense should rather be, 'Nay, it was to assist you that I raised a cry for aid.' Hesych. βοηδρομεῖν· μετὰ σπουδῆς παραγίνεσθαι.

1513. θανεῖν. Schol. ὥστε ἀποθανεῖν. In τριπτύχους there is an allusion to the three lives of Geryon.

1514. γλώσση χαρίζει, 'you are indulging your tongue,' you are talking without meaning what you say. Cf. Aesch. Cho. 253, γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε. Hes. Opp. 709, μηδὲ ψεύδεσθαι γλώσσης χάριν.

- ΦΡ. οὐ γὰρ, ἥτις 'Ελλάδ' αὐτοῖς Φρυξὶ διελυμήνατο; 1515
 ΟΡ. ὁμοσον, εἰ δὲ μὴ, κτενῶ σε, μὴ λέγειν ἐμὴν χάριν.
 ΦΡ. τὴν ἐμὴν ψυχὴν κατώμοσ', ἣν ἂν εὐορκοίμ' ἐγώ.
 ΟΡ. ὦδε κὰν Τροία σίδηρος πᾶσι Φρυξὶν ἦν φόβος :
 ΦΡ. ἄπεχε φάσγανον· πέλας γὰρ δεινὸν ἀνταυγεῖ φόνον.
 ΟΡ. μὴ πέτρος γένῃ δέδοικας, ὥστε Γοργόν' εἰσιδών; 1520
 ΦΡ. μὴ μὲν οὖν νεκρός· τὸ Γοργοῦς δ' οὐ κάτοιδ' ἐγὼ
 κάρα.
 ΟΡ. δοῦλος ὦν φοβεῖ τὸν Ἄϊδην, ὅς σ' ἀπαλλάξει κακῶν;
 ΦΡ. πᾶς ἀνὴρ, κὰν δοῦλος ᾗ τις, ἦδεται τὸ φῶς ὀρώων.
 ΟΡ. εἴ λέγεις· σῶζει σε σύνεσις. ἀλλὰ βαῖν' εἴσω
 δόμων.
 ΦΡ. οὐκ ἄρα κτενεῖς μ'; ΟΡ. ἀφείσαι. 1525
 ΦΡ. καλὸν ἔπος λέγεις τόδε.
 ΟΡ. ἀλλὰ μεταβουλευσόμεσθα—
 ΦΡ. τοῦτο δ' οὐ καλῶς λέγεις.
 ΟΡ. μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην·
 οὔτε γὰρ γυνὴ πέφυκας οὔτ' ἐν ἀνδράσιν σύ γ' εἶ.
 τοῦ δὲ μὴ στήσαι σε κραυγὴν οὔνεκ' ἐξήλθον
 δόμων·
 ὁξὺ γὰρ βοῆς ἀκούσαν Ἄργος ἐξεγείρεται. 1530
 Μενέλεων δ' οὐ τάρβος ἡμῖν ἀναλαβεῖν εἴσω ξίφους·

1515. οὐ γὰρ κτλ. 'I say, she deserved to die, for laying waste Hellas and the Trojans too.'

1517. ἣν ἂν εὐορκοίμ', 'which I am not likely to swear by falsely,' i.e. which is the most binding oath a man can take when the sword is at his throat. "Forma loquendi fluxit ab Homero II. σ. 39, *Testis sit sibi θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν Κουρίδιον*, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰψ ὁμῶσαιμι. Plat. Alcib. i. p. 109 D, μὰ τὸν φίλιον τὸν ἐμὸν τε καὶ σὺν, ὃν ἐγὼ ἤκιστ' ἂν ἐπιορκήσαιμι." Porson.

1519. ἀνταυγεῖ. Compare the compound, (though a doubtful one), χρυσανταυγής, in Ion 890. A poet quoted by Stobaeus, vol. iii. p. 392, ed. Teubner, has ἀντηγυεῖ σέλας. Hesych. ἀμφανγεῖ (sic) ἀντιλάμπει.

1523. Quoted by Stobaeus, Fl. cxix. 2.

1526. It is better to suppose an *apropositis* here, ἣν δοκῇ, or ἣν αὖθις βοῇ

ἐγείρης κτλ.—τλῆναι, 'to condescend.'

1528. γυνή κτλ. This, says the Schol., may either mean that he is a eunuch, or that he is cowardly and effeminate in common with the Phrygian race. Perhaps there is the same allusion in Aesch. Theb. 184, ἀνὴρ γυνή τε χῶτι τῶν μεταίχμιον.

1529. '(It was not from any fear of what you could do, it was only to prevent you from raising a cry to the rescue that I came out.' The next verse contains a compliment to the energy of the Argives. Cf. Heracl. 339, ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος.

1531. Μενέλεων δ' κτλ. Cf. 1510. 'But as for Menelaus' (alone), we have no fear at getting *him* within sword-reach; so let him come on, priding himself on his flaxen locks upon his shoulders. For if he shall bring with him against this house the whole body of Argives,

ἀλλ' ἴτω ξανθοῖς ἐπ' ὤμων βοστρύχοις γαυρού-
μενος·

εἰ γὰρ Ἀργείους ἐπάξει τοῖσδε δώμασιν λαβὼν
τὸν Ἑλένης φόνον διώκων, καὶ μὴ σώζειν θέλῃ,
[σύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ξυνδρῶντά
μοι,]

1535

παρθένον τε καὶ δάμαρτα δύο νεκρῷ κατόψεται.

ΧΟ. ἰὼ ἰὼ τύχα, ἕτερον εἰς ἀγῶν' ἀντ.
ἕτερον αὖ δόμος

φοβερὸν ἀμφὶ τοὺς Ἀτρείδας πίτνει.

τί δρῶμεν; ἀγγέλλωμεν ἐς πόλιν τάδε;

ἢ σιγ' ἔχωμεν; ἀσφαλέστερον, φίλαι.

1540

ἴδε πρὸ δωματίων ἴδε προκηρύσσει

θοάζων ὃδ' αἰθέρος ἄνω καπνός.

ἄπτουσι πύκας, ὡς πυρώσοντες δόμους

τοὺς Τανταλείους, οὐδ' ἀφίστανται φόνον.

τέλος ἔχει δαίμων

βροτοῖς τέλος ὅπα θέλῃ.

1545

μεγάλα δέ τις ἂ δύναμις δι' ἀλάστορ'

desiring to revenge the slaughter of Helen, and not choose to save me,—he shall see his child killed as well as his wife, and so have *two* corpses before his eyes.' For the use of ἴτω for ἡκέτω cf. Phoen. 521, πρὸς ταῦτ' ἴτω μὲν ὦρ, ἴτω δὲ φάσγαν.

1531. θέλῃ is dependent on the sense of ἦν implied in εἰ preceding. The best MSS. give θέλῃ, but with the variant σώσῃ (σώσει) θανεῖν. Others θέλει, which is inadmissible, because contingency is of necessity implied, i. e. an event yet to be proved by experience. The following future in the apodosis requires either θελήσει or (properly) ἦν θέλῃ.

1535. Several critics have objected to the metre of this verse, but none seem to have suspected its genuineness. It is just such a verse as interpolators were fond of inserting to make the narrative agree accurately with some former statement. Compare v. 1178 and 1192.

1537—48. These verses are the antistrophe to 1353—65. The Schol. wrongly construes δόμος ἀμφὶ τοὺς Ἀτρείδας as if for ὁ τῶν Ἀτρειδῶν οἶκος. Rather, ἀγῶν

ἀμφὶ τοὺς Ἀ., 'A new and terrible conflict in connexion with the Atridae (i. e. between Menelaus and Orestes) is coming on the family.' The chorus say this, on perceiving that, in accordance with the threat at v. 1150, the two friends are preparing to set fire to the house, on failing to slay Helen, v. 1495. Kirchhoff assigns the whole of this antistrophe to the chorus, like the strophe; and perhaps this is sufficient, though it is probable that pairs of choreutae take up the separate clauses in succession (seven in number), the coryphaeus commencing at v. 1549.

1544. Τανταλείους. 'They spare not the ancestral palace, nor stand aloof even from murder.' This is said with alarm and excitement.—τέλος ἔχει, 'has the means of effecting his end.' Perhaps ἄγει. Schol. ὁ θεὸς ἐπάγει τοῖς ἀνθρώποις ὅποι θέλει τὸ τέλος. Another scholium gives τέλος ἐπιτίθῃσι.

1546. ἀλάστορ' Seidler for ἀλαστόρων. See on v. 1363. The former means 'through (the existence of) an evil genius in the house;' the latter, 'through the

ἔπεσ' ἔπεσε μέλαθρα τάδε δι' αἱμάτων
 διὰ τὸ Μυρτίλου πέσημ' ἐκ δίφρου.
 ἀλλὰ μὴν καὶ τόνδε λεύσσω Μενέλεων δόμων πέλας
 ὀξύπουν, ἥσθημένον που τὴν τύχην ἢ νῦν πάρα. 1550
 οὐκέτ' ἂν φθάνοιτε κληῖθρα συμπεραίνοντες μοχλοῖς,
 ᾧ κατὰ στέγας Ἀτρεΐδαι. δεινὸν εὐτυχῶν ἀνὴρ
 πρὸς κακῶς πράσσοντας, ὥς σὺ νῦν, Ὀρέστα, δυσ-
 τυχεῖς.

ME. ἤκω κλύων τὰ δεινὰ καὶ δραστήρια
 δισσοῖν λεόντοιν' οὐ γὰρ ἄνδρ' αὐτῷ καλῶ. 1555
 ἤκουσα γὰρ δὴ τὴν ἐμὴν ξυνάορον
 ὥς οὐ τέθνηκεν, ἀλλ' ἄφαντος οἴχεται,
 κενὴν ἀκούσας βάζειν, ἣν φόβῳ σφαλεῖς
 ἡγγεῖλέ μοι τις. ἀλλὰ τοῦ μητροκτόνου
 τεχνάσματ' ἐστὶ ταῦτα καὶ πολλὺς γέλως. 1560
 ἀνοιγέτω τις δῶμα· προσπόλοις λέγω
 ὠθεῖν πύλας τάσδ', ὥς ἂν ἀλλὰ παῖδ' ἐμὴν
 ῥυσώμεθ' ἀνδρῶν ἐκ χερῶν μαιφόνων,
 καὶ τὴν τάλαιναν, ἀθλίαν δάμαρτ' ἐμὴν,
 λάβωμεν, ἣ δειῖ ξυνθανεῖν ἐμῇ χερὶ 1565
 τοὺς διολέσαντας τὴν ἐμὴν ξυνάορον.

OP. οὗτος σὺ, κληῖθρων τῶνδε μὴ ψαύσης χερὶ,

agency of evil demons,' &c. The two best MSS. give ἔπεσεν ἔπεσε, as Seidler had conjectured, for ἔπαισεν ἔπαισε.—*Μυρτίλου*, cf. *sup.* 990. *Soph. El.* 510.

1550. The chorus had been charged at v. 1251 to give due warning to those within, should Menelaus approach the house; and the command is now faithfully obeyed. His quick step implies determination, and they are advised to bar him out, literally, 'to complete the fastenings of the doors by the bars.' See on *Phoen.* 113.

1551. *συμπεραίνοντες*. Lit. 'completing the fastenings by putting the bar also across.'—*Ἀτρεΐδαι*, i. e. Orestes and his sister.—*ἀνὴρ*, viz. Menelaus.

1553. *πρὸς*. The Schol. supplies *μαχόμενος*. It is better perhaps to understand, 'the fortunate as compared with the unfortunate.'

1554. *τὰ δεινὰ*. On the article see

Iph. T. 320, and compare *Phoen.* 180.

1560. *πολὺς γέλως*, πολλὰ ὕβρις. See on *Bacch.* 250. He fancies that Orestes had spread a false report that Helen was not really dead; but such a notion, he says, is mere mockery. Cf. v. 1581.

1562. *ὠθεῖν*, to open them by removing the bar from within and thrusting them outwards. The doors of Greek houses commonly opened on the outside.

1564. *τὴν τάλαιναν ἀθλίαν*. 'And that unhappy woman, my wretched wife.' A pleonasm for which Erfurdt well compares *Aesch. frag. Prot.* 194, *σιτουμένην δύστηνον ἀθλίαν φάβα*. See *sup.* v. 852, *ᾧ τλήμων ᾧ δύστηνε*, though the verse is probably interpolated, which may equally be said for *ἄθλιον καὶ τλήμονα* in *Phoen.* 1595.

1567. *οὗτος σὺ*. Schol. *ταῦτα ἄνωθεν Ὀρέστης ἐκ τοῦ δώματός φησι*. The stage-contrivance is the same as in *Cycl.*

- Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει·
 ἢ τῷδε θριγκῶ κρᾶτα συνθραύσω σέθεν,
 ῥήξας παλαιὰ γείσα, τεκτόνων πόνον. 1570
 μοχλοῖς δ' ἄραρε κλῆθρα, σῆς βοηδρόμου
 σπουδῆς ἅ σ' εἶρξει, μὴ δόμων εἴσω περᾶν.
 ΜΕ. ἔα, τί χρῆμα ; λαμπάδων ὀρώ σέλας,
 δόμων δ' ἐπ' ἄκρων τούσδε πυργηρουμένους,
 ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρη. 1575
 ΟΡ. πότερον ἐρωτᾶν ἢ κλύειν ἐμοῦ θέλεις ;
 ΜΕ. οὐδέτερόν· ἀνάγκη δ' ὥς ἔοικέ σου κλύειν.
 ΟΡ. μέλλω κτανεῖν σου θυγατέρ', εἰ βούλει μαθεῖν.
 ΜΕ. Ἑλένην φονεύσας ἐπὶ φόνῳ πράσσεις φόνον ;
 ΟΡ. εἰ γὰρ κατέσχον μὴ θεῶν κλεφθεῖς ὕπο. 1580
 ΜΕ. ἀρνεῖ κατακτὰς ἀφ' ὕβρει λέγεις τάδε.
 ΟΡ. λυπράν γε τὴν ἄρνησιν· εἰ γὰρ ὤφελον
 ΜΕ. τί χρῆμα δρᾶσαι ; παρακαλεῖς γὰρ ἐς φόβον.
 ΟΡ. τὴν Ἑλλάδος μιάστορ' εἰς Ἄιδου βαλεῖν.
 ΜΕ. ἀπόδος δάμαρτος νέκυν, ὅπως χώσω τάφῳ. 1585
 ΟΡ. θεοὺς ἀπαίτει· παῖδα δὲ κτενῶ σέθεν.
 ΜΕ. ὁ μητροφόντης ἐπὶ φόνῳ πράσσει φόνον.
 ΟΡ. ὁ πατρὸς ἀμύντωρ, ὃν σὺ προῦδωκας θανεῖν.
 ΜΕ. οὐκ ἤρκεσέν σοι τὸ παρὸν αἷμα μητέρος ;
 ΟΡ. οὐκ ἂν κάμοιμι τὰς κακὰς κτείνων ἀεί. 1590

690. Phoen. 90. So the watchman stands on the beacon-tower in the prologue to the *Agamemnon*. —πεπύργωσαι, 'proudly elated with.' Rhes. 122. Herc. F. 238.

1569. τῷδε θριγκῶ. He threatens to break away a piece of the cornice as a missile. According to Pollux, iv. 129, the upper room represented by the σκηνή was sometimes called Κέραμος, ἀφ' οὗ βάλλονσι τὴν κεράμῳ.—παλαιά, cf. v. 1543.

1574. πυργηρουμένους. Cf. Phoen. 1087.

1576. ἐρωτᾶν ἢ κλύειν. The choice of the alternative is very characteristic of Euripides. This certainly was not a fit occasion for a rhetorical display.

1578. εἰ βούλει μαθεῖν, since you have chosen to hear what I have got to say.

1580. εἰ γὰρ κατέσχον. 'I would I

had accomplished (secured) it, and not been deceived by the gods.' *Sup.* v. 1149, ἦν δ' οὐκ τὸν Ἑλένης μὴ κατὰσχῶμεν φόνον.

1581. This verse is commonly read with an interrogation. 'You have killed her, and you deny it, and say this to insult me.'

1587. ὁ μητροφόντης. 'This matricide is for perpetrating murder upon murder.'—'This avenger (call me rather) of my father, whom *you* basely surrendered to die.' Cf. 479. 1424. It is strange that the end of this verse is the same as 1579. But see 1631 and 1636.

1589. τὸ παρὸν. Porson gives τὸ παρὸς, after Markland, which would imply that the consequences of the murder were past, whereas the guilt was still upon him.

1590. οὐκ ἂν κάμοιμι. Bacch. 187, ὥς

- ME. ἡ καὶ σὺ, Πυλάδῃ, τοῦδε κοινωνεῖς φόνου ;
 OP. φησὶν σιωπῶν· ἀρκέσω δ' ἐγὼ λέγων.
 ME. ἀλλ' οὔτι χαίρων, ἣν γε μὴ φύγῃς πτεροῖς.
 OP. οὐ φευξόμεσθα· πυρὶ δ' ἀνάψομεν δόμους.
 ME. ἡ γὰρ πατρῶον δῶμα πορθήσεις τόδε ; 1595
 OP. ὥς μὴ γ' ἔχῃς σὺ, τήνδ' ἐπισφάξας πυρὶ.
 ME. κτεῖν'· ὥς κτανών γε τῶνδ' ἐμοὶ δώσεις δίκην.
 OP. ἔσται τάδ'. ME. ᾧ ᾧ, μηδαμῶς δράσης τάδε.
 OP. σίγα νυν, ἀνέχου δ' ἐνδίκως πράσσω κακῶς.
 ME. ἡ γὰρ δίκαιον ζῆν σε ; OP. καὶ κρατεῖν γε γῆς. 1600
 ME. ποίας ; OP. ἐν Ἀργεὶ τῷδε τῷ Πελασγικῷ.
 ME. εἰ γοῦν θίγοις ἂν χερνίβων. OP. τί δὴ γὰρ οὔ ;
 ME. καὶ σφάγια πρὸ δορὸς καταβάλοις.
 OP. σὺ δ' ἂν καλῶς ;
 ME. ἄγνὸς γάρ εἰμι χεῖρας. OP. ἀλλ' οὐ τὰς φρένας.
 ME. τίς δ' ἂν προσείποι σ' ; 1605
 OP. ὅστις ἐστὶ φιλοπάτωρ.
 ME. ὅστις δὲ τιμᾷ μητέρ' ; OP. εὐδαίμων ἔφν.
 ME. οὐκ οὐν σὺ γ'· OP. οὐ γὰρ ἀνδάνουσιν αἱ κακαί.
 ME. ἄπαιρε θυγατρὸς φάσγανον. OP. ψευδὴς ἔφνς.
 ME. ἀλλὰ κτενεῖς μου θυγατέρ' ; OP. οὐ ψευδὴς ἔτ' εἰ.
 ME. οἶμοι, τί δράσω ; 1610
 OP. πεῖθ' ἐς Ἀργείους μολὼν
 ME. πειθὼ τίς ; OP. ἡμᾶς μὴ θανεῖν αἰτοῦ πόλιν.
 ME. ἡ παῖδά μου φονεύσεθ' ; OP. ᾧδ' ἔχει τάδε.

οὐ κάμοιμ' ἂν οὔτε νύκτ' οὔθ' ἡμέραν θύρσῳ κροτῶν γῆν.

1592. ἀρκέσω. Soph. Ant. 547, ἀρκέσω θνησκουσ' ἐγώ. Aj. 76, ἀλλ' ἔνδον ἀρκεῖτω μένων.

1593. φύγῃς. Perhaps φύγη, so that with οὔτι χαίρων we should supply κοινωνήσῃ φόνου, rather than λέξεις.

1603. σφάγια πρὸ δορὸς. See Heracl. 399. Schol. ἐπεὶ εἰώθασιν οἱ βασιλῆς, εἰς πόλεμον μέλλοντες ἐξίεναι, θύειν τοῖς θεοῖς. It was the part of the μάντις, who was as it were the army-chaplain, to take these victims ready in his car: see Phoen. 174. 1255.

1604. Aesch. Cho. 1044. Hippol. 317, χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά

τι. The intention of betraying a brother's son, and allowing him to die, is regarded as guilt by Orestes.

1607. οὐκ οὐν σὺ γ'. 'Then you are not one of the εὐδαίμονες, for you did not honour your mother.' Or perhaps = οὐ γοῦν σὺ, 'you at least did not honour her.'

1608. ψευδὴς ἔφνς. Schol. ἐψεύσω τῆς ἐλπίδος, sc. εἰ προσδοκᾷς με τοῦτο ποιῆσειν.

1610. πεῖθε. He proposes the only terms on which he will consent to release Menelaus.

1611. θανεῖν Porson and Hermann with one of the good MSS., the rest having κτανεῖν. The two words are continually confused.

- ME. ὦ τλήμον' Ἐλένη. OP. τὰμὰ δ' οὐχὶ τλήμονα ;
 ME. σοὶ σφάγιον ἐκόμισ' ἐκ Φρυγῶν, OP. εἰ γὰρ
 τόδ' ἦν.
 ME. πόνους πονήσας μυρίους. OP. πλήν γ' εἰς ἐμέ, 1615
 ME. πέπονθα δεινά. OP. τότε γὰρ ἦσθ' ἀνωφελής.
 ME. ἔχεις με.
 OP. σαυτὸν σύ γ' ἔλαβες κακὸς γεγώς.
 ἀλλ' εἴ, ὕφαπτε δώματ', Ἡλέκτρα, τάδε·
 σύ τ', ὦ φίλων μοι τῶν ἐμῶν σαφέστατε,
 Πυλάδῃ, κάταίθε γείσα τειχέων τάδε, 1620
 ME. ὦ γαῖα Δαναῶν ἱππίου τ' Ἄργους κτίται,
 οὐκ εἴ' ἐνόπλῳ ποδὶ βοηδρομήσετε ;
 πᾶσαν γὰρ ὑμῶν ὄδε βιάζεται πόλιν
 ζῆν αἶμα μητρὸς μυσαρὸν ἐξεירγασμένος.

ΑΠΟΛΛΩΝ.

- Μενέλαε, παῦσαι λῆμ' ἔχων τεθηγμένον· 1625
 Φοῖβός σ' ὁ Δητοῦς παῖς ὄδ' ἐγγὺς ὦν καλῶ,
 σύ θ', ὅς ξιφήρης τῇδ' ἐφεδρεύεις κόρη,

1614. σοὶ σφάγιον, 'to be put to death by you' (Orestes). Porson, followed by Hermann and W. Dindorf, gives σὲ σφάγιον, the conjecture of Morell. The reply of Orestes, 'Would that it had been so!' certainly favours σοί. Hermann insists that this is "non modo invenusta, sed etiam prorsus aliena." He adds, that Menelaus must have made mention of Hermione also, and he supposes a verse to have been lost after 1615, containing a lament for her, and a rejoinder of Orestes.

1616. τότε. Schol. ὅτε σε ἤξιουν βοηθεῖν μοι.—ἀνωφελής, of no use as a friend. Cf. 645 seqq.

1617. After this verse also Hermann supposes a line to have dropped out, like ἀλλ' οὐχὶ φεύξει σύ τε κασιγνήτη τε σὴ, because Orestes would hardly have told his sister to apply the torch at the moment Menelaus confessed he was caught. The truth seems to be, that Orestes is resolved to leave nothing undone that might force the reluctant Menelaus to obtain a reversal of his sentence.

1621. Hesych. κτίται· κτίστορες.

1622. οὐκ εἴ' Musgrave for οὐχί. The

later copies have οὐκουν. On the use of εἰα with a hortative future see Hel. 1561.

1624. ζῆν. Schol. ὥστε τυχεῖν τοῦ ζῆν. The appeal of Menelaus to the citizens is not to protect his palace, but to maintain their civic rights.

1625. Apollo appears on high, with Helen (to whom he points at v. 1631) sitting by his side. The complexities of the plot are thus readily disentangled by a favourite device of Euripides in his later plays. Helen is to be united with her brothers Castor and Pollux in their attribute of protectors of ships; Menelaus is to marry another bride; Orestes must retire for a year into Arcadia, where he shall found the city of Oresteum, after which he shall come to Athens to be tried and acquitted by the court of the Areopagus. He shall afterwards marry Hermione, and Pylades shall take Electra for his wife. Menelaus is to cede the sovereignty of Argos to Orestes, and to be king of Sparta. Apollo finally will reconcile the Argive state to submit to the just rule of the matricide prince.

Ὀρέσθ', ἴν' εἰδῆς οὓς φέρων ἦκω λόγους·
 Ἑλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὦν
 ἡμαρτες, ὀργὴν Μενέλεω ποιούμενος, 1630
 ἦδ' ἐστίν, ἦν ὀρᾶτ' ἐν αἰθέρος πτυχαῖς,
 σεσσωμένη τε κοῦ θανοῦσα πρὸς σέθεν.
 ἐγὼ νιν ἐξέσωσα χυπὸ φασγάνου
 τοῦ σοῦ κελευσθεὶς ἦρπασ' ἐκ Διὸς πατρός.
 Ζηρὸς γὰρ οὖσαν ζῆν νιν ἄφθιτον χρεῶν, 1635
 Κάστορί τε Πολυδεύκει τ' ἐν αἰθέρος πτυχαῖς
 ξύνθακος ἔσται, ναυτίλοις σωτήριος.
 ἄλλην δὲ νύμφην ἐς δόμους κτῆσαι λαβὼν,
 ἐπεὶ θεοὶ τῷ τῆσδε καλλιστεύματι
 Ἑλληνας εἰς ἐν καὶ Φρύγας ξυνήγαγον, 1640
 θανάτους τ' ἔθηκαν, ὡς ἀπαντλοῖεν χθονὸς
 ὕβρισμα θνητῶν ἀφθόνου πληρώματος.

1629. Ἑλένην ἦν is joined by a close attraction, like πολιτῶν ὧν ἀφίκετο χθόνα Med. 12, κακοῖσιν οἷς ἐγὼ βαρύνομαι Soph. Trach. 152. Porson compares the well-known Virgilian idiom *urbem quam statuo vestra est*.—For πτυχαῖς, on account of the repetition in v. 1631, Hermann gives πύλαις, a variant in the margin of the best MS. So in Phoen. v. 84, some copies give πύλας for πτυχάς. It is possible that v. 1631—2 are interpolated. They involve this difficulty, that we must assume Helen to have been actually visible aloft to the spectators. But *inf.* 1684 the apotheosis of Helen is promised as a future event. If so, the νιν in 1633 would be a repetition of Ἑλένην above, according to a well-known use.

1630. ἡμαρτες, 'missed the mark,' 'failed in the attempt.'

1633. Vulg. κάπθ, and so Nauck. But the best MS. has καὶ ὑπὸ, which Kirchhoff prefers. For the crasis cf. Ion 1270, χυπὸ μητρυιὰν πεσεῖν. For ὑπὸ, 'from under,' see Hec. 53.

1634. Construe κελευσθεὶς ἐκ Διὸς, although this is an unusual instance of ἐκ for πρὸς or ὑπὸ. Perhaps, ἐς Διὸς πατρός, i. e. οἶκον.

1636. The same promise, that Helen shall share in the worship paid to the Dioscuri, is given in Hel. 1667, θεὸς κεκλησεί, καὶ Διοσκώρων μέτα σπονδῶν μεθέξεις.

1637. Hesych. ξύνθακος· συγκαθέδρος. Cf. Oed. Col. 1267, Ζηνὶ σύνθακος θρόνος.

1638. Kirchhoff thinks that either something has been lost after this verse, or it should be transposed to follow v. 1642, because the ἐπεὶ in the next should refer rather to what has gone before, about her becoming immortal. However, it is easy to connect the sense thus:—'You must now look for another bride, (and resign your present wife to be received among the gods, as a reward for the use they made of her beauty;) for' &c.

1641—2. One may fairly doubt if this distich be not an interpolation. There is something unusual in the syntax ἀπαντλεῖν ὕβρισμα πληρώματος θνητῶν, 'to remove the insult done to Earth by overfilling it with mortals,' and this well-known theory of the Trojan war, taken from the Cyclic *Cypria* (Welcker, Ep. Cycl. ii. p. 508), was not particularly wanted here. Generally the forms ἔθηκαν and ἔδωκαν (on which see Herc. F. 590) are liable to suspicion, except in the later Attic. We have however *sup.* v. 1166, στένωσι δ' οἷπερ κἄμ' ἔθηκαν ἔθλιον. Phoen. 29, φέρουσ' ἐς οἶκους ἐς τε δεσποίνης χέρας ἔθηκαν. Those who maintain the genuineness of the verses will compare Hel. 38, πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ καὶ Φρυγῇ δυστήνοισιν, ὡς ὄχλον βορτῶν πλήθους τε κομφίσειε μητέρα χθόνα.

τὰ μὲν καθ' Ἑλένην ᾧδ' ἔχει· σὲ δ' αὖ χρεῶν,
 Ὅρεστα, γαίης τῆσδ' ὑπερβαλόνθ' ὄρους
 Παρράσιον οἰκεῖν δάπεδον ἐνιαυτοῦ κύκλον. 1645
 κεκλήσεται δὲ σῆς φυγῆς ἐπώνυμον
 † Ἀζᾶσιν Ἀρκάσιν τ' Ὀρέστειον καλεῖν.
 ἐνθὲν δὲ ἐλθὼν τὴν Ἀθηναίων πόλιν
 δίκην ὑπόσχεσ αἵματος μητροκτόνου
 Εὐμεινίσι τρισσαῖς· θεοὶ δέ σοι δίκης βραβῆς 1650
 πάγοισιν ἐν Ἀρείοισιν εὐσεβεστάτην
 ψῆφον διοίσουσ', ἐνθα νικῆσαί σε χρή.
 ἐφ' ἧς δ' ἔχεις, Ὅρεστα, φάσγανον δέρη,
 γῆμαι πέπρωταί σ' Ἑρμιόνην· ὅς δ' οἶεται
 Νεοπτόλεμος γαμῆν νιν, οὐ γαμῆ ποτε. 1655
 θανεῖν γὰρ αὐτῷ μοῖρα Δελφικῷ ξίφει
 δίκας Ἀχιλλέως πατρὸς ἐξαιτοῦντί με.
 Πυλάδῃ δ' ἀδελφῆς λέκτρον, † ᾧ ποτ' ἦνεσας,

1644. ὑπερβαλόντα, i. e. ὑπερβάντα. Cf. 443. Alc. 829.

1645. ἐνιαυτοῦ κύκλον. This was the term of exile for one who had committed ἄκων φόρος or accidental homicide. See Plat. Legg. ix. p. 864, E. So Theseus, after slaying one of the Pallantidae, ἐνιαυσίαν ἐκδῆμον ἤνεσεν φυγὴν Hipp. 37. Schol. ἰδίως Εὐριπίδης ἐνιαυτίσαι τὸν Ὀρέστην φησὶν ἐκεῖ, ἅτοι ποιήσαντα κύκλον ἐνιαυτοῦ. ὁ γὰρ Ἀσκληπιάδης ἱστορεῖ ὑπὸ ὕφως αὐτὸν δηχθέντα ἐκεῖ τελευτῆσαι. For the story of finding the bones of Orestes in Arcadia see Herod. i. 68.

1647. This verse again is not free from the suspicion of spuriousness. The repetition of καλεῖν after κεκλήσεται has been justly objected to, and various emendations have been proposed, κεκλήσεται Musgrave, τεθήσεται Porson, (we might add γενήσεται as not less probable,) and κλύειν, πέδον, ποτὲ, for καλεῖν. Valckenaer's reading πέδον is confirmed by Θετίδειον (πεδίον) in Andr. 20. The omission of the name Ὀρέστειον (supposing the verse to be spurious) is justified by Electr. 1273, σὲ δ' Ἀρκάδων χρῆ πόλιν ἐπ' Ἀλφείου ῥοαῖς οἰκεῖν, Λυκαίου πλησίον σηκόματος· ἐπώνυμος δέ σου πόλις κεκλήσεται. Schol. Ἀρκάδες πάντες κοινῇ ἐκαλοῦντο· μέρος δὲ τούτων Ἀζᾶνες· τῷ μερικῷ τὸ ὅλον ἐπήγαγεν.

Ἀζᾶν γὰρ μέρος ἐστὶ τῆς Ἀρκαδίας. See Arnold on Thuc. iv. 134, and Blakesley on Herod. ix. 11.

1649. ὑφέεις is the reading of two good MSS., and is not inferior.

1651. εὐσεβεστάτην, 'most righteous,' 'most in accordance with their oath,' (Hipp. 656. Med. 755.) Cf. Electr. 1258—62, ἔστιν δ' Ἀρεῶς τις ὄχθος,—ἢ εὐσεβεστάτη ψῆφος βεβαία τ' ἐστίν.—For ψῆφον διαφέρειν see *sup.* v. 49. The singular is used, because in the early Attic tribunal each judge had only *one* vote, which was dropped into this or that urn.

1653. ἐφ' ἧ Kirchhoff, with the two best MSS.

1656—7. The best MSS. give αὐτῷ—ἐξαιτοῦντα, and so Kirchhoff and Nauck have edited. This is no doubt defensible; cf. Aesch. Cho. 403. Soph. El. 480. Elmsley on Med. 797. Probably either αὐτὸν should be restored, or ἐξαιτοῦντι given with the inferior MSS., as Porson, Hermann, and W. Dindorf have done.—For the event alluded to see Androm. 1085 seqq., and for δίκας αἰτεῖν πατρὸς, to ask Phoebus to give satisfaction for the death of Achilles, which was a presumptuous petition, *ibid.* v. 53, 1108.

1658. ᾧ ποτ' ἦνεσας, 'to whom you

- δός· ὁ δ' ἐπιὼν νιν βίотος εὐδαίμων μένει.
 Ἄργους δ' Ὀρέστην, Μενέλεως, ἔα κρατεῖν, 1660
 ἔλθων δ' ἄνασσε Σπαρτιάτιδος χθονὸς
 φερνὰς ἔχων δάμαρτος, ἧ σε μυρίοις
 πόνοις διδοῦσα δεῦρ' αἰεὶ διήνυσσε.
 τὰ πρὸς πόλιν δὲ τῷδ' ἐγὼ θήσω καλῶς,
 ὃς νιν φονεῦσαι μητέρ' ἐξηνάγκασα. 1665
ΟΡ. ὦ Λοξία μαντεῖε, σὼν θεσπισμάτων.
 οὐ ψευδόμαντις ἦσθ' ἄρ', ἀλλ' ἐτήτυμος.
 καίτοι μ' ἐσῆει δεῖμα μή τινος κλύων
 ἀλαστόρων δόξαιμι σὴν κλύειν ὅπα.
 ἀλλ' εὖ τελεῖται, πείσομαι δὲ σοῖς λόγοις. 1670
 ἰδὼν μεθίημ' Ἑρμιόνην ἀπὸ σφαγῆς,
 καὶ λέκτρ' ἐπήνεσ', ἡνίκ' ἂν διδῶ πατήρ.
ΜΕ. ὦ Ζηνὸς Ἑλένη χαῖρε παῖ· ζήλῳ δέ σε
 θεῶν κατοικήσασαν ὄλβιον δόμον.
 Ὀρέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ 1675
 Φοῖβου λέγοντος· εὐγενῆς δ' ἀπ' εὐγενοῦς
 γήμας ὄναιο καὶ σὺ χῶ διδοὺς ἐγώ.
ΑΠ. χωρεῖτέ νυν ἕκαστος οἷ προστάσσομεν,
 νείκους τε διαλύεσθε. **ΜΕ.** πείθεσθαι χρεών.

formerly promised her.' The ποτ' is perhaps a corruption from *ἐπερ*. Nauck reads *ὥς ποτ' ἤνεσας*. The dative occurs Alcest. 12, *ἤνεσαν δέ μοι θεαί*. But perhaps the true reading is *κατήνεσας*, as in v. 1092, which first passed into *ἐπήνεσας*, (as in the last-named passage it has done,) involving *ὥς*, the reading of some of the best MSS. for *ῶ*, then into *πότ' ἤνεσας*, by which *ῶ* could be retained.

1662. *φερνὰς*. The wife was to be resigned, but her wealth, which was proverbially great (Aesch. Ag. 718), was to remain in his hands by way of consolation for her loss.

1663. *διήνυσσε*. A prose writer would have said *διετέλεσε*.

1664. *τὰ πρὸς πόλιν*, his relations towards Argos, over which he is destined to rule. As *θεὸς καθάρσιος* he will remove all risk of guilt in accepting the rule of a homicide.

1666. *σὼν θεσπισμάτων*. The genitive of exclamation, as Hermann perceived, Porson and others having made it to depend on *ψευδόμαντις*. This seems an idiom of the rather later Attic which at this time had been introduced. Cf. Ar. Ach. 86, *καὶ τις εἶδε πώποτε βοῦς κριβανίτας; τῶν ἀλαζονευμάτων*. Id. Av. 61, Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος. Pac. 238, *ὦναξ Ἀπολλων, τῆς θουρίας τοῦ πλάτους*.

1672. *ἡνίκ' ἂν κτλ.*, at whatever time Menelaus, who is *ὁ κύριος*, the legal owner of his daughter, shall consent to give me her hand.

1675. *κατεγγυῶ*. See *sup.* 1079. Phoen. 759.

1678. *οἷ κτλ.* Viz. Orestes to Argos, Menelaus to Sparta.

1679. If *νείκους*, the reading of most copies, be correct, *διαλύεσθε* is the passive. But *νείκος* has some authority, 'make up your differences among your-

- ΟΡ. κἀγὼ τοιοῦτος· σπένδομαι δὲ συμφοραῖς, 1680
Μενέλαε, καὶ σοῖς, Λοξία, θεσπίσμασιν.
- ΑΠ. ἵτε νυν καθ' ὁδὸν τὴν καλλίστην
θεὸν Εἰρήνην τιμῶντες· ἐγὼ δ'
Ἑλένην Δίοις μελάθροισ πελάσω
λαμπρῶν ἄστρον πόλον ἐξανύσας, 1685
ἔνθα παρ' Ἑρα τῇ θ' Ἑρακλέους
Ἥβη πάρεδρος θεὸς ἀνθρώποις
ἔσται σπονδαῖς ἔντιμος αἰεὶ,
σὺν Τυνδαρίδαις, τοῖς Διὸς υἱοῖς,
ναῦταις μεδέουσα θαλάσσης. 1690
- ΧΟ. ὦ μέγα σεμνὴ Νίκη, τὸν ἑμὸν
βίοτον κατέχοις
καὶ μὴ λήγοις στεφανοῦσα.

selves.' Kirchhoff and Nauck give *νείκος*, on the single authority of the best MS. This form occurs in Aesch. Ag. 1349, according to the conjecture of Heath for *νίκη*, and is recognized by some of the grammarians. Euripides however elsewhere has *νείκος* in this sense. Hipp. 1112, *λύω δὲ νείκος πατρὶ, χρηζούσης σέθεν*. Hel. 1236, *μεθίημι νείκος τὸ πρὶν, ἵτω δ' ὑπόπτερον*. *Ibid.* v. 1680, *τὰ μὲν πάρος νείκη μεθήσω*.

1680. *κἀγὼ τοιοῦτος*. Cf. Aesch. Ag. 1331, *κἀγὼ τοιοῦτός εἰμ'*. Heracl. 266, *κἀγὼ τοιοῦτος*.—*σπένδομαι συμφοραῖς*, 'a truce to misfortunes.' Properly, I enter into an agreement with them that they shall disturb me no longer.—*καὶ σοῖς κτλ.*, 'as well as to your oracles,' i. e. which have so long been a source of trouble.

1682. *καλλίστην* — *Εἰρήνην*. This is one of many passages opposed to those who represent Euripides as attached to the war party. See Pref. to vol. i. p. xvi. Schol. *τοῦτό φησι διὰ τὸ κατ' ἐκείνον τὸν καιρὸν ἐνεστηκέναι τὰ Πελοποννησιακά. πρεσβευομένοις γὰρ Λακεδαιμονίοις περὶ εἰρήνης οὐκ ἐπέσθησαν Ἀθηναῖοι*. Schol. on v. 371, *πρὸ Διοκλέους,*

ἐφ' οὗ τὸν Ὀρέστην ἐδίδαξε, Λακεδαιμονίων πρεσβευσαμένων περὶ εἰρήνης, ἀπιστήσαντες Ἀθηναῖοι οὐ προσήκαντο, ἐπὶ ἔρχοντος Θεοπόμπου, ὃς ἦν πρὸ Διοκλέους, ὡς ἰστορεῖ Φιλόχορος. Euripides then means to blame his countrymen for not accepting the terms offered.

1684. *Δίοις* Nauck for *Διὸς*. Inferior MSS. and Aldus give *Ζηνός*. Cf. Ion 922, *Δίοις καρποῖς*.

1685. *ἐξανύσας*, scil. *ὁδὸν εἰς πόλον*. Cf. Suppl. 1142, *ποτανοὶ δ' ἤνυσαν τὸν Ἄϊδαν*.

1687. *θεὸς ἔσται*, 'she shall be a goddess ever held in honour by men by sharing with the Tyndaridae in the libations at their sacrifices,' i. e. as one of the benign Olympian powers. Cf. Bacch. 45, *ὃς θεομαχεῖ τὰ κατ' ἐμὲ, καὶ σπονδῶν ἀπο ὧθεϊ μ'*.

1690. *ναῦταις*, for the benefit and preservation of sailors.

1691. For the concluding appeal to Victory see the end of *Iph. Taur.* and *Phoenissae*. In all these plays W. Dindorf imagines they are spurious; but Hermann observes that Lucian acknowledges them as *πραγματικῶς εἰρημμένα, Piscator*, § 39.

**ΕΤΡΗΠΙΔΟΥ ΙΦΙΓΕΝΕΙΑ
Ἡ ἐν τᾷτροις.**

ΥΠΟΘΕΣΙΣ.

Ὁρέστης κατὰ χρησμὸν ἐλθὼν εἰς Ταύρους τῆς Σκυθίας μετὰ Πυλάδου παραγενηθείς¹ τὸ παρ' αὐτοῖς τιμώμενον τῆς Ἀρτέμιδος ξόανον ὑφελέσθαι προηρείτο. προελθὼν δ' ἀπὸ τῆς νεῶς καὶ φανείς, ὑπὸ τῶν ἐντοπίων ἅμα τῷ φίλῳ συλληφθεὶς ἀνήχθη κατὰ τὸν παρ' αὐτοῖς ἐθισμόν, ὅπως τοῦ τῆς Ἀρτέμιδος ἱεροῦ σφάγιον γένωνται. τοὺς γὰρ καταπλεύσαντας ξένους ἀπέσφαττον.² * * * * *

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ταύροις τῆς Σκυθίας· ὁ δὲ χορὸς συνέστηκεν ἐξ Ἑλληνίδων γυναικῶν, θεραπαινίδων τῆς Ἰφιγενείας.

¹ παρακινηθείς MS. Pal.

² Kirchhoff, after Markland, indicates a *lacuna*. Probably only the first part of the argument has been preserved.

IPHIGENIA IN TAURIS.

WE may safely assent to the judgment of Hermann,¹ “Dignissima est haec tragoedia, cui quantum fieri possit pristina forma restitatur. Est enim in praestantissimis earum quas fecit Euripides.” It is one of the noblest of extant Attic tragedies, and certainly possesses every merit which a well-constructed plot and skilfully developed characters can confer. If the great objects of Attic tragedy were to keep the minds of the audience alternating between the extremes of hope and fear, by the sudden and unexpected shifting of circumstances, and also to excite compassion by the contemplation of heroic persons placed in positions of imminent peril, and yet rising superior to them; and if a skilful use of those essential ingredients of an Attic play, irony, dissimulation, and ambiguous dialogues, be a merit in an Attic poet; then this *Iphigenia* of Euripides contains everything that a good Greek play can be expected to contain. Its interest to modern readers is much enhanced by the fact, that the gentler emotions of sisterly love, the generous virtues of disinterested friendship, and the entire obedience to what were regarded as religious obligations, are pourtrayed with a truthfulness that leads us away from the contemplation of merely mythological persons and scenes, to that of human nature in its universality of times and places. Moreover, the scene of the play is the now historic Balaclava, and the allied fleet in the Crimean war anchored in the same harbour in which the ship of Orestes was said to have been moored (v. 1328).

Having read one favourable opinion, the student is entitled to have a very different one placed before him, that he may come to his own conclusion on carefully perusing the play, and considering it in all its bearings. “The *Iphigenia in Tauris*,” says A. W. Von Schlegel,² “is almost uniformly mediocre in its representation both of character and passion. The mutual recognition between the brother and the sister, after such occurrences and doings, and under such circum-

¹ Praef. ad ed. Lips. 1833, p. vi.

² Theatre of the Greeks, p. 248.

stances,—Iphigenia, who once trembled before the altar, herself about to devote her brother to the like fate,—excites only a passing emotion. Their flight also does not particularly set our interest on the stretch: the artifice by which Iphigenia brings it about is readily believed by Thoas, and not until after they are both rescued does he seek to make resistance, but he is immediately appeased by one of the usual divine interpositions. This contrivance is so common and so trite in Euripides, that in nine out of his eighteen tragedies a god must needs swing himself down just to untie the knot.”—To disabuse the minds of young students from such evidently hostile criticism can hardly be necessary in this country and at the present day. More just, because more favourable, is the estimate of F. G. Schöne, in the introduction to his edition of the play, which has been published in English.

The savage inhabitants of the Tauric Chersonese practised, like many modern savages, the rite of human sacrifice,³—the worst form of devil-worship. There a temple of Artemis existed (and perhaps not merely in fiction, for Ovid, writing from his place of exile on the Pontus, describes it somewhat in detail, though he could hardly have seen it), where mariners who had touched at the coast were offered at her altar. The poet indeed has limited the immolation to *Greek* strangers, probably because it best suited the economy of the drama. To this remote and savage region Iphigenia, rescued by Artemis from the very altar to which she has been brought by her father at Aulis, had been miraculously conveyed, and appointed priestess to the goddess. Of the fate of her family at Argos she knows nothing, but she is ever dwelling on the recollection of her brother Orestes, whom she had left yet an infant, and much younger than herself.⁴ She has had a dream, which, as she can only interpret it as applicable to him, has filled her with alarm. She is convinced he must be dead; and she prepares, with the aid of the Chorus, Greek captives and her handmaids, to carry funeral libations, with a threnos to him as to a spirit in Hades.⁵ By this device the spectators are led to think mainly about the fate of Orestes, when the arrival of two Greek strangers is announced. They had appeared on the stage imme-

³ See Herod. iv. 103. Tac. Ann. xii. 17.

⁴ Iph. Aul. 1248, ὁ μὲν νεοσσός ἐστιν, ἥ δ' ἠδὲ γημύνῃ.

⁵ This device of an ominous dream, by which the minds of the audience are prepared for coming events, has been adopted in the *Hecuba*, where a vision of a dappled fawn, torn from Hecuba's knees by a wolf, portends the sacrifice of Polyxena. It is introduced also in the *Choephoroe*, and in the *Electra* of Sophocles.

diately after the prologue, to make a stealthy survey of the temple, out of which they had been ordered by the oracle to transport the statue of Artemis to Athens. They, of course, prove to be no others than Orestes and Pylades. In a very exciting narrative, their capture by some native herdsmen is described; the sudden seizure by madness of one of them, the tender assiduity of the other in protecting him, and the courageous resistance of both. Iphigenia is apprised of the event, and she is requested to make immediate preparations for immolating them, according to the law, at the altar of the inexorable Artemis. She, retained against her will in the service of the temple, and by nature averse from its bloody rites, is at this conjuncture the less disposed to give way to pity, because she is steeled by the supposed death of Orestes, and also by the vivid recollections, naturally forced on her by that event, of her father's cruelty to herself at Aulis. After the Chorus have sung the first stasimon, and speculated therein on the birth and adventures of the two strangers, the captives are brought fettered before the priestess, by whose hand they are now to die. Here ensues a scene composed with the utmost art, to give even a summary of which (as Hermann has done in his elegantly written Preface) would be to transcribe and comment on a considerable portion of it. Suffice it here to say, that by a succession of questions, Iphigenia elicits the facts, first, that Orestes is from Argos; next, that Troy has been captured, Menelaus and Helen have returned, and that Agamemnon has been slain by his faithless wife. She then finds out that Orestes is still alive; but he, anxious not to reveal his own name and parentage, evades every question, though each one seems so framed that it must inevitably effect a recognition. This however is long withheld, and is ultimately brought about by a very different device.

It suddenly occurs to Iphigenia, that one of the strangers, as a condition of his life being spared, may be willing to convey a letter for her to Argos, addressed to her brother Orestes, and imploring him to convey her home. Upon this there arises a contest of mutual self-devotion between Orestes and Pylades, each desiring to resign himself to death that his friend's life may be spared. Orestes however prevails on Pylades to accept the offer, on the plea that, having already married his sister Electra, there is a good hope, should he survive, of perpetuating the family name and honours, while he is himself worn out with misery, and the long persecution of the Erinnyes. The letter is produced; but, on Pylades suggesting that, in case of shipwreck, the written document may be lost and he be

unable to observe the strict letter of his oath to deliver it to Orestes in person, she communicates the contents *viva voce* to both ; and thus Iphigenia discovers that she is about to sacrifice her own long-lost Orestes. The next object is to plan not only escape for all, but also means of conveying away the statue which was the especial end of their mission. This affords abundant scope for the Greek arts of fraud and deception. Thoas, the king, a devout man, and zealous for the honour of the goddess, is persuaded by the priestess that not only the strangers, but the statue itself requires purification, in consequence of the dreadful crime of matricide which the captives have committed, and which would render their immediate immolation sacrilegious. On this representation, he is easily induced to send the captives, under custody of his attendants, to a lonely part of the sea-shore, while she herself follows with the statue, to be washed in the all-cleansing brine. On arriving, the guards are persuaded to let her lead the captives, still chained, to a retired creek at a little distance. They soon hear her voice, as if she were engaged in performing certain expiatory rites ; but the delay being long, they resolve to proceed to the spot. There they find the ship of Orestes, which had been moored in a sheltered creek, when they had first gone on land to inspect the temple. The sailors are on the very point of departing, but the guards endeavour to rescue the captives and the renegade priestess. Favoured by adverse weather, which will not allow the ship to clear the harbour, their efforts are ultimately successful. All are recaptured, and the news is brought to the king, with a request that he will send a strong body to bring them back. Thus once more the hopes that had been keenly raised are disappointed. Nothing now seems likely to deliver a brother from the necessity of being slain by his own sister's hand, and that no longer in ignorance of the relationship.

Athena however appears,—the usual *deus ex machina* of Euripides' later plays,—and informs Thoas of her will that both the priestess and the image should be carried to Hellas by Orestes, and the worship of Artemis should be solemnly established at Halae and Brauron in Attica. Thoas readily obeys the divine voice ; and thus a play, which has pre-eminently the characteristics of a true tragedy, ends, like some others, in the happiest manner.

There is a general resemblance between the economy of this play and the plot of the *Helena*. In both there is a barbaric king, a heroine involuntarily detained by him, a recognition by a near relative, who has arrived unexpectedly at the place, an escape by sea, and a happy

result brought about by a divinity appearing at the conclusion, and calming the wrath of the wronged potentate of the land.

On the strange and undoubtedly ancient mythology interwoven with this play, Hermann has given a very learned discussion,⁶ though he rightly observes, on commencing it, that “ad Euripidis fabulam recte intelligendam non opus videtur quaeri, quam originem illa de Iphigenia apud Tauros fama habeat, praesertim quum ne proficiamus quidem multum ea quaerendo, quae inveniri posse haud valde credibile sit.” That *Iphigenia* is but another⁷ name for Artemis, is more than probable; as that her apotheosis (v. 1465) is but a poet’s way of accounting for her acknowledged *cultus* in his time, with rites identical with, or similar to, those of Artemis herself, seems undeniable. There are good reasons for believing the human sacrifices which her Tauric worship demanded, to be of Pelasgic origin. According to Hermann, Müller is right in fixing the first seat of this bloody rite in the Pelasgic Lemnos, where Stephanus of Byzantium records that virgins were sacrificed to her. It passed into Italy at an early period, for at Aricia the same divinity by the name of Diana was honoured with peculiar and mystic sacrifices, which, it is clear from Ovid,⁸ were originally accompanied by the immolation of human victims, though the civilization of later times had brought the rite to a mere symbolical performance.⁹ Martial also¹ alludes to the sacrifice of virgins to Anna Perenna, though, in applying the present tense to the customs of his own time, he must allude likewise to merely ostensible ceremonies. The principal seat of this Pelasgic *cultus* in Hellas was at Brauron in Attica, where the Tauric image of the goddess was exhibited, fabled, like other images of peculiar sanctity, to have fallen from heaven itself. Now it was natural for Euripides, always zealous for the honour of his native land, to endeavour to account for these savage rites by referring them to a remote and barbaric country. The title *Ταυρικὴ*, (in its origin probably connected with the Indian cow-goddess, Io, Artemis, or the Moon,) enabled him to fix the seat of the worship in a distant country which accidentally bore a similar name. In fact, Athens, Argos, and even Sparta, claimed the same honour, and, in the last-mentioned place at

⁶ Praefat. p. xxviii—xxxvi.

⁷ Equivalent to *μεγάλη θεός* (Herm. Praef. p. xxxi).

⁸ Fast. iii. 260 seqq.

⁹ Compare v. 1461 of the present play.

¹ Ep. lib. iv. 64, 16, ‘Et quae virgineo cruore gaudet, Annae pomiferum nemus Dianae.’

least, there was the same exhibition of human blood on her altar.² If the Tauric nation were Cimmerii, as Herodotus supposed,³ and if, as some will have it, these Cimmerii were Celts, the Druidical rites in ancient Britain and Gaul will occur to us as possibly of kindred origin. These questions however require profound investigations, and seldom can be settled without taking much that is purely speculative in place of ascertained truth.

Of the date of the play nothing certain is known, but that, as the opening sentence is quoted by Aristophanes in the *Ranæ*⁴, which was acted B.C. 405, the year after Euripides' death, it must have been exhibited before that event; for we agree with Dr. Badham, that not the slightest weight is to be attributed to the idea of L. Dindorf, that this, and not the *Iphigenia at Aulis*, (as the Schol. on Ar. *Ran.* 67 expressly affirms,) was a posthumous work exhibited by his son. Aristophanes could hardly have quoted from a play till after it had been acted. If *he* had seen it in the copies of actors, as L. Dindorf supposes, the audience could not have seen it; and so the citation would have been lost upon them. In point of style, as in that of subject, this *Iphigenia* most nearly resembles the *Helena*, brought out B.C. 413. And this is also the opinion of K. O. Müller (*Hist. Gr. Lit.* p. 376).

² See Pausan. iii. 16, 7, and iii. 6, compared with lib. i. 23, 7, and i. 33, 1, and 43.

³ lib. iv. 11 and 99.

⁴ v. 1232.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΦΙΓΕΝΕΙΑ.

ΟΡΕΣΤΗΣ.

ΠΥΛΑΔΗΣ.

ΧΟΡΟΣ ΕΛΛΗΝΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΒΟΥΚΟΛΟΣ.

ΘΟΑΣ.

ΑΓΓΕΛΟΣ.

ΑΘΗΝΑ.

ΕΠΙΛΟΓΗ

IΦΙΓΕΝΕΙΑ.

Πέλοψ ὁ Ταντάλειος ἐς Πῖσαν μολὼν
 βοᾷσιν ἵπποις Οἶνομάου γαμεί κόρην,
 ἐξ ἧς Ἀτρεὺς ἔβλασθεν· Ἀτρώης δὲ παῖς
 Μενέλαος Ἀγαμέμνων τε· τοῦ δ' ἔφυν ἐγὼ
 τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς,
 ἣν ἀμφὶ δῖνας, ἅς θάμ' Εὐριπος πυκναῖς

1-66. The prologue of this play (or, more properly, the first part of it) is spoken by Iphigenia in the garb of a priestess, issuing from the door of a building which represented the δῶμοι ἀνακτορῶν (v. 66). It bears a near resemblance to that of the *Electra*, in which the other daughter of Agamemnon explains her own unhappy lot, and sighs for her long-lost brother Orestes, who immediately thereupon appears, as in the present play, *incognito*, and accompanied by his friend Pylades.—Iphigenia however knows as yet nothing either of the Trojan affairs, or of the family troubles that have happened since. She only remembers that she was brought by her father's command to Aulis, designed as a victim to appease the anger of the goddess Artemis. She knows too, which *they* did not, that her sudden disappearance from the altar itself resulted in her being supernaturally carried to the distant and barbaric land of the Tauri on the Euxine, where, as a priestess of Artemis, she is compelled to minister to the sanguinary law which commands the sacrifice of every Greek who may touch at those shores. She has just had a strange dream, which she

will now relate. She thought she was sleeping with her maidens in her Argive home, when an earthquake shook the house. The central pillar seemed to fall, and to be changed into a man. That man she, in pursuance of her priestly duties, proceeded to prepare for sacrifice. She fears this betokens evil to Orestes. She will do what she can do,—offer libations to him as to one departed, though she cannot do this over his grave (cf. v. 62).

1. Πῶσαν the Dindorfs for Πίσαν or Πίσσαν. The short ι, Hermann observes, would require the form Πίσην. This and the next half verse are given in Ar. Ran. 1232.

4. τοῦ δ' Schaefer for τοῦδ', which is retained in the Cambridge edition by Dr. Monk, as if it could mean 'this last-named.' A pedigree however implies a strictly *connected* narrative, as Dr. Badham well remarks, rightly siding with Hermann and the Dindorfs in this matter.

6. *divas* ed. Cant. for *divais*. The accusative is defended by the uniform use of Euripides of ἀμφι meaning 'at' a place. The passages cited by Monk are.

αὔραις ἐλίσσων κυανέαν ἄλα στρέφει,
 ἔσφαξεν Ἑλένης οὐνεχ', ὥς δοκεῖ, πατὴρ
 Ἀρτέμιδι κλειναῖς ἐν πτυχαῖσιν Αὐλίδος.
 ἐνταῦθα γὰρ δὴ χιλίων ναῶν στόλον 10
 Ἑλληνικὸν συνήγαγ' Ἀγαμέμνων ἄναξ,
 τὸν καλλίνικον στέφανον Ἰλίου θέλων
 λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους
 Ἑλένης μετελθεῖν Μενέλεω χάριν φέρων.
 † δεινῆς τ' ἀπλοίας πνευμάτων τ' οὐ τυγχάνων 15
 εἰς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τάδε·
 ὦ τῇσδ' ἀνάσσων Ἑλλάδος στρατηγίας,
 Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσῃ χθονὸς,

Hee. 619. Orest. 1310. Iph. A. 1294, to which Dr. Badham adds Med. 69. Hel. 369.

7. *στρέφει*. This word always involves the notion of 'twisting round,' and hence it exactly suits the idea both of *ἐλίσσειν* and of *δῖν*. The winds, says the poet, in his usual tone of philosophic comment, make the confined waters assume the form of eddies,—"in modum venti nunc huc nunc illuc *verso* mari," Livy, lib. 28. 6. The real truth is, that a current sets in capriciously and rapidly in one direction through the narrow channel (only forty yards wide at the narrowest), and then suddenly changes its direction and runs in the opposite way, most rapidly however southwards. The cause is not fully known; but it seems to depend on swells and changes of level in the sea on either side.

8. *ὥς δοκεῖ* refers to *ἔσφαξεν*, 'slew me, as (to this day) he imagines.' She supposes her father to be yet alive (*inf.* 549), and ignorant that she did not really perish on the altar. Otherwise *ὥς δοκεῖ* must be taken for *ὥς ἐδόκει*. The subject, as is usual with the Tragic, is taken from epics known as 'the Cyclics,' in this case from the *Cypria*.

11. Ἑλληνικῶν Kirchhoff from the corrected reading of MS. Pal., the original being Ἑλληνικῆν, as in Flor. 2. Perhaps *στολὴν*, as in Aesch. Suppl. 744, *ναυτικοῦ στρατοῦ στολὴ*.

13. Ἀχαιοῖς Monk with Lenting. But the change of the subject to the next infinitive presents no difficulty. The king had two motives for the expedition: he wished his Argive countrymen to have

the credit of capturing Troy, and he wished, for his own sake, and for his brother's, to avenge the outrage done by the abduction of Helen. Compare Iph. A. 270, *tās φηγοῦσας μέλαθρα βαρ-βάρον χάριν γάμων πράξιν Ἑλλὰς ὡς λάβοι*.

15. The Cambridge editor says "πνευμάτων οὐ τυγχάνων *idem* significant, quod *νηνεμίας τυγχάνων*," by which *ἀπλοίας* also depends on *τυγχάνων*. Hermann reads *δεινῆς ἀπνοίας πνευμάτων δὲ τυγχάνων*. Schöne does better in taking *ἀπλοίας* to depend on *ἐμπυρα*, 'he had recourse to divination about (or, on account of) the detention,' &c., and regards *πνευμάτων οὐ τυγχάνων* as an *epexegetis*. The old copies agree in *δεινῆς τ'*, not *δεινῆς δ'*. Compare Thuc. ii. 85 fin., *καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον*. It may be that a verse has been lost; as thus,

ἐπεὶ δὲ δαρὸν ξυμφορὰ κατείχετο
 δεινῆς ἀπλοίας, πνευμάτων οὐ τυ-
 γχάνων
 εἰς ἔμπυρ' ἦλθε, κτλ.

'When he could not get a breeze in any other way, and had long waited in vain, he had recourse to sacrifices.' Kirchhoff proposes to read *δεινῆ δ' ἅπλοι' ἦν*. *πνευμάτων δ' οὐ τυγχάνων κτλ.*, Madvig, Adv. Crit. i. p. 259, *δεινῇ δ' ἅπλοις*, a dative of the cause.

18. *οὐ μὴ ἀφορμίσῃ*, means, as usual, 'there is not a chance of your getting your ships from their moorings in this land.' The middle voice applies to what is done by others for the commander-in-chief. Kirchhoff would prefer *ἀφορμίσῃς*.

πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις
 λάβῃ σφαγείσαν· ὃ τι γὰρ ἐνιαυτὸς τέκοι 20
 κάλλιστον, ἠϋζώ φωσφόρῳ θύσειν θεῇ.
 παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ
 τίκτει, τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων,
 ἦν χρή σε θύσαι. καὶ μ' Ὀδυσσέως τέχνας
 μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως. 25
 ἐλθοῦσα δ' Αὐλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς
 μεταρσία ληφθεῖς' ἐκαινόμην ξίφει·
 ἀλλ' ἐξέκλειπεν ἔλαφον ἀντιδουσά μου
 Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα
 πέμψασά μ' ἐς τήνδ' ὥκισεν Ταύρων χθόνα, 30
 οὗ γῆς ἀνάσσει βαρβάρουσι βάρβαρος
 Θόας, ὃς ὠκὺν πόδα τιθεῖς ἴσον πτεροῖς
 ἐς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.
 ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με,

20. *λάβῃ* Elmsley and Schaefer for *λάβοι*, which is a solecism. So *εἴποι* conversely for *εἶπη*, v. 1302. The year alluded to is evidently that of Iphigenia's birth, not that of the expedition.—*φωσφόρῳ θεῇ*, Artemis, in her attribute of the goddess of light (the Latin Diana). Aeschylus makes the sacrifice of Iphigenia to have been demanded by the same goddess, but in the capacity of protectress of animals; and Sophocles takes the same view, *El.* 568. This latter account was taken from the *Cypria*; see Proclus, *Chrest.* p. 235, ed. Westphal; so too was the story of the pretended marriage of Iphigenia with Achilles,—the subject of the *Iph. in Aulide*. Euripides, in representing it as required by a rash vow, evidently differs from the common story.

23. *ἀναφέρων* refers to *λέγει* in v. 16, this clause being parenthetical, i. e. narrative interposed between the very words of Calchas.

24. *τέχνας*. 'By the arts of Ulysses they took me from my mother's side for (i. e. on pretence of) marriage with Achilles.' Monk gives *τέχνας* on conjecture, and Dr. Badham adopts it with praise. As if it were difficult to supply *οἱ τεταγμένοι ἄγειν με*, or as if a person, rather than a thing, were not said *παραι-*

ρεῖσθαι τινά *τινος*. The passages cited by Dr. Badham only show that it is either person from person, or thing from thing, that is said *παραιρεῖσθαι*. For the active *παραιρεῖν* see Hipp. 1103.

27. *μεταρσία*. The victim was held over the altar while the throat was cut, because it was essential that the life-blood should fall on the very stone on which the body was afterwards consumed. Aeschylus says the same of Iphigenia, *Agam.* 224, *δίκαν χιμαίρας ὑπερθε βωμοῦ λαβεῖν ἀέρδην*, where he seems to speak of the sacrifice as actually accomplished, and to have known nothing about the exchange of the stag. His words however are rather ambiguous, *τὰ δ' ἐνθεν οὐτ' εἶδον οὐτ' ἐννέπω*.

28. Dr. Badham's *ἐξέκλειψέ μ'* is not necessary; he quotes however v. 783 —4, which is somewhat in his favour, as containing an example of *μου* immediately repeated.

31. "Cum duplici casu γῆς et βαρβάρουσι post ἀνάσσει confer *ναῦταις μεδέουσα θαλάσσης* in Or. 1690." Monk.

33. *τοῦνομα* τόδε. Alluding to this, Aristophanes wittily called him, in his *Lemnian Women* (frag. 324, Dind.), *Θόας, βράδιστος τῶν ἐν ἀνθρώποις δραμείν*.

ὅθεν νόμοισι τοῖσιν ἡδεται θεὰ 35
 Ἄρτεμις ἑορτῆς, τοῦνομ' ἥς καλὸν μόνον,—
 τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη·
 θύω γὰρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,
 ὃς ἂν κατέλθῃ τήνδε γῆν Ἑλλήν ἀνὴρ.
 κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει 40
 ἄρρητ' ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
 ἂ καὶνὰ δ' ἥκει νύξ φέρουσα φάσματα,
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος.
 ἔδοξ' ἐν ὕπνῳ τῆσδ' ἀπαλλαχθεῖσα γῆς
 οἰκεῖν ἐν Ἄργει, παρθένοισι δ' ἐν μέσαις 45
 εὖδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλῳ,

35 seqq. 'Whence (viz. in consequence of which appointment as priestess), according to the customs of the festival in which Artemis delights,—a festival which has nothing good in it but the name,—I sacrifice, the rite having existed before also to the city, every Grecian man who may have touched at this land.' Kirchhoff says of this passage, "hic versus nisi gravi corruptela affectus est, ante eum nonnulla excidisse necessario statuendum est." Madvig, Adv. Crit. i. p. 259, would read *τίθησί με ὃ γ' ἐν νόμοισι*, 'Thoa appoints me priestess in the customs and practices' &c. The MS. Pal. by the first hand gives *τοισίδ'* for *τοῖσιν*, and this W. Dindorf admits; but the article used for the relative is not uncommon. For the aposiopesis we have only to compare Aesch. Ag. 36, *τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας βέβηκεν*. Eur. El. 1245, *Φοῖβός τε Φοῖβος, ἀλλ' ἀναξ γὰρ ἔστ' ἐμὸς, σιγῶ· σοφὸς δ' ὦν οὐκ ἔχρησέ σοι σοφά*. The fact which the speaker professes to suppress is in reality given in the next sentence. The γὰρ in v. 38 merely continues the narrative which had been suspended for fear of revealing *τῶν ἀπορρήτων τι*. The slaughter itself is called *ἄρρητα* in v. 41, because it was in itself a mystic rite, and attended with secret and mystical ceremonies. This latter verse again the Cambridge editor omits, on the trifling ground that *ἔσωθεν* is unusual for *ἔσω*. Hermann thinks the allusion here is to the Tauropolis, at which human victims were offered. See *inf.* v. 1460.—For *θύω* the

reading in the MS. Pal. is *θύου* altered to *θείου*, which Kirchhoff has edited. Thus the construction will be, *κατάρχομαι—ὃς ἂν κατέλθῃ*. Here *κατέρχεσθαι* is used for *κατάγεισθαι*, 'to touch at.'

38. *ὄντος* — *καὶ πρὶν*. She seems to mean, that she was not responsible for *beginning* the cruel rite. Matthiae explains it thus: that not till her arrival were Greeks exclusively sacrificed; this being a sort of retaliation on her part for their treatment of her.

43. *πρὸς αἰθέρα*. This custom is often mentioned, whether of dreams or of secret grief. Compare Soph. El. 86. 424. Eur. El. 59. Med. 56. Andr. 93. As usual, this is now done at early dawn; whence she speaks of the night as still present, *ἥκει*.

44. This verse is quoted by the Schol. Med. on Aesch. Pers. 181.

45. *παρθένοισι ἐν μέσαις εὖδειν*. 'To be sleeping in the midst of my maidens,' her *ἑμφίπολοι* or attendants. Nothing would seem to be clearer or more natural; but Dr. Badham and Kirchhoff adopt Markland's conjecture *παρθενῶσι δ' ἐν μέσοις*, 'the central maiden-chamber,' and Monk thinks *ἴζειν* must be the true reading for *εὖδειν*, because the action described could hardly have taken place in the night. As if *dreams* were so coherent and consistent as to make that a matter of the least importance. One may dream that one was sleeping elsewhere, and suddenly awakened by the undulatory motion (*σάλῳ*) of an earthquake. Once awake, the acts that followed were done by her in the night as easily as in the day.

φεύγειν δὲ κάξω στᾶσα θριγκὸν εἰσιδεῖν
 δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στῆγος
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.
 μόνος δ' ἐλείφθη στῦλος, ὡς ἔδοξέ μοι, 50
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν·
 καὶ γὰρ τέχνην τήνδ' ἦν ἔχω ξενοκτόνον
 τιμῶσ' ὑδραίνειν αὐτὸν, ὡς θανούμενον,
 κλαίουσα. τοῦναρ δ' ὦδε συμβάλλω τόδε· 55
 τέθνηκ' Ὀρέστης, οὗ κατηρξάμην ἐγώ.
 στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες·
 θνήσκουσι δ' οὓς ἂν χέρνιβες βάλωσ' ἐμαί.
 οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω·

47. θριγκόν. The upper part of the wall, the cornice. Cf. Or. 1569.—Hesychius (quoted by Seidler) ἐρείψιμα, πτώσιμα.—ἐξ ἄκρων σταθμῶν may be regarded as a synonym of κατάκρας, for σταθμός is any sort of fixed abode.

50. ἐλείφθη, 'was left standing.' This is clear from what follows, that it seemed to have hair grow *down* from the capital. Wherein is the "durissima constructio" objected to by Dr. Badham, it is hard to see. Compare Aesch. Pers. 190. The infinitive depends on ἔδοξε implied in ὡς ἔδοξε. Porson's conjecture, which he quotes with praise, μόνος λελεῖσθαι στῦλος εἰς (εἰς) ἔδοξέ μοι, is differently given by Kirchhoff, who also approves of it, μόνος δὲ λειψθεὶς στῦλος εἰς κτλ.; and it is obvious that the copulative is required. But this involves the further change to ἐξ ἐπικράνων. The εἰς is quite unnecessary: this was *the* pillar which seems in early Greek houses to have supported the roof. It is the στῦλος ποδῆρης of Aeschylus, Ag. 871, where the context requires that it should mean the *single* support, since a husband is compared to it. It is also the κίων which is more than once mentioned in the account of Hercules' attack on his children, Herc. F. 973. 977. 1006. Cf. Bacch. 1309, ὃς συνείχες, ὃ τέκνον, τοῦμὸν μέλαθρον.

51. ἐπικράνων, 'the capital.' In Hipp. 201, a female head-dress. The ι is made long before κρ, as in Suppl. 296, αἰσχρόν γ' ἔλεξας, χρήστ' ἐπικρόπτειν φίλους. Monk quotes Prom. 24, νύξ ἀποκρύψει

φάος, and Orest. 12, ᾧ στέμματα ξήνασ' ἐπέκλωσεν θεά. So also Aesch. Suppl. 618, Ζεὺς δ' ἐπέκρανεν τέλος. Hermann needlessly gives ἐκ δὲ γ' ἐπικράνων, and Dr. Badham κατὰ δ' ἐπικράνων.—καθεῖναι Brodaeus for καθεῖμαι.

54. ὑδραίνειν (scil. ἔδοξα) Musgrave for ὑδραῖνον, which obviously violates the metre, since the υ would be made long by the augment.

55. συμβάλλω, 'I interpret;' properly, I put the facts together and deduce the inferences. Med. 675, σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἔπη, where see the note. Photius, συμβαλεῖν, νοῆσαι, διακρίναι, συγκρίναι.

57. Stobaeus cites this verse, Flor. lxxvii. 3, with the variant παῖδες εἰσὶν ἄρσενες, which Kirchhoff adopts.

58. οὓς ἂν—ἐμαί Scaliger for ὡς ἂν—ἐμέ.

59. οὐδ' αὖ κτλ. The argument is this:—Granting that the pillar represents an eldest son, it *might* have indicated Strophius' son (Pylades), but that he had none when I was at Aulis, and therefore I cannot be sure that he has one now. The verse is said, as Hermann remarks, with a pause. She mentally enumerates those whom the dream might fit. After rejecting two or three, she adds, 'nor again does it apply to Strophius.' Dr. Monk omits this couplet.—ὠλλόμενη may either mean ἐκαιόμην, v. 27, or εἰς τήνδε γῆν ἐπεμρόμην, like μεσονύκτιος ὠλλόμεν Hec. 914.

Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ. 60
 νῦν οὖν ἀδελφῶ βούλομαι δοῦναι χοάς
 παροῦσ' ἀπόντι, ταῦτα γὰρ δυναίμεθ' ἂν,
 σὺν προσπόλοισιν, ἃς ἔδωχ' ἡμῖν ἄναξ
 Ἑλληνίδας γυναικάς. ἀλλ' ἐξ αἰτίας
 οὔπω τίνος πάρεισιν ; εἴμ' εἴσω δόμων 65
 ἐν οἷσι ναίω τῶνδ' ἀνακτόρων θεᾶς.

ΟΡΕΣΤΗΣ.

ὄρα, φυλάσσου μή τις ἐν στίβῳ βροτῶν.

ΠΥΛΛΑΔΗΣ.

ὀρῶ, σκοποῦμαι δ' ὄμμα πανταχοῦ στρέφω.

ΟΡ. Πυλάδην, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς,
 ἔνθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν ; 70

ΠΥ. ἔμοιγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.

ΟΡ. καὶ βωμὸς, Ἑλλήν οὗ καταστάζει φόνος ;

61. δοῦναι χοάς. The object of these libations, as appears from v. 160 seqq., was to propitiate the shade of her brother, whom she assumed to be dead. They may be compared to those offered to the daemon of Darius, νεκροῖσι μειλικτήρια, Aesch. Pers. 612 seqq., and are composed of the same ingredients, viz. water, wine, milk and honey (oil being not here mentioned). See *inf.* 161—5. This was especially done (as in the Choephori of Aeschylus) when a dream had occurred, causing anxiety to the nearest surviving relations.

65. τίνος Markland for τινός, and εἴμ' εἴσω Hermann for ἐς ἐμ' εἴσω. As Iphigenia was now outside the house, she could only go in to look after her attendants, who conversely would be said παρ-εἶναι ἐξω to her, not εἴσω. Moreover, ἐς is hardly used before a short vowel ; see Orest. 736. Dr. Badham, Kirchhoff, and the Cambridge editor retain τινός, the latter taking ἀλλὰ for ἀλλὰ γάρ, as in Phoen. 99. — Hermann remarks that ἀνακτόρων is not in apposition to δόμων, but the genitive after it, δόμοι ἀνακτόρων being the priestess' house attached to the temple itself.—Iphigenia here leaves the stage. Two strangers are immediately seen advancing upon it.

67. φυλάσσου. He does not say φύ-

λασσε (which Elmsley proposed), because there is a notion of guarding against sudden foes.—μή τις, supply ἤ rather than ἐστὶ, for the same reason. See Phoen. 93.

68. σκοποῦμαι is more common in later Attic for σκοπῶ. Cf. Hel. 1537.—πανταχῇ Monk, which is probable, but not necessary.

70. This verse is marked as spurious by Dr. Badham, but it seems almost essential to the context : ' Do you think this is the temple for which we set sail from Argos ? ' Pylades replies, ' I think so, and I conceive you must think so too,' although you ask the question. Hermann here inserts v. 76, by which both verses end with χρεῶν. The Cambridge editor would transpose v. 70 after v. 76, and explain thus :—Pylades is represented as ascending a height, commanding at once a view of the interior of the temple and of the sea ; while Orestes remains below, scrutinizing the access on the level ground. The position thus resembles that in Soph. Philoct. 26 seqq., where Neoptolemus goes up to explore a cave while Ulysses remains below. But no change seems here necessary.

72. καταστάζει. Hel. 984, ἵν' αἵματος ῥοαὶ τάφου καταστάζωσι.

ΠΤ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θριγκώματα.

ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὀράς ἡρτημένα :

ΠΤ. τῶν κατθανόντων γ' ἀκροθίνια ξένων.

75

ΟΡ. ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεών.

ὦ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἤγαγες

χρήσας, ἐπειδὴ πατὸς αἵμ' ἐτισάμην

μητέρα κατακτάς ; διαδοχαῖς δ' Ἐρινύων

ἡλαννόμεσθα φυγάδες ἔξεδροι χθονός,

80

73. The common reading *τριχώματα* has been retained by Monk without remark, others adopting Ruhnken's conjecture *θριγκώματα*, which is confirmed by the reading of MS. Pal. *θριχώματα*. Schöne explains *τριχώματα* (a word that occurs in Aesch. Theb. 663) of the marks of blood that had trickled down the altar (like *κόμας καθεῖναι* of the pillar, v. 52). If *τριχώματα* be right, it might as well be explained of real human hair; for it appears from the passage of Herodotus cited below, that the victim's brains were dashed out with a club; and therefore the altar would be defiled with hair and gore. Ovid, Ep. ex Pont. iii. 2. 53, describes it thus: 'Araque quae fuerat natūra candida saxi, Decolor affuso tincta cruore rubet.'—It may be asked, How could Pylades see all this from without? The answer may be given in the words of Ovid, Trist. iv. 4. 73, 'Triviae ducuntur ad aram, Quae stabat geminas ante cruenta fores.' Like the altar described in Androm. 1123, it stood directly in front of the main entrance.

74. σκῦλα. It seems probable from Herod. iv. 103, that limbs and skulls were affixed to the temple (or at least, close to it). The ancient custom of nailing up the heads of the sheep and oxen sacrificed, on the cornices of temples, seems here alluded to.—Ταῦροι μὲν νόμοις τοιοῖσδε χρέωνται. θύουσιν μὲν τῇ Παρθένῳ τοὺς τε ναηγυροὺς καὶ τοὺς ἂν λάβωσι Ἑλλήνων ἐπαναχθέντας, τρόφῳ τοιῷδε καταρξάμενοι βοπάλῳ παίονσι τὴν κεφαλὴν· οἱ μὲν δὴ λέγουσι, ὥς τὸ σῶμα ἀπὸ τοῦ κρημνοῦ ὠθέουσι κάτω, ἐπὶ γὰρ κρημνοῦ ἴδρυται τὸ ἶρδν, τὴν δὲ κεφαλὴν ἀνασταυροῦσι· οἱ δὲ κατὰ μὲν τὴν κεφαλὴν ὁμολογέουσι, τὸ μέντοι σῶμα οὐκ ὠθέεσθαι ἀπὸ τοῦ κρημνοῦ λέγουσι, ἀλλὰ γῇ κρύπτεσθαι. τὴν δὲ δαίμονα ταύτην, τῇ θύουσι, λέγουσι αὐτοὶ

Ταῦροι Ἰφιγένειαν τὴν Ἀγαμέμνονος εἶναι.

75. γ' for τ' Hermann and L. Dindorf.

76. Having heard from Pylades, who is an eye-witness to the fact, that strangers are sacrificed at this temple, Orestes replies by urging the necessity of keeping a good look-out, lest they should themselves be caught. He then, impressed with the danger of their position, appeals to Apollo, upbraiding him for having led him into this strait, when he had looked for a happy termination to his toils. Kirchhoff inclines to Reiske's opinion, that this verse should be continued to Pylades.

78. χρήσας, i. e. διὰ τοὺς σοὺς χρησμούς. Perhaps a verse is wanting, or the syntax is slightly changed from χρήσας με μήποτ' ἂν παύσασθαι πόνων πρὶν ἔλθειν Ταυρικὴν, or simply, χρήσας με φεύγειν. See Eum. 74.

79. διαδοχαῖς, the successive pursuits of one Fury after another; by *relays* of Furies. The notion of the Erinyes becoming physically tired is borne out by Aesch. Eum. 128. 239. The metaphor is taken from the *Δαμπαδηφορία*. Cf. Agam. 304, ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι. The Cambridge editor reads *διαδρομαῖς*, founded on v. 941 *inf.*, μεταδρομαῖς Ἐρινύων ἡλαννόμεσθα φυγάδες, and ἐπεὶ γὰρ for ἐπειδὴ, as Markland had proposed, by which the δὲ in v. 82 must make the apodosis, unless δὲ be here (79) omitted. In this case we should rather read *ἐλθὼν σ' ἐπηρώτησα*, as Kirchhoff suggests. But all these changes seem uncertain or capricious. The poet's meaning is plain enough: 'Thou didst tell me to fly, and I went on a long weary course till I was commanded, as the end of my toil, to bring thy sister's image from Tauri.' Cf. *inf.* 976.

δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.
 ἐλθὼν δὲ σ' ἠρώτησα πῶς τροχηλάτου
 μανίας ἂν ἐλθοιμ' ἐς τέλος πόνων τ' ἐμῶν,
 οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.
 σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὄρους χθονός, 85
 ἔνθ' Ἀρτεμὶς σοὶ σύγγονος βωμοὺς ἔχει,
 λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε
 ἐς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο·
 λαβόντα δ' ἢ τέχναισιν ἢ τύχῃ τινί,
 κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ 90
 δοῦναι· τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·
 καὶ ταῦτα δράσαντ' ἀμπνοὰς ἔξεν πόνων.
 ἦκω δὲ πεισθεὶς σοῖς λόγοισιν ἐνθάδε
 ἄγνωστον ἐς γῆν, ἄξενον. σὲ δ' ἱστορῶ,
 Πυλάδῃ, σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου, 95
 τί δρῶμεν; ἀμφίβληστρο γὰρ τοίχων ὄρας
 ὑψηλά. πότερα δωμάτων προσαμβάσεις

81. καμπίμους, round the καμπτήρ or pillar of the stadium. Hipp. 87, τέλος δὲ κάμψαιμ', ὥσπερ ἠρξάμεν, βίου. See Hesych. in κάμπεως δρόμος.

84. This verse is thought to have been added from v. 1455. Hermann retains it, while he acknowledges that it is "inutilis." But see on v. 116.

86. σοὶ Kirchhoff for σὺ of the two best MSS. Commonly, σὴ σύγγονος.—ἔχοι would be more elegant than ἔχει.

87. οὐνθάδε Herm. Dind., after Markland: but it was one thing for a statue (meteoric stone) to fall in this land, and another thing to fall into this very temple, so that there is no tautology. Besides, φασιν means anybody; οἱ ἐνθάδε φασιν implies a knowledge of local tradition that was improbable in new comers.

91. τὸ δ' ἐνθένδε. Hermann, who corrected the old punctuation δοῦναι τὸ δ', κτλ., observes that this clause refers to λαβόντα. Apollo told him to get it either by luck or by stratagem, but he did not tell him how to set about it; and hence the present perplexity.

93. ἦκω δέ. 'Thus then I am come in obedience to your orders' &c., v. 85.

97. ἐκβῆναι, as in Bacch. 1044, ἐξ-

έβημεν Ἀσωποῦ ῥοὰς, and Herc. F. 82, οὔτε γαίης ὕρι' ἔν ἐκβαίμεν λάθρα, here means 'to get beyond,' 'to climb over,' not, as Monk renders it, 'to start.' By ἀμφίβληστρο the enclosing wall or fence (περίβολος) is meant, and Orestes might not unreasonably ask, whether they shall get over it so as to have access to the front steps of the temple, πρὸς ἀμβάσεις ναοῦ. If the Aldine πρὸς ἀμβάσεις be right, and not the reading of the two best MSS. προσαμβάσεις, we must of course supply αὐτά. We have ἔμβασις, 'a mounting,' in Oed. Col. 1070, and πρόσ-βασις, 'access,' in Eur. El. 489; but the commentators generally acquiesce in προσαμβάσεις, 'shall we mount the steps?' or pass over the space from the altar in the αὐλή to the very door of the temple, i. e. by mounting the stylobat, or stone platform.—Orestes goes on to inquire how, when that is done, they can gain any information about the statue within, unless they open the door; and he adds, if they are caught in opening it, they will certainly be put to death. The slight alteration of ἦ into μὴ in v. 99 (proposed also by Hermann), seems to remove much of the obscurity of the passage; 'how shall we find out, unless we

- ἐκβησόμεσθα ; πῶς ἂν οὖν μάθοιμεν ἂν,
μὴ χαλκότευκτα κληῖθρα λύσαντες μοχλοῖς,
ὦν οὐδὲν ἴσμεν ; ἦν δ' ἀνοίγοντες πύλας 100
ληφθῶμεν εἰσβάσεις τε μηχανώμενοι,
θανούμεθ'. ἀλλὰ πρὶν θανεῖν νεὼς ἐπι
φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν.
ΠΤ. φεύγειν μὲν οὐκ ἀνεκτὸν, οὐδ' εἰώθαμεν· 105
τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον.
ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας
κατ' αὐτρ', ἃ πόντος νοτίδι διακλύζει μέλας,
νεὼς ἄπωθεν, μή τις εἰσιδὼν σκάφος
βασιλεῦσιν εἴπη, κῆτα ληφθῶμεν βία.
ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ, 110
τολμητέον σοι ξεστὸν ἐκ ναοῦ λαβεῖν

should have opened the door? For this use of *μὴ* with an aorist participle (for *ἔαν μὴ λύσωμεν*) see *Iph. A.* 354, *ὡς δ' ἀνολβον εἶχες ὄμμα σύγχυσίν τε, μὴ — ἐμπλήσας κτλ.* By *λύειν* or *χαλᾶν πύλας μοχλοῖς* is generally meant 'to open the door from within by withdrawing the bolt,' as in *Aesch. Cho.* 864, *γυναικείους πύλας μοχλοῖς χαλᾶτε*, and also in *Med.* 1317, and *Hipp.* 809. *Inf.* 1304, *ὦ ἦ, χαλᾶτε κληῖθρα, τοῖς ἔνδον λέγω.* Here it might seem to mean, 'forcing the doors with crow-bars;' and this is not inconsistent with *εἰσβάσεις μηχανώμενοι* below. Hermann, who thinks *ἀμφίβληστρα τοίχων* mean the walls of the temple, gives *ἦ — λύσαντες κτλ.*, in this sense: — 'We cannot climb the temple walls; shall we go up the front steps to the door? How then shall we find out what we are ignorant of (the position of the statue within, &c.)? Shall it be by opening the door?' This is better than transposing 98 and 99 with Seidler and Monk (the latter giving also *εἰσβησόμεσθα*). Dr. Badham, who pronounces "omnia foedissime esse corrupta," nevertheless has no doubt about the sense, and edits thus:—

πῶς ἂν οὖν λάθοιμεν ἂν; (so
Matth., Reiske, Kirchhoff.)
ἢ χαλκότευκτα κληῖθρα λύσαντες μοχ-
λοῖς,
ὥδ' οὐδὲν ἴσμεν;

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And this is adopted by Nauck. Kirchhoff places no stop after *μοχλοῖς*, as if he took the sense to be, 'how can we open the bolts when we know nothing about them?' Ovid, speaking of the ruins of this temple in his time, *Epist. ex Pont.* iii. 2. 49, says, '*Templa manent hodie, vastis innixa columnis, Perque quater denos itur in illa gradus.*'

104. Pylades replies to two points of Orestes' speech, and first to the last mentioned; *flight* is out of the question. Again, he says, we must not allow ourselves to speak evil of the oracle of the god,—whom Orestes had virtually impeached at v. 77 seqq. Thus *κακίζειν* follows the analogy of *ἀλβίζειν*, *εὐδαιμονίζειν*, *μακαρίζειν*, &c., "to call a thing or person *κακόν*." This, as Dr. Badham remarks, seems the true meaning, on account of the *μὲν* and *δέ*. If it meant, as Matthiae thinks, 'to play the coward with the oracle,' 'to reject it through fear,' we should have expected either *ἄλλὰ* or *ὁμως* *δέ*. Monk renders it pretty correctly, "we must not slight the oracle of Apollo." Kirchhoff gives *τε* for *δέ*, by which the *μὲν* will be answered by *δέ* in v. 106; 'to fly and to turn cowards at the oracle, is not to be thought of, but to hide by the sea-shore till night may answer our end: let us do this.' He adds, "fort. οὐκ ἀπιστέον" (for *κακιστέον*). See Cobet, *Var. Lect.* p. 596.

111. σοι Hermann for the Aldine *τοῖ*,

A 2

ἀγαλμα πάσας προσφέροντα μηχανάς.
 ὄρα δέ γ' εἶσω, τριγλύφων ὅπου κενὸν
 δέμας καθεῖναι· τοὺς πόνους γὰρ ἀγαθοὶ
 τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ. 115
 οὔτοι μακρὸν μὲν ἤλθομεν κώπη πόρον,
 ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν ;
 OP. ἀλλ' εὖ γὰρ εἶπας, πειστέον· χωρεῖν χρεῶν
 ὅποι χθονὸς κρύψαντε λήσομεν δέμας.
 οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται 120

which is also in MS. Pal. W. Dindorf gives *ῶ*, which has little in its favour but that most copies have *προσφέροντε*, though the same have *τὸ ξεστόν*. Dr. Badham retains this; but the article seems out of place. So also the Cambridge editor.—*προσφέροντα* is the reading of MS. Pal.

113. *γείσα*, Blomfield's correction for *γ' εἶσω*, is admitted by W. Dindorf, Dr. Badham, Nauck, and Monk. The meaning thus is, 'Therefore (while you have the light of day) survey the upper walling, where there is space to let down your body (within the temple) from the triglyphs.' As if he had said, *βλέπε ἐκείσε, ὅπου ἂν εἴη κενόν*. The ancient temples retained the general outline and constructive features of their wooden prototypes; and Sir Charles Fellows tells us that wooden houses and store-rooms are still built in Asia Minor according to the exact outlines of the Greek temples of the best age. (Travels in Lycia, chap. xviii.) Properly, the projecting ends of the wooden beams resting on the architrave (which here might be *γείσα*, cf. Phoen. 1158. Orest. 1570), were called *τρίγλυφοι*, from being ornamented with three vertical grooves, and the spaces between the beams, and also between the roof-covering lying on the beams and the architrave under them, were called *ὀπαι* or *μετοπαί* (*metopes*). It is by this way that the slave escapes in Orest. 1371, *κεδρωτὰ παστάδων ὑπὲρ τέρεμμα Δωρικός τε τριγλύφους*. It is difficult to say whether *τριγλύφων* here depends on *καθεῖναι* (Herrmann), or on *κενόν* (ed. Cant.), or whether we should construe *εἶσω τριγλύφων*. Dr. Badham takes *γείσα* for the projecting ends of the beams. According to Pollux, i. 76,

γείσον is the projecting part of the cornice over a doorway. Madvig, Adv. Crit. i. p. 259, proposes *πείρα δέ γ' εἶσω τριγλύφων, ὅπου κενόν, κτλ.*

114. *τοὺς πόνους* — *οὐδαμοῦ*. Quoted by Stobaeus, Flor. xxix. 6.

116—7. These verses are given in the old copies to Orestes. Markland perceived they were more appropriate to Pylades. It is true that he had said *φεύγειν μὲν οὐκ ἀνεκτόν* at the beginning; but he does not say quite the same thing again here, where he urges the disappointment of a long journey taken in vain. By making this change, the speech of Pylades contains *fourteen* to the *twenty-eight* verses of Orestes preceding, or exactly half; as in Herc. F. 1311 Theseus speaks *twenty-eight* in reply to *fifty-six* of Hercules (the deuteragonistes taking half the number of the protagonistes). This fact also justifies the retention of v. 84, which most editors reject. Dr. Badham and Kirchhoff retain the old order of the dialogue, the former giving *οὕτω* for *οὔτοι*. But *οὔτοι* is defensible, if we suppose the sense to be, 'surely we have not come a long journey merely to go back again.' Monk and Kirchhoff remove the question after *πάλιν*, by which *οὔτοι* negatives at once the two correlative clauses, 'surely we have not come, and then are about to depart.' See a similar passage in Iph. A. 396—9.

118. *χωρεῖν χρεῶν* Scaliger for *χώρει νεκρῶν*.

120. *τὸ τοῦ θεοῦ* for *θεός*. The meaning is, 'assuredly, *luck* will not be wanting for the accomplishment of the oracle;' more closely, 'for certainly the god will not (by refusing his aid) be the cause of his own prediction being falsified.'

πεσεῖν ἄχρηστον θέσφατον· τολμητέον·
μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

ΧΟΡΟΣ.

εὐφαιμεῖτ', ὦ
πόντου δισσὰς συγχωρούσας
πέτρας Εὐξείνου ναῖοντες.
ὦ παῖ τὰς Λατοῦς,
Δίκτυνν' οὐρέα,
πρὸς σὰν αὐλάν, εὐστύλων
ναῶν χρυσήρεις θριγκοὺς,
πόδα παρθένιον ὄσιον ὀσίας

125

130

Hermann gives ἄχρηστον, *indictum*. Dr. Badham and Nauck adopt Blomfield's conjecture ἄκραστον.

122. σκῆψιν, 'an excuse,' *Hel.* 1064. This was a favourite γνώμη. Cf. *Ar. Ach.* 392, ὡς σκῆψιν ἄγων οὗτος οὐκ εἰσδέχεται.

123. The chorus of Grecian captives, handmaids of Iphigenia, in a system of irregular spondee-anapaestics (for which see the note on *Tro.* 99), now inquire for what purpose they have been sent for; and Iphigenia in a similar strain informs them of her dream, and her conviction that Orestes is dead. To him, as to the spirit of one departed, she is about to offer libations. The chorus then sing a threnos (179) responded to by Iphigenia (202). The purport of the former is to bewail the fallen house of Agamemnon; that of the latter to describe her own present woes, with but an allusion at the end (230) to the presumed death of her brother.—The whole of this long comic part is in the same anapaestic metre, a fact which Bothe has misunderstood, and he consequently has given throughout an anomalous and unmetrical arrangement. Attempts have been made to reduce it either wholly or in part into antistrophic systems; but although, as Hermann remarks, 137—42 appears to coincide with 170—7, it is hard to establish regular antithetical systems in the rest; and it seems better, with the majority of editors, to print the whole as monostrophic, especially as the number of verses in each song is uneven.—The composition of this part of the play, following the prologue, may be compared

with the similar parts in the *Helena*, *Electra*, and *Troades*, and also with the *Electra* of Sophocles.

The *coryphaeus* commences (123—5) by enjoining religious silence on the people of Tauri, whom she designates by the general name of 'inhabitants of Symplegades.' (Compare γῆν Συμπληγάδα, *v.* 241.) The reason of this injunction is, first, that they are about to address Artemis, secondly, that as they have been specially sent for by the priestess, some matters may be brought forward which require some reserve; and accordingly, the offering of a libation to Orestes is explained to them.—Iphigenia does not return on the stage till *v.* 137. Cf. *v.* 65.

126—7. These two verses are monometer hypercatalectic, a form admissible in irregular anapaestics: see *Ion* 178, 908, 909, though all these verses may be scanned also as dochmii. Seidler would read παῖ Λατοῦς, Δίκτυνν' οὐρέα, in one verse, which is probable, as the τὰς sounds like one of the common interpolations of the article before proper names. The Cretan name of Artemis, properly used in *Hipp.* 146, is here somewhat out of place.

128. εὐστύλων ναῶν, 'Templa—vastis innixa columnis,' as they are described by Ovid, quoted on *v.* 97.—χρυσήρεις, perhaps literally, 'gilt.' *Ion* 156, αὐδῶ μὴ χρίμπτειν θριγκοῖς, μηδ' εἰς χρυσήρεις οἴκους.

130. This verse contains two anapaestic feet resolved into short syllables, ~ ~ ~ ~ being isochronous with — —. Compare *inf.* 197, 220, 231—2. *Ion* 883, κέρασιν

κληδούχου δούλα πέμπω,
 Ἑλλάδος εὐίππου πύργους
 καὶ τείχη χόρτων τ' εὐδένδρων
 ἐξαλλάξας Ἐυρώταν, 135
 πατρώων οἰκῶν ἔδρας.
 ἔμολον· τί νέον ; τίνα φροντίδ' ἔχεις ;
 τί με πρὸς ναοὺς ἄγαγες ἄγαγες,
 ᾧ παῖ τοῦ τᾶς Τροίας πύργους
 ἐλθόντος κλεινᾷ σὺν κώπᾳ 140
 χιλιοναῦτα μυριοτευχοῦς
 † τῶν Ἀτρειδᾶν τῶν κλεινῶν.
 IΦ. ᾧ δμῳαί,
 δυσθρηνήτοις ὡς θρήνοις
 ἔγκειμαι, τᾶς οὐκ εὐμόλπου 115
 μολπαῖσι βοᾶς, ἀλύροις ἐλέγοις,
 ἐξ, ἐν κηδείοις οἴκτοις,

ἐν ἀψύχοις ἔχει. *Ibid.* 905, παῖς μοι σὺς τλάμων σὺ δὲ κιθάρᾳ. See also *Hec.* 62. *Troad.* 124, 136.

134. If the reading be right, χόρτων εὐδένδρων Ἐυρώταν (so Barnes for Ἐυρώταν) must be the genitive of quality, the same in sense as χόρτους εὐδένδρους Ἐυρώτα, which we might rather have expected, and which would make ἔδρας the genitive singular instead of the accusative plural. So *inf.* v. 1211, λοχία ἀστάκτων ὑδάτων. *Med.* 846, ἱερῶν ποταμῶν πόλιν. As usual, ἐξαλλάσσειν is to give up one thing for another. She calls the Eurotas εὐδένδρος from its well-known picturesqueness. Even her European home might be so called, as contrasted with the barren steppes of Scythia, δσχορτοὶ οἴκοι, *inf.* 219. But Schöne remarks that Argos and Laconia seem meant, the former by Ἑλλάς εὐίππος.

137—42. These lines are still spoken by the coryphaeus, who sees Iphigenia coming out of the temple, attended by a servant (167), bearing an urn for the intended libation.

141. μυριοτευχοῦς Seidler for μυριοτεύχοις. This is better than Barnes' μυριοτενχεῖ, provided we read also χιλιοναῦτα for —τα, with Schöne. So Xerxes is called πολυνάυτης in *Pers.* 85. The next verse can hardly be right, κλεινᾷ σὺν

κώπᾳ τῶν κλεινῶν Ἀτρειδᾶν. Perhaps, with Hermann, we may suppose something has been lost, like his στρατιάς ταγοῦ τοῦ πρεσβυγενεοῦς. The two Florence MSS. omit τῶν, as does the MS. Pal. by the first hand. W. Dindorf supplies by conjecture γένος Ἀτρειδᾶν. *Ed. Cant.* τῶν Ἀτρειδᾶν μέγ' ἀρίστου. Schöne σπέρμ' Ἀτρειδᾶν.

143. ἰὼ Hermann for ᾧ, by which the verse becomes a monometer like 123.

146. μολπαῖσι βοᾶς Hermann for μολπᾶς βοᾶν or βοάν. One MS. gives τοῖς for τᾶς, which Monk prefers, omitting βοᾶν as a gloss, as do Dr. Badham and W. Dindorf. Hermann regards the true construction to be, ἐλέγοις (dative of the instrument, δι' ἐλέγων) βοῆς, ἥτις οὐκ εὐμουςός ἐστι μολπαῖς. According to the punctuation above, the datives are all in apposition. Kirchhoff says, "omnino locus corruptissimus."

147. It would be easy to repeat ἐξ, by which οὐκ οὐκ is equivalent to —, and makes a complete dimeter; but ἐξ ἐν gives an anapaestic foot.—οἴκτοις Seidler for οἴκτοισιν, which would better stand if the next verse began with a consonant.

Ibid. κήδειος οἴκτος is mourning for the (supposed) death of a relative. The ἐν is used as if κείμει had occurred

αἶ μοι συμβαίνουσ' ἄται,
 σύγγονον ἄμὸν κατακλαιομένα
 ζωᾶς, οἶαν *οἶαν ἰδόμαν 150
 ὄψιν ὀνείρων
 νυκτὸς, τᾶς ἐξῆλθ' ὄρφνα.
 ὀλόμαν ὀλόμαν·
 οὐκ εἶσ' οἴκοι πατρῷοι
 οἴμοι, φροῦδος γένηνα. 155
 φεῦ φεῦ τῶν Ἄργει μόχθων.
 ἰὼ *ἰὼ δαίμων, ὃς τὸν
 μοῦνόν με κασίγνητον συλᾶς
 Ἄϊδα πέμψας, ᾧ τάσδε χοᾶς
 μέλλω κρατῆρά τε τὸν φθιμένων 160
 ὑδραίνειν γαίᾳς ἐν νώτοις
 πηγᾶς τ' οὐρέων ἐκ μόσχων
 Βάκχου τ' οἰνηρὰς λοιβάς,
 ξουθᾶν τε πόνημα μελισσᾶν, 165
 ἃ νεκροῖς θελεκτήρια κεῖται.

above; or by the ellipse of some word like αἶ ζωᾶ ἐν κτλ.

148. αἶ, as if it were οἰκτιζομένη ἔτας αἶ συμβαίνουσι. Dr. Badham gives οἶται, on account of ὡς preceding and οἶαν following; and also κατακλαιομένα with Barnes. In the next verse most of the editors omit ζωᾶς after Elmsley, who thinks ζῶη and not ζωῇ is the tragic form. See however on Herc. F. 664. If the word is here genuine, it must stand for θανάτου, i. e. it must mean the cessation of his life. Schöne thinks some participle has been lost, as ζωᾶς ἀπλάκονθ', and this suits the context better. To complete the metre, Hermann repeats οἶαν before ἰδόμαν. If ζωᾶς be omitted, the preceding α gives an hiatus before οἶαν. Elmsley would remedy this by reading τοῖαν.

152. τᾶς ἐξῆλθ' ὄρφνα, 'of which the darkness has (just) departed.' As before remarked, the scene is in early morning. Similarly Aesch. Agam. 270, τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

155. γένηνα. Unless γενεὰ be the true reading, the α must be regarded as a long syllable, or rather, as common at the end of a verse and a sentence, like ναῖοντες

in v. 125. See on Hec. 160.

157. ἰὼ was doubled by Heath. This dissyllable is either a spondee, as here and in Agam. 1430, ἰὼ ἰὼ παρόνους Ἑλένα, or a monosyllable (pronounced γο), or has both syllables short before a vowel, as we find ἰὼ ἰὼ occasionally commencing a dochmiac verse.

161. ὑδραίνειν κρατῆρα is designedly used, because water was one of the five ingredients (Pers. 613—19) of libations to the dead. With κρατῆρ ὁ φθιμένων, where the article is distinctively used, Monk compares Suppl. 975, λοιβαὶ τε νεκρῶν φθιμένων. Kirchhoff's conjecture is ingenious, γαίᾳς ἐννοτίους πηγᾶς οὐρέων τ' ἐκ μόσχων. Monk gives παγὰς, and he might also have Doricized οὐρέων into οὐρειᾶν.—Wine, oil, and honey, sometimes including barley meal (ὄλαι), seem to have been invariable ingredients in offerings to the Chthonian powers (see a fine fragment of the *Polyidus* of Sophocles, 464 Diud.), and hence the exclusion of wine in libations to the Eumenides was a very marked and characteristic feature of their worship.

166. κεῖται, are established; νομίζεται, Alcest. 99. The same libations are called

- ἀλλ' ἔνδος μοι πάγχρυσον
 τεύχος καὶ λοιβὰν Ἑΐδα.
 ὦ κατὰ γαίας Ἀγαμεμνόνιον 170
 θάλος, ὡς φθιμένῳ τάδε σοι πέμπω·
 δέξαι δ' οὐ γὰρ πρὸς τύμβον σοι
 ξανθὰν χαίταν, οὐ δάκρυ' οἶσω.
 τηλόσε γὰρ δὴ σᾶς ἀπενάσθην 175
 πατρίδος καὶ ἐμᾶς, ἔνθα δοκήμασι
 κείμει σφαχθεῖς ἁ τλάμων.
 ΧΟ. ἀντιψάλμους ᾠδὰς ὕμνον τ'
 Ἀσιήταν σοι, βάρβαρον ἰαχὰν, 180
 δέσποιν', ἐξαυδάσω, τὰν ἐν
 θρήνοις μούσαν νέκυσι μελομένην,
 τὰν ἐν μολπαῖς Ἑΐδας ὕμνεϊ
 δίχα παιάνων. 185
 οἶμοι, τῶν Ἀτρεΐδαν οἴκων

νερέτροις μειλίγματα Aesch. Cho. 13, νεκροῖσι μειλικτήρια Pers. 612. The old copies give *κεῖτ'*, corrected by Seidler.

167. *ἔνδος*. This is said to the attendant who carries the urn with the libation. Iphigenia, as she receives it, after a momentary pause, pours it on the earth. Dr. Badham compares Cycl. 510, *ξείνε, φέρ' ἀσκὸν ἔνδος μοι*, for *ἐγχειρίζε*.

173. *ξανθὰν χαίταν*. Compare Soph. El. 901. Eur. El. 91.

175. Hesych. *ἀπενάσθη· ἀπώκισθη*. See Phoen. 207.

176. *δοκήμασι* Porson, *δοκήματα* Hermann, for *δοκίμα*. Cf. v. 8. The former, which is preferred by most of the editors, is the more natural construction, the latter rather nearer to the MSS.—*σφαχθεῖς* ἁ Markland for *σφαχθεῖσα*.

179. *ἀντιψάλμους, ἀντιστρόφους* Euriπίδης Ἰφιγενείᾳ τῇ ἐν Ταύροις, Hesychius. Perhaps he merely means 'responsive,' not 'antistrophic' in the most literal sense, as Seidler supposed. Different opinions have been given as to why the chorus, composed of Greek women, should call their strain ὕμνος Ἀσιήτης. The probable reason is, that a threnos according to the Arian, or Mysian, or Mariandynian method is meant, so often alluded to by Aeschylus in the Persae

and Choephoroi. It is quite in accordance with tragic usage that non-Greek characters should speak of themselves as *βάρβαροι*.

181. *δέσποιν' ἐξαυδάσω* MS. Pal. by correction, *δέσποινά τ'* by the first hand. *δεσποινὰ γ'* Flor. 2. The same copies give *θρήνοισι* in the next verse.

182. *μελομένην* Markland for *μέλεον*. Here again *υ υ υ υ* represents *υ υ*. See v. 130. Schöne gives *μελέων*, observing that *μολπὰν μελέων* is combined in Alcest. 454.

186. From this verse to the end of the ode is given to Iphigenia in the old copies. Elmsley and Hermann continue to the chorus the verses as far as 201. The threnos doubtless begins with *οἶμοι*, but it does not end with *οἶκων*, as the Cambridge editor supposes. The dirge in fact comprehends generally the woes of the house of Agamemnon, not merely the supposed death of Orestes, though that is implied in *ἔρρει φῶς σκήπτρων*. This verse (187) is monometer hypercatalectic, like 126—7. W. Dindorf adds *οἶμοι* at the end, while Hermann, giving *οἶμοι* once, with the copies, supposes *τῶν σῶν* to have been lost before *πατρώων*. Kirchhoff also marks a lacuna here. We might repeat *ἔρρει φῶς* before

ἔρρει φῶς σκήπτρων,
οἴμοι πατρῶν οἶκων.
τίνος ἐκ τῶν εὐόλβων Ἄργει
βασιλέων ἀρχά; 190
μόχθος δ' ἐκ μόχθων ἄσσει
δινευούσαις ἵπποισιν
πτανοῖς· ἀλλάξας δ' ἐξ ἔδρας
ἱερὸν * * ὄμμ' αὐγᾶς
ἄλιος. ἄλλαις δ' ἄλλα προσέβα 195
χρυσέας ἀρνὸς μελάθροισ ὀδύνα,
φόνος ἐπὶ φόνῳ, ἄχεά * τ' ἄχεσιν·
ἔνθεν τῶν πρόσθεν δμαθέντων
Τανταλιδᾶν ἐκβαίνει ποινά τ'
εἰς οἶκους, σπένδει τ' ἀσπούδαστ' 200

πατρῶν οἶκων. W. Dindorf contends that v. 188 is a mere various reading of 186.

189. *τίνος* Dr. Badham for *τίν'*. Hermann gives *τίς ἐτ'* ἐκ, W. Dindorf and Monk *τίς δ' ἐκ* κτλ. Nauck also reads *τίνος*. 'Whose now, of all the wealthy kings at Argos, is the sovereignty?'

191. *μόχθος δ' κτλ.* 'For toil after toil comes rapidly (on the house) with circling winged steeds; retiring from his place in the sky the sun [changed] the sacred brightness of his light; and beside others a new grief came to the palace on account of the golden lamb, murder upon murder, calamity upon calamity.' The passage is obscure, and perhaps corrupt or mutilated. We might read *ἀλλάξας τ' ἐξ ἔδρας—ἄλλαις τ' ἄλλα κτλ.*, 'trouble on trouble, both from the sun changing his course, and from the quick succession of family woes, murders, and griefs, consequent on the quarrel about the golden lamb.' See on El. 699.

194. Hermann conjectures the lost word to have been *μετέβαλεν* (~~~~~ for ~~~) from Orest. 1002. Monk proposes *μετέθηκ'*, which seems the wrong word for such an event. He should rather have suggested *μετίβας* from Electr. 727. The change of the sun's course here meant is that which took place in horror of the Thyestean banquet, as Matthiae observes, comparing Orest. 973.—The loss of the verb in this

clause has involved another error, *ἐξέδρας*' (as if from *ἐκδιδράσκειν*) for *ἐξ ἔδρας*, which was corrected by Seidler and others. To Seidler also is due *ἄλλαις* for *ἄλλοις*, which latter Monk retains. The meaning is not *ἄλλοις μελάθροισ προσέβα*, but *ἔλλα πρὸς ἄλλαις ὀδύνα ἔβα μελάθροισ*. The genitive, *ὀδύνα ἀρνὸς*, means 'vexation about the lamb,' like *πένθος τινός*, grief for a person, &c. For the fraud of Thyestes caused grief to Atreus, who was defeated in the contest about the empire.

197. This verse is wholly of resolved spondees. See v. 130. The *ω* in *φόνῳ* is made short before *α* in *ἄχεα*, after which Barnes added *τε*.

198. *ἔνθεν κτλ.* 'The result of which is to the house (of the Atridae) punishment for those before slain of the house of Tantalus; and against *σου* (Iphigenia) the evil genius of the race is urging on calamities not to be engaged in.' The *οἱ πρόσθεν δμαθέντες* are Pelops and the children of Thyestes, Agamemnon's death not yet being known to the chorus. Elmsley gave *ποινά τ'* for *ποινά γ'*, and also *σπένδει τ'* for *σπένδει δ'*. With the next verse Monk compares Bacch. 913, *σπένδοντά τ' ἀσπούδαστα*, Πενθέα λέγω. The meaning is, that Iphigenia is about to slay her own brother, though this is more than the chorus are aware of. They utter ambiguous words without being conscious of their full import.

ἐπὶ σοὶ δαίμων.

- IΦ. ἐξ ἀρχᾶς μοι δυσδαίμων
 δαίμων τᾶς ματρὸς ζώνας
 [καὶ] νυκτὸς κείνας ἐξ ἀρχᾶς 205
 †λοχείαν στερρὰν παιδείαν
 Μοῖραι συντείνουσιν θεαί·
 ἂν πρωτόγονον θάλος ἐν θαλάμοις
 ἂ μναστευθεῖς ἐξ Ἑλλάνων,
 Αἴδας ἂ τλάμων κούρα 210
 σφάγιον πατρώα λῶβα
 καὶ θῦμ' οὐκ εὐγάθητον
 ἔτεκεν, ἔτρεφεν εὐκταίαν
 *ἂν ἱππείους ἐν δίφροισιν
 ψαμάθων Αὐλίδος ἐπέβασαν 215

202. From this verse, as Hermann and Elmsley perceived, Iphigenia's monody commences, the old copies having included from v. 186 to the end. She now dwells (1) on her ill-fated birth; (2) on the pretended marriage by which she was brought to the sacrificial altar; (3) her present unhappy position as the priestess of a cruel rite; (4) on the supposed death of Orestes, the climax of all her misfortunes.—'From the first,' she complains, 'the fate of my mother's marriage was an evil one for me (i. e. I was conceived for an evil fate); from the beginning of that night on which I was born the goddesses that rule destiny have conspired to assign me a hard childhood, whom, a first-born flower in the bridal chamber, that unhappy daughter of Leda brought forth in wedlock with a Grecian chief, to be a victim through a father's infatuation and a joyless sacrifice, and brought up to become a votive offering.' The general sense is, as the first-born child she was destined to be brought up for sacrifice to Artemis, according to her father's vow. Cf. v. 21. Βυμητρὸς ζώνη the maiden estate of Clytemnestra seems to be meant. In the next verse Elmsley, followed by W. Dindorf and Monk, reads ἐξ ἄς for ἐξ ἀρχᾶς. The catalectic verse, uniform with the two preceding and the two following, seems to be better restored by omitting the καί.—λοχίας Bothe and Dr. Badham for λοχείαν or λοχίαν. Hermann gives λόχαι, agreeing with

θεαί. Nauck, ἐξ ἀρχᾶς | λόχαι κτλ., with a colon preceding at κείνας. Perhaps λοχείαν is a gloss, and we should read ματρὸς ζώνας, | ἐξ ἄς στερρὰν παιδείαν | κτλ. By συντείνουσιν the carrying through a hard education from infancy seems to be meant.

208—9. These verses are transposed in the MSS. There may be a play on the name Κλυταιμνήστρα, 'she who was wooed and won by a noble lover from the Greeks.'

213. εὐκταίαν, votive, consecrated by a vow, v. 21. So Soph. Trach. 239, εὐκταῖα φαίνων, ἥ 'πὸ μαντέας τινός; Monk, unmindful of the metre, gives ἔτεκεν ἔτρεφεν | εὐκταί', ἱππείους δ' ἐν δίφροισι κτλ. Hermann supplies εἴτ' before εὐκταίαν, but Kirchhoff more plausibly supposes ἂν to have been lost on account of —αν preceding. Otherwise, by reading ἐπιβᾶσαν, with Nauck, sense and metre are easily restored.—The first four short syllables of the verse, ἔτεκεν ἔτρ[], stand for a spondee; see on v. 130.

215. ἐπέβασαν, they set me on Aulis' strand. The definite nominative, as is usual in such cases, is omitted; οἱ ἄγοντες, οἱ Ἕλληνες, &c. being easily supplied.—νύμφαν, in the next verse, is Scaliger's reading for νύμφαιον. The arrival of Iphigenia at Aulis, to be wedded to Achilles in pretext, is related Iph. A. 607 seqq.

νύμφαν, οἶμοι, δύσνυμφον
 τῷ τᾶς Νηρέως κόυρας, αἰαῖ.
 νῦν δ' ἀξείνου πόντου ξείνα
 δυσχόρτους οἶκους ναίω
 ἄγαμος, ἄτεκνος, ἄπολις, ἄφιλος, 220
 οὐ τὰν Ἄργει μέλπονσ' Ἦραν,
 οὐδ' ἱστοῖς ἐν καλλιφθόγοις
 κερκίδι Παλλάδος Ἀτθίδος εἰκῶ
 * καὶ Τιτάνων ποικίλλουσ', ἀλλ'
 αἰμόρραντον δυσφόρμιγγα 225
 ξείνων αἰμάσσουσ' ἅταν [βωμοὺς]
 οἰκτρὰν τ' αἰαζόντων αὐδὰν
 οἰκτρὸν τ' ἐβαλλόντων δάκρυον.
 καὶ νῦν κείνων μὲν μοι λάθα,
 τὸν δ' Ἄργει δμαθέντα κλαίω 230
 σύγγονον, ὃν ἔλιπον ἐπιμαστίδιον
 * τότε βρέφος ἔτι, νέον ἔτι θάλος
 ἐν χερσὶν ματρὸς πρὸς στέρνοις τ'
 Ἄργει σκηπτοῦχον Ὁρέσταν. 235

ΧΟ. καὶ μὴν ὄδ' ἀκτὰς ἐκλιπὼν θαλασσίου
 βουφορβὸς ἤκει σημανῶν τί σοι νέον.

219. *δυσχόρτους*, comfortless, badly enclosed, or perhaps, *κακογείτονας*. For the metre of the next verse see v. 130, and compare 232.

222. *καλλιφθόγοις* alludes to the rattling noise of the shuttle (*κερκὶς* from *κρέκειν*). Virg. Georg. i. 294, 'arguto conjux percurrit pectine telas.'

223. *Παλλάδος εἰκῶ*. The embroidery of the peplos is meant. See Hec. 469—73. Ion 197. The *καὶ* was added by Tyrwhitt.

225. Dr. Badham, Nauck, and Kirchhoff give *αἰμόρραντον* with Monk, for *αἰμορράντων*, and it is a probable correction. Epithets in this kind of metre, as Monk has observed, generally agree in case as well as in scansion. In the next verse W. Dindorf, after Matthisae, omits *βωμοὺς*. By a common poetic use a word is chosen which has special reference to the mode of doing a simple action, 'causing the bloody death of strangers.' Seidler explains it by *αἰμάσσουσα βωμοὺς*,

ὑπερ ἔστι δυσφόρμιγξ ξένων ἅτα. We may compare Hel. 866, *θείου δὲ σεμνὸν θεσμὸν αἰθέρος μυχόν*. Dr. Badham and some others suppose *αἰμάσσουσ'* corrupt. But it is difficult to substitute any more probable word. Madvig, Adv. Crit. i. p. 260, reads *αἰμορράντων δυσφόρμιγγας ξείνων στάζουσ'* ἅτα *βωμοὺς*, 'hospitum caede sanguinolenta aras infaustas spargens.'

227. *αὐδὰν, οἰκτρὸν τ'* Tyrwhitt for *οὐδ' ἀνοικτρὸν τ'*. On this account, because moans were uttered, the poet calls it *δυσφόρμιγξ ἅτα*.

230. *δμαθέντα* has the final *α* long before *κλ*, as in Alcest. 542, unless we should there read *αἰσχροὺν δὲ παρὰ κλαῖουσι θοινᾶσθαι φίλοις*. See Herc. F. 496. Elmsley proposed *δμαθέντα σὲ κλάω, ξύγγον', ὃν κτλ.*, and Monk has admitted it.

232. The MSS. have *ἔτι βρέφος ἔτι νέον ἔτι θάλος*. For the first *ἔτι* Hermann reads *τότε*, which gives a verse of three resolved anapaests.

ΒΟΤΚΟΛΟΣ.

Ἀγαμέμνωνός τε καὶ Κλυταιμνήστρας τέκνον,
ἄκουε καινῶν ἔξ ἐμοῦ κηρυγμάτων.

ΙΦ. τί δ' ἔστι τοῦ παρόντος ἐκπλήσσον λόγου ; 240

ΒΟ. ἤκουσιν ἐς γῆν κυανέαν Συμπληγάδα
πλάτῃ φυγόντες δίπτυχοι νεανίαι,
θεῶ φίλον πρόσφαγμα καὶ θυτήριον
Ἀρτέμιδι. χέρνιβας δὲ καὶ κατάργματα
οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένην. 245

ΙΦ. ποδαποί ; τίνας γῆς ὄνομ' ἔχουσιν οἱ ξένοι ;

ΒΟ. Ἑλληνες, ἐν τοῦτ' οἶδα κοῦ περαιτέρω.

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι ;

ΒΟ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν ; 250

ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. ποῦ δ' εἶδεν· αὐτοὺς καὶ τυχόντες εἴλετε ;

ΒΟ. ἄκραις ἐπὶ ῥηγμῖσιν ἀξένου πόρου.

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία ;

ΒΟ. βούς ἤλθομεν νύφοντες ἐναλίᾳ δρόσῳ. 255

240. τί ἔστι κτλ. Iphigenia judges by the excited look and the hurried voice and step of the messenger that something serious has occurred. Hence she asks, 'But what is there in the present report that is alarming?' Some make λόγου the genitive after ἐκπλήσσον, viz. 'from the conversation just held with the chorus.' See Orest. 547.

241. The Tauric Chersonese seems to be called γῆ Συμπληγὰς, as above, v. 124, the people were said ναίειν δισσὰς συγχωρούσας πέτρας. Aldus however has κυανέαν Συμπληγάδων.

245. οὐκ ἂν φθάνοις. 'So get ready at once the lustral water and the first-offerings' (sacred meal &c.). For εὐτρεπὲς ποιέσθαι see Bacch. 440.

246. τίνας γῆς σχῆμα ed. Cant., τίνας γῆς νόμον Nauck. 'Of what land do they bear the name?' is a reasonable question, but the personal name (v. 248) in addition is a rather awkward repetition.

250. Dr. Badham gives τῷ ξυζύγῳ, with Elmsley. Iphigenia, it will be ob-

served, passes over the name of Pylades without remark, for she did not know that Strophius had a son, v. 60.

252. ποῦ the present editor for πῶς, and Elmsley, Musgrave, and Dr. Badham had made the same obvious correction, which the herdsman's answer requires. But to Dr. Badham alone is due ποῦ for πῶς in v. 256. If the alteration be made in one place, it is almost necessary for the other; because ἐπάνελθε means, 'revert to that point, which you have not yet fully answered, where you caught them.' If πῶς be read here, τρόπῳ θ' ὁποῖω is the merest tautology.—κάντη-χόντες Reiske.

253. ἀκταῖσιν MSS. ἄκραις Plutarch, p. 692 A, who has Εὐξείνου πόντου.

254. καὶ τίς has the usual incredulity: 'why, what have herdsman to do with the sea?'

255. νύφοντες κτλ. Whether herdsman would do this in reality, may be doubted, though we can never be sure about local customs. It looks however very like a poet's pretext for introducing

- ΙΦ. ἐκεῖσε δὴ 'πάνελθε, ποῦ νιν εἴλετε
 τρόπῳ θ' ὁποίῳ· τοῦτο γὰρ μαθεῖν θέλω.
 χρόνιοι γὰρ ἤκουσ', οὐδέ πω βωμὸς θεᾶς
 Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς.
- ΒΟ. ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων 260
 βούς ὑλοφορβὸς πόντον εἰσεβάλλομεν,
 ἦν τις διαρρῶξ κυμάτων πολλῶ σάλῳ
 κοίλαπὸς ἀγμός, πορφυρευτικά στεγαί.
 ἐνταῦθα δισσοὺς εἶδε τις νεανίας
 βουφορβὸς ἡμῶν, ἀπεχώρησεν πάλιν 265
 ἄκροισι δακτύλοισι πορθμεύων ἵχνος.
 ἔλεξε δ', οὐχ ὁράτε; δαίμονές τινες
 θάσσουσιν οἶδε. θεοσεβῆς δ' ἡμῶν τις ὦν
 ἀνέσχε χεῖρα καὶ προσηΐζατ' εἰσιδὼν,
 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, 270
 δέσποτα Παλαῖμον, ἵλεως ἡμῖν γενοῦ,
 εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω,
 ἦ Νηρέως ἀγάλαμθ', ὃς τὸν εὐγενῆ

convenient characters in convenient though somewhat improbable positions.

258. οὐδέ πω. The sense is, χρόνος γὰρ ἐστὶν ἐξ οὗ, but the poetical expression is slightly expanded. There seems no reason to suspect the reading. But Madvig, Adv. Crit. i. p. 260, proposes οἶδ', ἀφ' οὗ κτλ.

259. For ἐκφοινίσσειν see Phoen. 42.

260. εἰσρέοντα is the reading of the MSS. and early editions. But ἐκρέοντα would be more true, if we regard the Pontus as the great basin that receives and discharges the drainage of so many mighty rivers.—ὑλοφορβός, pasturing in woodlands, and so only occasionally brought down to the coast. Hesiod, Opp. 589, calls them βόες ὑλοφάγοι. The reading of Aldus, ὑλοφορβοί, has less point than the accusative.—For ἐπεὶ—ἦν τις, by which time is put before place (a common usage in narratives of this kind), see Bacch. 1051.

263. κοίλαπὸς, hollowed in appearance, i. e. visibly cavernous. Compare εὐρωπὸς, v. 626. Perhaps κοίλαπὸς, like κυκλωτὸς, Aesch. Theb. 535.—ἀγμός, a rent or crevice, Bacch. 1094.—πορφυρευτικά, used by the πορφυρεῖς, or πορφυ-

ρευταί, the catchers of the purple-dyeing shell-fish, as *depôts* and perhaps as places of shelter. See Pollux, i. 47—8. These caves perhaps are the ἐπάκτιοι φάτναι in Eur. Frag. Sten. 661 (where πορφυροῦς is commonly read);—

βίος δὲ πορφυρεὺς θαλάσσιος
 οὐκ εὐτράπεζος, ἀλλ' ἐπάκτιοι φάτναι.

264. ἐνταῦθα. The two strangers had agreed, at v. 107, 118, to retire for a time to a cave at some distance from the ship. This then was the place they had selected for their retreat till night should come on.

265. Monk, Nauck, and Dr. Badham adopt Blomfield's conjecture *κἀνεχώρησεν*. The one verb however means 'to withdraw,' 'to retreat,' as well as the other. The walking on tiptoe was rather a measure of silence and timidity than, as Schöne explains it, of *speed*.

272—4. The poet adopts the natural expressions of superstitious Greek seamen. Compare Pind. Pyth. iv. 86. Hom. Od. xvi. 183—4.

273. ἀγάλαμθ' is perhaps for ἀγάλαμτε, since there were but two. He does not mean to compare them to Palaemon alone,

ἔτικτε πεντήκοντα Νηρήδων χορόν.
 ἄλλος δέ τις μάταιος, ἀνομία θρασὺς, 275
 ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους
 θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,
 κλύοντας ὡς θύοιμεν ἐνθάδε ξένους.
 ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσι,
 θηρᾶν τε τῇ θεῷ σφάγια τὰπιχώρια. 280
 κὰν τῷδε πέτραν ἄτερος λιπὼν ξένου
 ἔστη, κάρα τε διετίναξ' ἄνω κάτω
 κἀνεστέναξεν ὠλένας τρέμων ἄκρας
 μανίαις ἀλαίνων, καὶ βοᾷ κυναγὸς ὥς,
 Πυλάδῃ, δέδορκας τήνδε ; τήνδε δ' οὐχ ὀρᾷς 285
 Ἄιδου δράκαιναν, ὥς με βούλεται κτανεῖν
 δειναῖς ἐχιδναῖς εἰς ἔμ' ἐστομωμένη ;
 ἡ δ' ἐκ †χιτώνων πῦρ πνέουσα καὶ φόνον

(though he might mean Palaemon together with Leucothea,) but he prays to that sea-god not to be angry, if he has unwittingly seen the two Dioscuri or two of the Nereid nymphs,—‘two darlings of Nereus.’ So Hermione is called Helen’s ἀγλαῖσμα, Hel. 282, and a dead chieftain is *ματέρος ἔγαλμα φόνιον*, Suppl. 370. Monk understands by it, ‘the image or appearance of Nereus,’ though it is hard to say how two men could be so spoken of.—*θάσσειον* is the third, not the second person dual.

276. *ἐφθαρμένους*, ‘shipwrecked.’ The word is commonly applied to those who have lost their way by land or by sea.—*φάραγγα*, the usual accusative after verbs of sitting. Orest. 871, *ὄρῳ δ' ὄχλον στείχοντα καὶ θάσσοντ' ἄκραν*. Bacch. 1048, *πρῶτον μὲν οὖν ποιηρὸν ἴζομεν νάπος*. See Iph. A. 141.

281. *πέτραν*, ‘the cavern,’ ἀγυὸς or *φάραγξ*, 263, 277.

283. *κἀνεστέναξεν* Monk for *κἀπεστέναξεν*. This is probable, as *ἀποσπενάξεν* does not appear to occur, and *ἐπισπενάξεν* is ‘to lament over,’ with a dative.—*ὠλένας ἄκρας*, to the extremity of the hands. The rapid motion of the maniac’s head and hands seemed to make his whole body quiver.—*μανίαις κτλ.*, ‘raving in a mad-fit.’ The same phrase occurs Or. 532.

284. *κυναγὸν ὥς* Hermann for *κυναγὸς*

ὥς, “pravo judicio,” says Monk. The Fury however is regularly represented as a huntress, often as a hunter’s hound, *κύων*. So Aesch. Eum. 237, *τετραυματισμένον γὰρ ὡς κύων νεβρὸν, πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστέομεν*. *ibid.* 126, *ὄναρ διώκεις θῆρα*, and v. 222, *μέτειμι τόνδε φῶτα κάκκυνηγεῶ*. So Lyssa in Herc. F. 860 speaks of herself as a huntress, *ἐπιρροιβδεῖν ὁμαρτεῖν ὡς κυνηγέτῃ κύνας*. W. Dindorf defends *κυναγὸς*, because Orestes calls Pylades *συγκυναγὸς inf.* 709, (where it merely means *ἐταῖρος*.) and Monk, because hunters call out to their companions when they suddenly see the beast they are in quest of. Hermann adds, “Caeterum ne vituperari hoc posset, quod Furiis agitatus fingitur Orestes, quem oportebat non aliter quam liberatum a crinine Areopagi judicio ad asportandum Dianae simulacrum mitti, infra cavit poeta eo invento, quod v. 970 seqq. exponitur.”

287. *ἐστομωμένη* seems here to mean ‘mouthing at me with her fell vipers.’ Thus *στομοῦσθαι* would mean ‘to be furnished with mouths,’ though others assign to it the more usual sense of sharpening swords &c. Cf. Virg. Aen. iv. 471, ‘Aut Agamemnonius scenis agitatus Orestes, Armatam facibus matrem et serpentibus atris Quam fugit.’

288. *ἐκ χιτώνων* is probably corrupt; at least, in the absence of illustrative

πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν
 ἔχουσα, πέτρινον ὄχθον, ὡς ἐπεμβάλη. 290
 οἴμοι' κτενεῖ με. ποῖ φύγω; παρῆν δ' ὄρᾶν
 οὐ ταῦτα μορφῆς σχήματ', ἀλλ' ἡλλάσσετο
 φθογγὰς τε μόσχων καὶ κυνῶν ὑλάγματα,
 ἃ 'φασκ' Ἑρινύς ἰέναι μυκήματα.
 ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι, 295
 σιγῇ καθήμεθ'. ὁ δὲ χερὶ σπάσας ξίφος,
 μόσχους ὀρούσας ἐς μέσας λέων ὅπως,
 παίει σιδήρῳ λαγόνas, εἰς πλευρὰς εἰς,

pictures or sculptures we can attach no clear meaning to it. Possibly it may mean that fire and smoke seemed to come forth from a head and mouth muffled in a mantle. Hermann gives ἐκ χλιδῶνων, 'from her necklace of snakes,' citing Hesychius, χλιδῶνες, κόσμοι ὧν αἱ γυναῖκες περὶ τοῖς βραχίουσιν ἑώθασι φορεῖν καὶ τοὺς τραχήλους. Dr. Badham edits ἐκ χελυνῶν, 'from her lips,' a word that occurs in Ar. Vesp. 1083. Markland conjectured ἐξ ἐχιδνῶν. Schöne ἐκ γνάθων ὧν. Kirchhoff, "for-tasse ἡ δ' ἐκ τρίτων αὖ" (*three furies* being described in τήνδε, — τήνδε, — ἡ δ'). It is to be regretted that Plutarch, who quotes the next verse (p. 1123), should not also have given us his reading of this.

290. ὡς ἐπεμβάλη, scil. αὐτὴν ἐμοί. Hermann, by placing a comma at ὄχθον, has improved the sense:—'she (the Fury) is steering her flight to a rocky mound, holding in her arms my (murdered) mother, that she may toss her (down from the mound) upon me.' The old way of construing πέτρινον ὄχθον ὡς ἐπεμβάλη introduces the image of a Fury flying with a huge rock in her arms to crush Orestes, which rock he imagines to be his mother. By ὄχθος he means some elevated point just above him.

292. ταῦτα Seidler for ταῦτά. The sense is, 'But there were present to us to behold, not the shapes of *these* forms (i. e. Furies and gory spectres), but he mistook the lowings of the cattle and the barking of the dogs for the bellowings which he said that the Furies were uttering.' Nauck (ap. Kirch.) proposes μυκήματα for μιμήματα. The reading of the best copies is ἀs φᾶσ' (or φᾶσ'),

one of the Paris MSS. giving ἃ φᾶσ', which is found in the ordinary editions. If φᾶσι be right, it must mean that, as the Furies were commonly called κύνες, their voices were popularly supposed to resemble the bark of a dog. Dr. Badham however ingeniously proposes ἃ 'φασκ', which is only the addition of a single letter; and this has been adopted by Nauck, as the original reading in Flor. 2 seems to have been either ἃ 'φασκ' or ἔφασκ'. For ἀλλάσσεσθαι, 'to have one thing changed for another,' see on Alcest. 462.

295. θανούμενοι. The letters μβ, superscribed in two MSS., have led Seidler and Hermann to introduce the reading θαμβούμενοι, though no better writer than Plutarch is cited for the use of this verb in the middle. Dr. Badham thinks μβ is a grammarian's note, meaning μέλλων δεύτερος (second future). The herdsmen collected themselves into a compact body (συνεστάλησαν), as persons would do who were in fear for their lives; for Orestes now with drawn sword rushes into the midst of the cattle, striking at them right and left.

296. χερὶ σπάσας Markland for περι-σπάσας. See on Androm. 167, where the same error occurs in some copies.

298. εἰς, scil. τὸν σῖθρον. Elmsley needlessly proposed εἰς πλευρὰς μέσας, Musgrave εἰς πλευρὰς θ' εἰς. Dr. Badham doubts about the *i* in ἥμι being made short by the tragic writers, and in Hel. 1236, for μεθίημι νεῖκος τὸ πρὶν, he reads, with much probability, μεθῆκα νεῖκος κτλ. See however Aesch. Theb. 488, Τυφῶν' ἰέντα πυρπνόνον διὰ στόμα λιγνὺν μέλαιναν, and Hec. 338, πάσας, ὥστ' ἀηδόνος στόμα, φθογγὰς εἶσα.

δοκῶν Ἑρινύς θεὰς ἀμύνεσθαι τάδε,
 ὡς αἵματηρὸν πέλαγος ἐξανθεῖν ἀλός. 300.
 καὶ τῷδε πᾶς τις, ὡς ὄρᾳ βουφόρβια
 πίπτοντα καὶ πορθούμεν', ἐξωπλίζετο,
 κόχλους τε φυσῶν συλλέγων τ' ἐγχωρίους·
 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους
 φαύλους μάχεσθαι βουκόλους ἡγούμεθα. 305
 πολλοὶ δ' ἐπληρώθημεν ἐν μικρῷ χρόνῳ.
 πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθείς,
 στάζων ἀφρῶ γένειον· ὡς δ' εἰσείδομεν
 προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχευ πόνον
 βάλλων, ἀράσσω· ἄτερος δὲ τοῖν ξένοι 310
 ἀφρόν τ' ἀπέψη σώματός τ' ἐτημέλει
 πέπλων τε προὔκαλυπτεν εὐπήνους ὑφὰς
 καραδοκῶν μὲν τὰπιόντα τραύματα,
 φίλον δὲ θεραπείαισιν ἄνδρ' εὐεργετῶν.

299. δοκῶν κτλ. 'Fancying that he was warding off the vengeful goddesses by these means.'

300. ὡς. Markland proposed ὡσθ', which Monk and Kirchhoff adopt.—πέλανον Aldus, from a correction in MS. Pal., πέλαγος the MSS., which Dr. Badham prefers, considering αἵματηρὸς πέλανος ἡνθαι ἐξ ἄλδς to be "inepta sententia." The herds were standing in the water when Orestes attacked them; and by hacking and stabbing he would make the surface of the sea red with blood-gouts and pieces of flesh. The metaphor is from flowers springing up in a corn-field, and is the same as in Aesch. Agam. 612, ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς. As Hermann remarks, the frequent occurrence of αἵματηρὸς πέλανος (e.g. in Ihes. 430, Alcest. 854) is in favour of this reading. On the other hand, πέλαγος ἄλδς may be defended by πελαγίαν ἄλα in Pers. 429, ἄλδς ἐν πελάγεσσι, Od. v. 335, and πέλαγος Αἰγαῖας ἄλδς in Troad. 83.

305. φαύλους μάχεσθαι. 'We thought that herdsmen were but poor hands at fighting with young and well-trained strangers.' In εὐτραφεῖς the training of the palaestra is meant; cf. Electr. 528, ὁ μὲν παλαίστρας ἀνδρὸς εὐγενοῦς τραπεῖς.

306. ἐπληρώθημεν. Matthiae well com-

pares Andr. 1097, ἀρχαί τ' ἐπληροῦντ' ἐς τε βουλευτήρια. So also πληροῦν οἶνον εἰς τεῦχος inf. 954.

308. Cf. Soph. Phil. 7, νόσφ καταστάζοντα διαβόρφ πόδα. Herc. F. 934, ἀφρὸν κατέσταζ' εὐτρίχου γενειάδος.

309. προὔργου, opportunely, Hel. 1379.

311. ἀπέψη Elmsley for ἀπέψα, which is found in all the copies, Hesychius in v., and is so cited by Lucian, Ἐρωτες, p. 450, vol. ii., who adduces this and the next verse, with 603—5, and 599—600, in illustrating the friendship of Orestes and Pylades. In Soph. Trach. 678 we have καὶ ψῆ κατ' ἔκρας σπιλάδος, and περιψῆν Ar. Equit. 909 (both quoted by Elmsley).

312. προὔκαλυπτεν, 'kept holding out as a covering,' προὔτεινε, προὔβαλλε. See on Herc. 610, βλεφάρων σκοτεινὴν φάρος ἐπικαλύψαν. W. Dindorf tacitly reads προὔκαλύπτει, but the middle is quite out of place. Markland compares Il. v. 315, πρόσθε δὲ οἱ πέπλοι φαινοῦ πτύγμ' ἐκάλυψεν, ἔρκος ἔμεν βελών. Hermann gives εὐπύκτους, 'well-doubled,' i.e. to gain additional thickness. This is supported by the reading of Aldus, εὐπηκτοῖς ὑφαῖς, which is also found in Lucian, with the variant εὐήκτους ὑφάς.

ἔμφρων δ' ἀνάξας ὁ ξένος πεσήματος 313
 ἔγνω κλύδωνα πολεμίων προσκείμενον
 καὶ τὴν παροῦσαν συμφορὰν αὐτοῖν πέλας,
 ὦμωξέ θ' ἡμεῖς δ' οὐκ ἀνίεμεν πέτροις
 βάλλοντες ἄλλος ἄλλοθεν προσκείμενοι.
 οὗ δὴ τὸ δεινὸν παρακέλευσμ' ἠκούσαμεν, 320
 Πυλάδῃ, θανούμεθ' ἄλλ' ὅπως θανούμεθα
 κάλλισθ' ἔπου μοι φάσγανον σπάσας χερί.
 ὡς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,
 φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.
 ἄλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι 325
 ἔβαλλον αὐτούς· εἰ δὲ τούσδ' ὠσαῖατο,
 αὖθις τὸ νῦν ὑπέικον ἥρασσον πέτροις.
 ἄλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχευ βαλὼν.
 μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα, 330

317. πέλας, supply οἶσαν. 'He knew that the calamity that is now present to him and his friend was at hand,' i. e. that he should be captured for the purpose of being sacrificed at the altar of the temple. Bothe regards this verse as spurious.

318. πέτροις W. Dind. and Monk, with one MS., for πέτρους. The Greeks say βάλλειν τινὰ λίθοις, 'to pelt with stones,' rather than βάλλειν λίθους τινὲς, 'to throw stones at.' See *inf.* on v. 1376.

320. τὸ δεινόν. For the article see on Bacch. 760. *Inf.* 1366, and 924. Orest. 1554. Phoen. 180. Ajax 650. In all these instances the adjective used is δεινόν or δεινά.

321. ὅπως, scil. ὅρα ὅπως, equivalent to an exhortation. According to the old punctuation (a comma after κάλλισθ'), ὅπως was a particle of purpose, and should rather have taken θάνωμεν. Monk compares Orest. 1060, ἀλλ' εἰ', ὅπως γενναῖα κάγαμέμονος δράσαστε καθανούμεθ' ἀξιώτατα.

323. δίπαλτα, 'doubly-brandished,' i. e. both swords used against us. Troad. 1102, for δύο παλλόμενα ξίφη, like ἐπαπόροι Πλειάδες, κόραι τρίγονοι, &c. We have τρίπαλτος Aesch. Theb. 985. Cf. Ajac. 407.

325. εἰ φύγοι τις. 'If any of our number had fled, the rest pressing on kept pelting them (the strangers); and if they had repelled these (the τοὺς βάλλοντας), in turn the party that had given way battered them with stones.' Cf. Thuc. iii. 97, fin., καὶ ὅτε μὲν ἐπιοῖτο τὸ τῶν Ἀθηναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ ἐπέκειντο. The old reading οὔτις or αὐτίς was corrected by Seidler. Aldus also gives ἥρασσον. The imperfect, according to the usual idiom, follows the aorist optative.

329. ἠτύχευ (so W. Dindorf for ἐτύχει), the same as ἐτύχανε βαλὼν, hit the mark in aiming. Nothing is gained by Dr. Badham's εὐστόχει, which is merely a synonym of εὐτυχεῖν in its primary meaning. Dr. Monk gives εὐτυχεῖ, meaning, perhaps, 'no man can call himself lucky from having hit.'

330. μόλις δὲ κτλ. 'At last however, not indeed by daring, we get them into our power; but by surrounding them in a circle we contrived to wrest the swords out of their hands by throwing stones; and to the ground they dropped the knee through fatigue.'—The reading ἐξεκλήψαμεν is rather difficult, since the act was one of violence rather than of craft. Monk supposes the error to lie in πέτροισι, while Schöne regards ἐκ-

- κύκλω δὲ περιβάλλοντες † ἐξεκλέψαμεν
 πέτροισι χειρῶν φάσγαν', ἐς δὲ γῆν γόνυ
 καμάτῳ καθείσαν. πρὸς δ' ἄνακτα τῆσδε γῆς
 κομίζομένῳ νιν. ὁ δ' ἐσιδὼν ὅσον τάχος
 ἐς χέρνιβας τε καὶ σφαγεῖ' ἔπεμπέ σοι. 335
 εὔχου δὲ τοιάδ', ὦ νεᾶνι, σοὶ ξένων
 σφάγια παρῆναι· κἂν ἀναλίσκης ξένους
 τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον
 δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.
- ΧΟ. θαυμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ 340
 Ἑλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.
- ΙΦ. εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολῶν·
 τὰ δ' ἐνθάδ' ἡμεῖς φροντιούμεν οἶα * χρῆ.
 ὦ καρδία τάλαινα, πρὶν μὲν ἐς ξένους
 γαληνὸς ἦσθα καὶ φιλοικτίρμων αἰεὶ, 345
 ἐς θούμόφυλον ἀναμετρομένη δάκρυ,

κλέπτειν used by a studied antithesis to τόλμη. There would be no τόλμη, according to the Greek idea, in the use of missiles (Herc. F. 160 seqq.). It would be easy to read δόλοισι, or ἐξεκόψαμεν with Bothe and Cobet, or ἐξεκρούσαμεν with Dr. Badham. Hermann's conjecture, ἐξελέψαμεν, 'we unshelled the swords from their hands,' is not very felicitous.

334. ἐσιδὼν, 'when he had looked at them,' and seen that they were Greeks. Compare v. 308. Andr. 9, 'Ἐκτορ' ἐξ Ἀχιλλεύως θανόντ' ἐσείδον. Phoen. 146, γοργὸς εἰσιδεῖν (εἰσιδεῖν Herm.).

335. ἐς for ὡς Valckenaer, ἐπὶ Schöne. Hermann retains the Aldine ὡς, as if it meant ὡς ἐς θυσίαν. The Florence and Palatine MSS. give τε χέρνιβας τε καὶ κτλ.—σφαγεῖ' ἔπεμπε is Musgrave's correction of σφάγ' ἔπεμπε. See Cycl. 395.

336. τοιάδε. As only Greeks were sacrificed (v. 39), this must refer to the quality and appearance of the strangers, who were εὐτραφεῖς, v. 304. By this too the commiseration is increased. Orestes is not only a brother, but a handsome man. With παρῆναι it seems necessary to supply αἰδώς or ἐς τὸ λοιπὸν, especially as ἦν ἀναλίσκης is, 'if you go on sacrificing,' &c. A few such victims, the man thinks, will afford abundant satisfaction for the cruelty with which she was herself

brought to the altar. Bothe thinks ξένων suspicious on account of ξένους following. He is perhaps right: the poet may have written πολλὰ σοὶ σφάγια παρῆναι.

341. Ἑλληνος ἐκ γῆς. So στολὴν Ἑλληνα Heracl. 130, where see the note. Elmsley would read Ἑλληνίδος γῆς, but it would be a less violent change to give Ἑλλήν, ὅς κτλ., in which ὅστις ποτὲ would stand for ὅστις ποτ' ἐστὶ, as Ar. Ran. 38, ὡς Κενταυρικὸς ἐνῆλαθ' ὅστις, and γῆς for πατρίδος.

343. φροντιούμεν οἶα χρῆ is Dr. Badham's correction of οἶα φροντιούμεθα, which is wrong, both on account of the middle future, and because of the harsh ellipse, οἶα χρῆ φροντίζειν. Dr. Monk gives ὅσια after Reiske, who supposes τὰ ἐνθάδε ὅσια can mean τὰς ἐνθάδε ἐσομένας θυσίας. Dr. Badham conceives that οἶα χρῆ φροντιούμεν was written by mistake, and afterwards altered to οἶα φροντιούμεθα for the sake of the metre.—οὐκ ἀφροντιστήσομεν Madvig, Adv. Crit. i. 260.

346 -7. ἀναμετρομένη, 'dealing out,' apportioning, 'a tear of regret, for that which was of kindred race with thyself, whenever thou hadst got Greek men into thy hands.' These two lines are rejected as spurious, "sine hacsitatione,"

Ἑλληνας ἄνδρας ἡνίκ' ἐς χέρας λάβοις.
 νῦν δ' ἐξ ὀνείρων οἷσιν ἡγριώμεθα
 δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν,
 δύνουν με λήψεσθ', οὔτινές ποθ' ἤκετε. 350
 καὶ τοῦτ' ἄρ' ἦν ἀληθές, ἥσθόμην, φίλαι,
 οἱ δυστυχεῖς γὰρ τοῖσιν εὐτυχεστέροις
 αὐτοὶ καλῶς πράξαντες οὐ φρονοῦσιν εὔ.
 ἀλλ' οὔτε πνεῦμα Διόθεν ἦλθε πώποτε,
 οὐ πορθμῖς, ἥτις διὰ πέτρας Συμπληγάδας 355
 Ἑλένην ἀπήγαγ' ἐνθάδ', ἥ μ' ἀπώλεσε,
 Μενελέων θ', ἵν' αὐτοὺς ἀντετιμωρησάμην

by Dr. Monk. Dr. Badham defends them, citing, for the rather unusual crasis, *θυμόφυλον* in frag. Belleroph. 310. Commonly, *μετρεῖσθαι* is 'to have measured out for oneself,' as in Hes. Opp. 347, and *ἀναμετρεῖσθαι* is 'to repeat a reckoning of a thing for oneself,' and so to recall or remember it, Ion 250, Orest. 17. But in Electr. 52 and Ion 1271, the meaning is, 'to fix the measure of a thing for oneself,' where the *ἀνὰ* appears to imply that the attempt to do so has often been repeated, as in *ἀνακαλεῖν*, Med. 21. Here the exact sense is, 'making thy own grief commensurate with the nearness of the relationship,' or nationality.

349. *δοκοῦσ'*. On the singular participle following a plural verb, see Herc. 858, *ἥλῳ μαρτυρόμεσθα δρῶσ' & δρῶν οὐ βούλομαι*. We may notice the tragic device by which the poet has made Iphigenia steel her heart at a crisis, when, had she known the stranger, emotions of pity would have been called forth in the highest degree.

351. *ἥσθόμην* Hermann and L. Dindorf for *ἡσθόμην*. 'Well! this then, among other sayings (*καὶ τοῦτο*), was true, and I now feel it; the unhappy, who have themselves known prosperity, are not kindly disposed to those who are better off than themselves.' This sentiment, which is an amplification of another, not unfrequently urged by Euripides, that it is better to be always unhappy than to have experienced a reverse, is here finely introduced. Iphigenia was *δυστυχής*, her captives were in better circumstances than she, except only that it depended on herself to slay them. She says she will do this, because, in her mind, experience

of trouble makes her jealous of those who are exempt, instead of compassionate from sympathy. The use of *ἄρ' ἦν*, in itself meaning 'this, then, was the case (without my knowing it),' is well developed by the addition of *ἥσθόμην*. Cf. v. 1310, *σὺ δὲ κατ' οἶκον ἦσθ' ἔρα*, 'so, you were at home all the while.' Inf. 369, *Ἀἰδης Ἀχιλλεύς ἦν ἔρ'*. Dr. Monk rejects this line, as "miser versus, qui omni nervo caret."

353. *καλῶς* Seidler for *κακῶς*, which Monk and Bothe retain; but the sentiment is greatly improved by the change. See below, v. 378. Kirchhoff suggests, *αὐτοῖς κακῶς πράξαν, qui et ipsi mala passi fuerint*; the unhappy are jealous of those who have been so, but are so no longer.

354 seqq. The argument proceeds thus:—'I would rather indeed, if I must slay Greeks, have slain those who were the direct cause of my woes, Helen or Menelaus; but, as no heaven-sent breeze has as yet brought them hither out of their course homeward, I cannot now avenge myself upon them for their cruelty to me.' Here *ἥτις ἀπήγαγε* might be exactly resolved into *ἔγωγσα*, or *ᾧστε ἔγειν*, the indicative depending by the closest attraction on *οὐκ ἦλθε*. *Nulla venit navis, quae Helenam huc deduxerit*. Kirchhoff proposes *ἀλλ' εἶθε—ἡ πορθμῖς κτλ.*, but *πώποτε* could not be used without a negative. The *ἥτις* (for *ἡ*) is not here *causal*, but indefinite. Dr. Badham reads *κατήγαγ'*, but Helen could not have got to Tauri without being driven from her course, *ἀπαχθείσα*. Bothe explains it, *ὡς ἐπὶ θανάτῳ*.

357. *ἵνα*, 'in which case.' See Hipp.

τὴν ἐνθάδ' Αἴλιν ἀντιθεῖσα τῆς ἐκεῖ,
οἱ μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι
ἔσφαζον, ἱερεὺς δ' ἦν ὁ γεννήσας πατήρ. 360
οἴμοι· κακῶν γὰρ τῶν τότ' οὐκ ἀμνημονῶ,
ὅσας γενείου χεῖρας ἐξηκόντισα,
γονάτων τε τοῦ τεκόντος ἐξαρτωμένη,
λέγουσα τοιάδ'· ὦ πάτερ, νυμφεύομαι
νυμφεύματ' αἰσχροῖα πρὸς σέθεν· μήτηρ δ' ἐμή, 365
σέθεν κατακτείνοντας, Ἀργεῖαί τέ νιν
ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν
μέλαθρον· ἡμεῖς δ' ὀλλύμεσθα πρὸς σέθεν.
Ἄιδης Ἀχιλλεὺς ἦν ἄρ', οὐχ ὁ Πηλέως,

647, ἦν εἶχον μήτε προσφωνεῖν τινά.—
Μενέλεων θ' Barnes for Μενέλεων θ'. The
choral form of the trisyllabic name is
Μενέλας, but see Orest. 18.

358. ἀντιθεῖσα, putting the one in
place of the other; making the Aulis
here (i. e. the sacrificial altar) a compen-
sation for the Aulis there. Cf. Troad.
916, ἐγὼ δ', ἄ σ' οἶμαι διὰ λόγων ἰδντ'
ἐμοῦ κατηγορήσειν, ἀντιθεῖσ' ἀμείψομαι.
(After which follows a verse that can
hardly be genuine, τοῖς σοῖσι, τὰμὰ καὶ
τὰ σ' αἰτιάματα.)

359. ὥστε μόσχον, in allusion to her
being held over the altar, Aesch. Agam.
226. See Electr. 813, κάσφαξ' ἐπ' ὤμων
μόσχον, ὡς ἦσαν χερυῖν δμῶες. For οἱ
μ' Pierson reads οὐ μ', and he is followed
by W. Dindorf, Kirchhoff, Nauck, Dr.
Monk, and Badham. We should have
expected οἷνες or οἱ γε, *quippe qui*;
but there is no difficulty in ἀντειμωρη-
σάμην αὐτοὺς οἱ μὲ ἔσφαζον (σφάζει
ἤθελον). Bothe gives Δαναΐδαις, observ-
ing that Calchas, Ulysses, and Menelaus,
not the Greeks generally, had urged the
sacrifice of Iphigenia.

362. ὅσας χεῖρας, how many times I
stretched out my hands to touch your
beard in supplication; literally, 'darted
them out at your chin.' See the note
on Bacch. 1099, θύρσους ἴσαν Πενθέως,
and Cycl. 51.—For λέγουσα we should
perhaps read ἔλεξα.

365—6. ἐμὲ and νῦν are Reiske's con-
jectures, made also independently by Dr.
Badham, for ἐμή and νιν. The vulgate
may perhaps stand; 'My own mother
and her Argive ladies are celebrating

them (my bridals) with songs, while you
are killing me.' Yet it is rather awk-
ward to refer νιν to νυμφεύματα, and a
case is rather wanted after κατακτείνοντας,
which is the more readily supplied if we
construe νῦν ὑμνοῦσιν ἐμὲ, σέθεν κατα-
κτείνοντας, 'they are singing marriage
songs about me, at the very moment when
you are going to kill me.' It is a ques-
tion whether μήτηρ δέ με would not be
rather better. Kirchhoff proposes Ἀρ-
γεῖαί τέ με, which is worthy of considera-
tion.

367. αὐλεῖται. Compare Heracl. 401,
θυηπολεῖται δ' ἄστν μάντεων ὑπο. Electr.
714, σελαγεῖτο δ' ἂν ἄστν πῦρ ἐπιβόμιον.

369. ἦν ἄρα. See *sup.* 351. 'It was
Hades, it seems, whom I was to wed, not
the son of Pelcus, by promising whom
to me for a husband you brought me
here by fraud in a mule-car for a marriage
of blood.' The common reading was
ὅν μοι προσεῖπας πόσιν, ἐν ἀρμάτων δ'
ὄχοις κτλ., but the good MSS. omit the
δὲ, so that Dr. Badham's conjecture προ-
τεῖναι seems nearly certain. Hermann
and W. Dindorf, after Reiske, give
προεῖπας. Dr. Monk renders προσεῖπας
'whom you named as my husband';
but the passage he cites, Hec. 435,
proves that προσεῖπεν is 'to address';
cf. Alcest. 195, ὃν οὐ προσεῖπε καὶ προσ-
εῖρηται πάλιν. For προσεῖπεν there ap-
pears to be no authority but a con-
jectural reading in Oed. Tyr. 351, while
προτείνειν, 'to hold out as a pretext,' is
exactly the right word. Cf. Bacch. 238,
τελετὰς προτείνων εἰδὺς νεάνισιν. Hel.
27, τοῦμὲν δὲ κάλλος—Κύπρις προτείνουσα'

ὄν μοι προτείνας πόσιν ἐν ἀρμάτων ὄχοις 370
 εἰς αἵματηρὸν γάμον ἐπόρθμευσας δόλῳ.
 ἐγὼ δὲ λεπτῶν ὄμμα διὰ καλυμμάτων
 ἔχουσ' ἀδελφόν τ' οὐκ ἀνειλόμην χεροῖν,
 ὃς νῦν ὄλωλεν, οὐ κασιγνήτη στόμα
 συνῆψ' ὑπ' αἰδοῦς, ὡς ἰοῦσ' ἐς Πηλέως 375
 μέλαθρα· πολλὰ δ' ἀπεθέμην ἀσπάσματα
 εἰσαῦθις, ὡς ἤξουσ' ἐς Ἄργος αὖ πάλιν.
 ᾧ τλήμων, εἰ τέθνηκας, ἐξ οἴων καλῶν
 ἔρρεις, Ὅρέστα, καὶ πατρὸς ζηλωμάτων.
 τὰ τῆς θεοῦ δὲ μέμφομαι σοφίσματα, 380
 ἧτις, βροτῶν μὲν ἦν τις ἄψηται φόνου,
 ἥ καὶ λοχείας, ἥ νεκροῦ θίγη χεροῖν,
 βαμῶν ἀπείργει, μυσαρὸν ὡς ἡγουμένη,
 αὐτὴ δὲ θυσίαις ἤδεται βροτοκτόνοις.
 οὐκ ἔσθ' ὅπως † ἔτεκεν ἂν ἡ Διὸς δάμαρ 385

ὡς Ἀλέξανδρος γαμεῖ. Electr. 1067, σκῆψιν προτείνουσ' ὡς ὑπὲρ τέκνου πόσιν ἔκτεινας.

372. διὰ καλυμμάτων, '(seeing) through a veil,' for 'behind a veil.' Aesch. Agam. 1149, καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκώς, νεογάμου νύμφης δίκην.

373. The old reading, ἀδελφὸν τοῦτον εἰλόμην χεροῖν, was corrected by Tyrwhitt, ἀδελφὸν οὗτ' ἀνειλόμην, but still better by Hermann, ἀδελφόν τ' οὐκ ἀνειλόμην. He compares v. 1367, κείνοι τε γὰρ σίδηρον οὐκ εἶχον χεροῖν, ἡμεῖς τε, scil. οὐκ εἶχομεν.—κασιγνήτη, her sister Electra, whom she left unmarried, and hesitated to salute through virgin modesty.

376. ἀπεθέμην, I put away, I stored up as a reserve for the future. Dr. Badham, who had adopted Dr. Monk's ἀνεθέμην, well quotes Plat. Gorg. p. 419 B, ἀρ' οὖν ἐβελήσαις ἂν—τὸ μήκος τῶν λόγων τοῦτο—εἰσαῦθις ἀποθέσθαι; See also Ar. Equit. 1219, ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο.

378. καλῶν Reiske for κακῶν. See on v. 353.

379. After this verse Dr. Monk places the marks of a lacuna, and Dr. Badham and Nauck follow him. But εἰ τέθνηκας naturally suggested ἀλλ' οὕτω τέθνηκας,

καίπερ ὑπὸ τῆς ἀδελφῆς θανούμενος. Hence the invectives against a cruel necessity immediately follow. The poet is so fond of bringing in soliloquies on the alleged cruelty, injustice, incontinence &c. of the gods, that he is apt to express himself on such topics somewhat παρὰ καιρὸν. See Ion 437 seqq. Andr. 1161—5.—Hesych. ἔρρεις' ἐφθάρης.

382. Dr. Badham would omit this verse. "Nihil facit ad argumentum puerperae mentio; patet versus a sciolo additum." The poet evidently ascribes to the sister Artemis the same attributes of purity and dislike of death which characterized the worship of Apollo.

384. θυσίαις βροτοκτόνοις. Iph. A. 1521, ᾧ πότνα, θύμασι βροτησίοις χαρεῖσα.

385. ἔτεκεν ἂν seems to be corrupt. Dr. Monk, Nauck, and Badham follow Porson in reading ἔτικτεν. Hermann ποτ' ἔτεκεν, whom W. Dindorf follows. Perhaps ἔθρεψεν or ἐθρέψαθ', implying education as well as birth. Dr. Badham's opinion is, that 385—91 is a spurious addition. But the lines have, as he admits, a Euripidean stamp, and the sentiment is justifiable in the mouth of Iphigenia on the supposition that she held an office which she disliked and disbelieved in. See Cobet, Var. Lect. p. 597.

Λητὼ τοισαύτην ἀμαθίαν. ἐγὼ μὲν οὖν
τὰ Ταντάλου θεοῖσιν ἐστιάματα
ἄπιστα κρίνω, παιδὸς ἥσθῃναι βορᾶ,
τοὺς δ' ἐνθάδ', αὐτοὺς ὄντας ἀνθρωποκτόνους,
ἐς τὸν θεὸν τὸ φαῦλον ἀναφέρειν δοκῶ. 390
οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν.

ΧΟ. κνάνεαι κνάνεαι σύννοδοι θαλάσσας, στρ. ά.
ἂν οἰστρος ὁ ποτώμενος Ἀργόθεν
ἄξενον ἐπ' οἶδμα διεπέρασεν * * 395
'Ασιάτιδα γαῖαν
Εὐρώπας διαμείψας,
τίνες ποτ' ἄρα τὸν εὐνδρον δονακόχλοον
λιπόντες Εὐρώταν 400
ἧ ρεύματα σεμνὰ Δίρκας
ἔβασαν ἔβασαν ἄμικτον αἶαν, ἔνθα κούρα
Διὸς τέγγει

387. ἄπιστα κρίνω. Barnes well compares Pind. Ol. i. 52, *ἐμοὶ δ' ἔπορα γαστρίμαργον μακάρων τιν' εἰπεῖν*. Hermann reads τὰ Ταντάλου τε θεοῖσιν κτλ., 'not only the banquet given by Tantalus, but also the sacrifice at Tauri.'

390. τὸν θεόν. Used indefinitely, and therefore without special reference to Artemis. Dr. Monk and Badham give τὴν θεόν, which Markland approved.—ἀναφέρειν, see Orest. 76.

392. Iphigenia, who had intimated at v. 343 that she would go to prepare the sacrifice, now leaves the stage. The chorus ask themselves who the strangers can be,—whether from Sparta or Thebes, —who have come to the inhospitable land once visited by Io. Are they merchants, who have sailed in quest of wealth? For men wander far over the seas in the hope of gain. They wish (v. 440) that Helen may arrive, to be slaughtered, as she deserves, by the hand of her who has been wronged. Most agreeable of all however would be the news, that some Greek has arrived to liberate Greek captives. To revisit their native city, even in a dream, were a delight to them in their present servitude.—The metres of the first strophe are rather anomalous; those of the second are for the most part glyconeian.

395. As the metre and the sense

require some word at the end of the verse, Erfurdt supplied Ἰοῦς. The Aldine reading is ποτε, which is found in Flor. 2, and Dr. Badham cites, among other instances of a similar corruption, Πόλεως for Ἰόλεως in Heracl. 859. Probably ποτε is a mere conjectural supplement, the MS. Pal. giving διεπέρασεν, according to Kirchhoff. Thus οἰστρος Ἰοῦς is virtually for οἰστροηθεῖσα Ἰώ, while ποτώμενος retains its special reference to the winged gad-fly. Kirchhoff would supply Ἰώ, Schöne, not less plausibly, πόντου. —For ἂν (ἦν vulg.) Hermann gives ἔν, on account of the metre, and he is followed by Kirchhoff, Nauck, and W. Dindorf.—ἄξενον Monk here and elsewhere for Εὔξενον, since the epithet ἄμικτον just below shows that this was the idea in the poet's mind. So below, v. 438, the best MSS. vary between Εὔξενον and ἄξενον.

397. διαμείψας, 'having crossed over into Asia from Europe.'

400. δονακόχλοον Elmsley for καὶ δονακόχλοα. So ἄχλοα πεδία γᾶς in Hel. 1327. The nominative δονακόχλως seems a very unlikely form: but Kirchhoff and Nauck retain it.

403. Διὸς Monk, Δία Hermann, for the vulg. διατέγγει. Hermann's reading is not only rather doubtful on account of

βωμούς καὶ περικίονας 405
 ναοὺς αἶμα βρότειον ;
 ἧ ροθίοις εἰλατίनαις δικρότοισι κώπαις ἀντ. ά.
 ἔπλευσαν ἐπὶ πόντια κύματα
 νάϊον ὄχημα λινοπόροιςιν αὔραις 410
 φιλόπλουτον ἄμιλλαν
 αὔζοντες μελάθοροιςιν ;
 φίλα γὰρ ἐλπίς ἐγένετ' ἐπὶ πῆμασι βροτῶν
 ἄπληστον ἀνθρώποις 415
 ὄλβου βάρος, οἳ φέρονται
 πλάνητες ἐπ' οἶδμα πόλεις τε βαρβάρους περῶντες
 κενᾶ δόξα.

the final α being made long, (though we have Ἀπολλων ᾧ δία κεφαλᾶ, in Rhés. 226,) but it necessitates the Ionicism κεινᾶ for κενᾶ in v. 418. Nauck has κούρα δία, by which αἶμα becomes the nominative; and Kirchhoff believes κούρα δία to be found in MS. Pal. Compare v. 225, αἰμάσσουσα βωμούς ἦταν ξένων.

405. περικίονας ναοὺς Elmsley for περικίονας ναοῦ or ναῶν. Compare εὐστύλων ναῶν in v. 128.

409—10. If ἔπλευσαν νάϊον ὄχημα be right (and W. Dindorf plausibly suggests πόρευσαν), it is a very harsh use of a kind of cognate accusative, ἔπλευσαν πλοῦν or στόλον. Perhaps, λινοποροῦντες αὔραις. —Monk, followed by Dr. Badham, gives λινοπόροιςι τ' αὔραις. But the double dative after ἔπλευσαν is the less objectionable, because the latter is added as a sort of after-thought; see on Hel. 3. Translate: 'Can it be that with splashing pine-wrought doubly-plying oars they sailed over the waves of the sea in a ship that bore them with sail-speeding breezes, (like merchants) with an eager desire to get more and more wealth for their houses?' By δίκροτος κώπαις the oars which strike the water on both sides of the ship are meant. Bothe refers the epithet to a *bireme*, with two banks of oars. See on διαλαΐσι κώπαις, Cycl. 468. Aesch. Suppl. 703, παγκρότως ἐρέσσεται. In Eur. El. 775, δίκροτος ἀμαξίτης is a road with double ruts, or wide enough for two chariots abreast. With φιλόπλουτον ἄμιλλαν compare ἄμιλλαν πολύτεκνον, Med. 557.

414. Monk transposes ἐγένετ' ἐλπίς,

which is rather nearer to the metre of the strophic verse. The meaning is (if we accept Elmsley's ἄπληστον for ἄπληστος, with the punctuation given above, with Monk and Badham), 'For fond hope was created for man's harm; insatiable to mankind is the load of wealth, since they are carried (in quest of it) wanderers over the surge of the sea, and passing through foreign settlements with vain expectations.' Dr. Badham, who objects to ἐλπίς ἐγένετο ἐπὶ πῆμασι, suspects that ἄπληστος may be right, and that for βάρος some word implying *desire* should be substituted. If so, it is obvious to suggest πόθος. However, ὄλβου βάρος stands well as a periphrasis of ὄλβος. Others join ὄλβου βάρος οἳ φέρονται, 'who strive to carry off wealth.' This passage is interesting as containing specific mention of early Greek merchant-adventurers to the Pontus. It is illustrated by a fragment of Sophocles' *Scyriæ*, frag. 499 Dind.,

οἳ ποντοναῦται τῶν τάλαιπῶρων βρο-
 τῶν,
 οἷς οὔτε δαίμων οὔτε τις θεῶν νέμων
 πλούτου ποτ' ἂν νείμειεν ἀξίαν χάριν,
 λεπταῖς ἐπὶ ῥοπασίῃν ἐμπολὰς μακρὰς
 αἰεὶ παραρρίπτοντες οἳ πολυφθόροι
 ἦ ᾿σσαν ἢ κέρδαναν ἢ διάλεσαν.

418. κενᾶ δόξα is required by the metre, if κούρα Διὸς be the right reading in v. 404. The two best copies give κοινὰ δόξα, but in Flor. 2 ε is super-scribed. Elmsley, whom Hermann, Kirchhoff, and Dindorf follow, reads κεινᾶ δόξα, an Ionicism in some measure de-

γνώμα δ' οἷς μὲν ἄκαιρος ὄλ-
 βου, τοῖς δ' ἐς μέσον ἦκει. 420
 πῶς τὰς συνδρομάδας πέτρας,
 πῶς Φινεΐδας αὖπνους
 ἀκτὰς ἐπέρασαν,
 παρ' ἄλιον αἰγιαλὸν 425
 ἐπ' Ἀμφιτρίτας ῥοθίῳ δραμόντες,
 ὅπου πεντήκοντα κορᾶν
 τῶν Νηρηΐδων χοροὶ
 μέλπουσιν ἐγκύκλιοι,
 πλησιστίοισι πνοαῖς, 430

fended by ἐξεκείνωσεν in a senarius, Pers. 757. In Eur. Suppl. 849, the MSS. wrongly give κοινὸι for κενοί. The confusion is as common as between καινὸς and κλεινός. See Madvig, Adv. i. p. 260, who translates 'communi omnium studio.'

419—20. If the text be right, this seems to mean, 'To whom there is a wrong opinion about wealth, to them it comes in abundance;' and perhaps we may acquiesce in this, for wealth often accumulates in the hands of those who least know how to use, and therefore to enjoy it. The notion of dishonesty and self-interest sometimes attaches to ἄκαιρος. So in Agam. 780, γνώσει—τόν τε δικαίως καὶ τὸν ἄκαιρως πόλιν οἰκουροῦντα πολὺ τῶν. Dr. Badham gives up the passage; Hermann reads μενέκαιρος, 'biding its time;' and Monk has γνώμα τοῖς μὲν κτλ. without explanation. Those appear to be wrong who take οἷς μὲν for τοῖς μὲν, answered by τοῖς δέ. Otherwise ἐς μέσον might mean μετρίως. But a thing is ἐν μέσῳ when any one can take what he likes of it. Schöne compares Soph. Phil. 86, οὗς ἂν τῶν λόγων ἀλγῶ κλύων—τοὺς δὲ καὶ πρᾶσσειν στυγῶ.

421. πέτρας τὰς σ. for τὰς σ. πέτρας is Dr. Badham's metrical transposition, anticipated however by Bothe. It is not necessary: in Ion 209—10 two *glyconeî polyschematistî*, like the antistrophic verse *inf.* 439, correspond to those of the more ordinary form, that of the present line. See also *inf.* 1096—7. Phoen. 209—221.

422. Φινεΐδας ἀκτὰς, the shores of Salmysessus in Thrace, where Phineus was king. These shores are αὖπνοι, incessantly agitated by the winds and waves.

The chorus asks, *how did they pass them*, because Salmysessus was a dangerous coast, ἐχθρόζενος ναύταισι, μητροῖα νεῶν, Aesch. Prom. 746. The legend of the Argonauts was well known to Pindar and the Tragic. Phineus and the Harpies are alluded to in Eumen. 50.

425. παρ' ἄλιον Seidler for παράλιον. Monk gives παράλιον τ', thus combining ἀκτὰς αἰγιαλὸν τε. The preposition is not necessary, as δραμεῖν would take an accusative of *motion* over a place.

426. Ἀμφιτρίτας ῥοθίῳ is alleged by Dr. Badham in defence of his emendation ῥοθίοισι Νηρέως εἰρεσία φίλα, in Hel. 1452, for ῥοθίοισι μήτηρ.

427. ὅπου, 'to the land where,' &c. See on Iph. A. 1464.

429. Hermann, retaining the old reading ἐγκυκλίοις, thinks Νηρηΐδων ποσὶ χοροὶ may have been the original. Monk regards τῶν Νηρηΐδων as a gloss, and suggests Νηρέως κάλλιστα χοροὶ, giving χεῖρ for χερὶ in the antistrophe. Perhaps, κόραι | Νηρεΐδες χοροῖσι | μέλπουσιν ἐγκυκλίοις. Cf. Iph. A. 1055. In the antistrophe (445) δεσποίνας is possibly corrupt, on account of ποινὰς following. Musgrave's remark is worthy of note, that Iphigenia did not with her own hand slay the victims, v. 40. (Cf. *inf.* v. 622.) We may suspect therefore σφαχθεῖσα χερὶ θάνη to be the genuine reading, where σ σ σ σ σ would stand for σ σ σ σ σ, and so the verse would correspond to Νηρηΐδων χοροὶ in v. 428. The τῶν is omitted in MS. Pal., and καὶ before πλησιστίοισι. This dative depends on δραμόντες. Compare v. 410.

συριζόντων κατὰ πρύμναν
 εὐναίων πηδαλίων
 αὔραισιν νοταίαις
 ἢ πνεύμασι Ζεφύρου,
 τὰν πολυόρνιθον ἐπ' αἶαν, 435
 λευκὰν ἀκτὰν, Ἀχιλλῆος
 δρόμους καλλισταδίους,
 ἄξιονον κατὰ πόντον ;
 εἴθ' εὐχαῖσι δεσποσύνοις 436
 Ἀήδας Ἑλένα φίλα παῖς
 ἐλθοῦσα τύχοι τὰν
 Τρωάδα λιποῦσα πόλιν,
 ὡ' ἀμφὶ χαίταν δρόσον αἵματηρὰν
 ἐλιχθεῖσα λαιμοτόμῳ
 δεσποίνας χερὶ θάνῃ 445
 ποιναὺς δοῦσ' ἀντιπάλους.
 ἄδιστ' ἂν ἀγγελίαν

432. *εὐναῖα πηδάλια*, according to Hermann, are *quiescentia gubernacula*. These are said *συρίζειν αὔραις* κτλ., when the water ripples at the stern as the ship is impelled by a faint breeze, as the Zephyr is *κάλλιστον κελάδημα*, Phoen. 213.—*αὔραισιν* Kirchhoff for *αὔραις*. Aldus has *αὔραις ἐν*, by a correction, as Kirchhoff says.

435. ἐπ' αἶαν. This depends on *δραμόντες* above. Musgrave quotes from Arrian and Philostratus in confirmation of the epithet *πολυόρνιθον*. This island, called by the Greeks 'White Landstrip,' *λευκὴ ἀκτὴ*, either from the colour of its sand or that of the birds which frequented it, (*λευκὰς ὀρνίθας*, Philostratus), was off the mouth of the Dnieper. Hesych. Ἀχιλλεῖον πλάκα· τὴν Ἀχιλλέως νῆσον, τὴν Λευκὴν καλουμένην. εἰσὶ δὲ καὶ Ἀχιλλέως δρόμοι περὶ ταύτην τὴν νῆσον. See Androm. 1262, *Λευκὴν παρ' ἀκτὴν ἐντὸς Εὐξείνου πόρου*. Pausanias, iii. 19, 11 (quoted by Bothe), places it *κατὰ τοῦ Ἰστροῦ τὰς ἐκβολὰς*, off the mouths of the Danube. The shore called Ἀχιλλῆος δρόμος was on the mainland opposite this island. Some, with the poet, confounded it with *Λευκὴ ἀκτὴ*.

439. *δεσποσύνους* Markland for —as.

The allusion is to v. 355—7. 'Would that, according to the prayer of our mistress, Helen the dear daughter of Leda might even now come,—that she might die by our mistress' hand.'—*θάνοι* Seidler, on account of *ἐλθοι*.

444. *ἐλιχθεῖσα, περιρραυθεῖσα*. Compare *inf.* 1270, *χέρα παιδὸν ἐλίξεν ἐς Δῖον θρόνον, for ἀμφέβαλε*. Herc. F. 926, *ἐν κύκλῳ δ' ἤδη κανοῦν εἴλικτο βωμοῦ*. Dr. Badham pronounces the participle here "prorsus absurdum," and Kirchhoff also thinks it corrupt. But the word *ἀμφὶ* confirms a phrase which, at most, can only be called far-fetched. So v. 622, *χαίτην ἀμφὶ σὴν χερνίφομαι*. The lustral water is meant, called *αἵματηρὰ* because it immediately preceded the fatal wound. Hermann compares *inf.* 644, *σὲ τὸν χερνίβων ῥανίσιν μελούμενον αἱμακταῖς*. So also Iph. A. 1515, *ῥανίσιν αἱματορρύτοις*. Otherwise, *ἐλιχθεῖσα χαίταν χερὶ* would naturally mean, 'having her hair twined in the band' of the priestess. Monk supposes that the sacrificial knife drew blood in cutting off a tuft of hair.—For *δεσποίνας* see on v. 428.

447. *ἤδιστ' ἂν δ'* Hermann for *ἤδιστ' ἂν τήνδε*. W. Dindorf, who retains *καὶ* before *πλησιςτοῖσι* in v. 430, here gives

δεξαίμεθ', Ἑλλάδος ἐκ γᾶς
 πλωτήρων εἴ τις ἔβα
 δουλείας ἐμέθεν
 δειλαίας παυσίπονος
 καὶ γὰρ ὀνείροις ἐπιβαίην
 δόμοις πόλει τε πατρῶα
 τερπνῶν ὕπνων ἀπόλου-
 σιν, κοινὰν χάριν ὄλβω.
 ἀλλ' οὔδε χέρας δεσμοῖς διδύμοις
 συνερεισθέντες χωροῦσι νέον
 πρόσφαγμα θεᾶς· σιγᾶτε, φίλοι.

450

455

ἀδίσταν δ' ἂν ἀγγελίαν. The δὲ is better omitted; it is not in the copies, and it does not suit the strophic metre.

452. ὀνείροις ἐπιβαίην Hermann for ονείρασι συμβαίην, and ὕπνων for ὕμνων in v. 454. 'Would that, if only in a dream, I could set foot in my paternal home and city!' A natural wish, certainly, that she might even dream of home, if she is not destined really to revisit it. Kirchhoff suggests εἰ γὰρ ὀνείροις συνέειν, and says that the καὶ is not found in the Palatine MS. Nauck reads καὶ γὰρ ὀνείρασι συμβαίην. Barnes illustrates the expression from Od. xix. 580, τῶδε δῶμα κουρίδιον,—τοῦ ποτε μεμνήσεσθαι οἶμαί ἐν περ ὀνείρῳ. Dr. Badham, who ridicules Hermann's emendation, introduces one which violates the strophic verse, καὶ γὰρ δμαίοσιν ἐμβαίην δόμοις, with which he compares δημογενεῖς πύργους in Phoen. 218. In ἀπόλουσιν for ἀπολαύειν (see on Hel. 77) he is more successful, for this now proves to be the reading of the MS. Pal., but he is less so in δρέπουσι ὕμνων for τερπνῶν ὕμνων. The infinitive is given in the Aldine, and is in itself not a bad reading, 'would that I were at home to enjoy the delightful songs of the dance, a pleasure shared in common with the happy (or, a part and portion of happiness).' So inf. 1142, χοροῖς δὲ σταίην κτλ. Hermann's correction, ὕπνων, though rejected by Monk, Nauck, and Badham, is adopted by Kirchhoff and Schöne, and is certainly necessary if ἀπόλουσιν, and not ἀπολαύειν, be correct. Possibly the poet wrote τερπνῶν ὕπνων δ' ἀπολαύειν κοινὰ χάρις ὄλβω, 'for to enjoy pleasing dreams is a delight

common to happiness;' i. e. and to misery alike. For ὕπνοι see Troad. 1188. Madvig, Adv. i. p. 260, reads ἀπόλουσιν κεινὰν, χάρις ὄλβω, with εἰ γὰρ &c. as the protasis.

456. Seeing the strangers approach manacled, the chorus break into regular anapaests, indicative of the slow march or procession which is coming upon the stage. The old copies give 456—462 to Iphigenia, an error corrected by Seidler. —For διδύμοις Hermann and Nauck give δίδυμοι, with Markland; Monk and Bothe διδύμας, with Elmsley, who supposes this passage was had in view by Ovid, Ep. ex Pont. iii. 2, 71, 'Protinus inमित Triviae ducuntur ad aram, Evincti geminas ad sua terga manus.' But διδύμοις is more consistent with the natural order of the words, as well as with συνερεισθέντες, 'fastened together with coupling chains.' Bothe makes no allowance for a poetical expression, when he says this could only mean "binis uterque catenis constricti." Kirchhoff appears to be right in retaining the old reading here.

458. Monk rejects as spurious σιγᾶτε—βαίνει, and the lines are certainly weak. His reasons are (1) There was no need for commanding silence; (2) The youths cannot be rightly called Ἑλλη-νων ἀκροθίνια. (3) ναῶν πέλας, not ναοῖς πέλας, is the usual construction; (4) βαίνει should be βαίνουσι, but is redundant after χωροῦσι. Aldus has ἐν ναοῖσι, but this is a metrical insertion to complete a dimeter verse. As πέλας βαίνει is the same as πελάζει, the dative seems rightly used.

τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ
 ναοῖσι πέλας τάδε βαίνει· 460
 οὐδ' ἀγγελίας ψευδεῖς ἔλακεν
 βουφορβὸς ἀνὴρ.
 ὦ πότνι, εἴ σοι τάδ' ἀρεσκόντως
 πόλις ἦδε τελεῖ, δέξαι θυσίας,
 ἃς ὁ παρ' ἡμῶν νόμος οὐχ ὀσίας 465
 Ἑλλήσι διδοὺς ἀναφαίνει.

ΙΦ. εἶν·

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχη
 φροντιστέον μοι. μέθετε τῶν ξένων χέρας,
 ὡς ὄντες ἱεροὶ μηκέτ' ὧσι δέσμιοι.
 ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε 470
 ἃ χρὴ πὶ τοῖς παροῦσι καὶ νομίζεται.
 φεῦ·
 τίς ἄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτὲ
 πατὴρ τ' ἀδελφή τ', εἰ γεγῶσα τυγχάνει ;
 οἷων στερεῖσα διπτύχων νεανιῶν
 ἀνάδελφος ἔσται. τὰς τύχας τίς οἶδ' ὅτῳ 475

466. διδοὺς ἀναφαίνει, which Dr. Badham objects to, and Hermann (not very differently from Schöne) renders, "*quas hujus loci mos Graecis non probatas offerri ostendit*, i.e. quae Graecis non videntur pie offerri," seems a periphrasis for δίδωσι, 'presents as an offering.' Precisely the same usage occurs in Bacch. 538, ἀναφαίνει χθόνιον γένος, ἐκφύς τε δράκοντός ποτε Πενθεὺς, where see the note. Bothe gives οὐχ ὀσίαν Ἑλλήσι διδοὺς, *justa non tribuens Graecis*; Kirchhoff proposes δοθεὶς ἀποφαίνει.

468. μέθετε χέρας, loose their hands, viz. from the δίδυμα δεσμά, v. 456. It seems to have been a general custom to do this when prisoners were brought in. So Pentheus says to those who are conducting the captive Dionysus, μέθεσθε χειρῶν τοῦδ', Bacch. 451. The reason here alleged is, that sacred victims should be ἀφετοί, free from constraint. See on Ion 822. *Inf.* 638. The attendants are desired to retire; and the two captives stand free and unfettered in presence of a single woman. The speech of Iphi-

genia, and the dignified reply of her brother, are exceedingly fine, and conceived in the true tragic spirit of indirectly enhancing our interest in both.

470. ναοῦ for ναοὺς is Valckenaer's correction.—ἐπὶ τοῖς παροῦσι, in the present circumstances; or perhaps, 'for the captives here present,' viz. for their immolation.

472. τίς ἄρα. Compare πότ' ἄρα, Ion 563, and the note there.

474. στερεῖσα Scaliger for στερηθεῖσα.

475. τίς οἶδ'. 'As to chances in life, who knows to whom such as these will come?' This is appropriately said, for it suits her own case. While lamenting a sister's loss, she is unconscious that that sister is herself. There is less point in the passage, if we take it merely to mean, 'No man knows whether he may come to be slaughtered too.' With either meaning what follows is consistent, 'no man knows beforehand any (coming) evil.' Dr. Badham proposes ἀπὸν for κακὸν, and Kirchhoff thinks the latter word corrupt.

τοιαῖδ' ἔσονται ; πάντα γὰρ τὰ τῶν θεῶν
 εἰς ἀφανὲς ἔρπει, κούδ' οἶδ' οὐδεὶς κακόν·
 ἢ γὰρ τύχη παρήγαγ' ἐς τὸ δυσμαθές.
 πόθεν ποθ' ἦκετ', ὦ ταλαίπωροι ξένοι ;
 ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, 480
 μακρὸν δ' ἀπ' οἰκῶν χρόνον ἔσεσθ' αἰὲν κάτω.

OP. τί ταῦτ' ὀδύρει, καπὶ τοῖς μέλλουσι νῶ
 κακοῖσι λυπεῖς, ἥτις εἰ ποτ', ὦ γύναι ;
 οὔτοι νομίζω σοφὸν, ὃς ἂν μέλλων θανεῖν
 οἴκτω τὸ δέημα τοιτέθρου νικᾶν θέλῃ· 485
 οὐδ' ὅστις Ἀιδην ἐγγὺς ὄντ' οἰκτίζεται,
 σωτηρίας ἀνελπίς· ὡς δὴ ἐξ ἐνός

478. *παρήγαγε*, leads us astray, carries us aside, into a difficulty of knowing what may be in store for us. So Suppl. 232, *νέοις παραχθείς*, 'misled by the youth.' Compare Alcest. 785, *τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, κἄστ' οὐ διδακτὸν, οὐδ' ἀλίσκεται τέχνη*.

480. *διὰ μακροῦ*. See v. 258.

481. Though *ἔσεσθ' αἰὲν* is not strictly consistent with the ordinary sense of *μακρὸν χρόνον*, yet, as the *μακρὸς χρόνος* meant is eternity, it seems rash to read either *ἔσεσθ' ἐκεῖ* with Elmsley, or *ἔσεσθε δὴ* with Monk and Dobree. Dr. Badham however has adopted the latter. Cf. Antig. 76, *ἐκεῖ γὰρ αἰὲν κείσομαι*.

482. Monk, tacitly followed by Dr. Badham, assigns not only this *ῥῆσις*, but also 494 and 496, to Pylades. His reasons are, that Orestes shows despondency, Pylades firmness and composure; and therefore that it is unlikely that Orestes should here say so much without adding a word about his own griefs. Yet surely it was the part of Orestes to play the *hero*, that of Pylades to be the devoted friend. *His* part begins at the crisis when a noble substitution of himself will deliver his fellow-victim; nor does he utter a word till v. 658.

Ibid. *νῶ* Porson and Hermann for *νῶν*. 'Why do you distress *us* (needlessly) besides the evils which are impending?'—The words *ἥτις εἰ ποτ'* are significant in the mouth of Orestes, who little supposes he is speaking to his sister. Spoken by Pylades, they would have less force.

484. *θανεῖν* is the reading of all the

copies, and of Stobaeus, Flor. viii. 6, who cites this and the next verse. Seidler proposed, and Hermann, Nauck, and Kirchhoff adopt, *κτανεῖν* for *θανεῖν*, as if the sense were, 'an executioner should not cry over the condemned.' The words are often confused in MSS.; still, we must doubt the propriety of the change here. Nor is it better, with Musgrave and Bothe, to give *ὄγκω* for *οἴκτω*, 'by an ambitious and affected display of heroism.' Orestes objects, that Iphigenia is wrong in crying, and in making him and his companion disposed to cry too (this is implied in *λυπεῖς*). He goes on to say, that a man is not wise who, when condemned to die, thinks that he can blunt the terrors of death by giving way to lamentations; nor he who, when at the point of death, and without hope that his tears will move his executioners, breaks out into expressions of grief. Monk omits v. 486, and Dr. Badham approves: but it is a mistake to regard the verse as a mere tautology. There are two prospects of death, one from afar (*μέλλων θανεῖν*) and one close at hand (*ἐγγὺς ὄντα*). In the former case, a man may indulge his grief because he thinks it brings some relief to a timid mind; in the latter he may do so, because he hopes to move compassion. Orestes says that in neither case is it wise, because in neither case is it of any avail; as it cannot be in the latter, when a man is *σωτηρίας ἀνελπίς*. For *οὐδ'*, the reading of Hermann, Aldus has *οὐθ'*, the MSS. *οὐχ*.

κακῶ συνάπτει, μωρίαν τ' ὀφλισκάνει
 θνήσκει θ' ὁμοίως· τὴν τύχην δ' ἔαν χρεῶν.
 ἡμᾶς δὲ μὴ θρήνει σύ· τὰς γὰρ ἐνθάδε 490
 θυσίας ἐπιστάμεσθα καὶ γινώσκομεν.

ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος
 Πυλάδης κέκληται ; τόδε μαθεῖν πρῶτον θέλω.

ΟΡ. ὃδ', εἴ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

ΙΦ. ποίας πολίτης πατρίδος Ἑλλήνος γεγώς ; 495

ΟΡ. τί δ' ἂν μαθοῦσα τόδε πλεόν λάβοις, γύναι ;

ΙΦ. πότερον ἀδελφῶ μητρός ἔστον ἐκ μᾶς ;

ΟΡ. φιλοτήτι γ', ἐσμὲν δ' οὐ κασιγνήτω, γύναι.

ΙΦ. σοὶ δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ ;

ΟΡ. τὸ μὲν δίκαιον Δυστυχεῖς καλοῖμεθ' ἄν. 500

ΙΦ. οὐ τοῦτ' ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.

ΟΡ. ἀνώνυμοι θανόντες οὐ γελῶμεθ' ἄν.

ΙΦ. τί δὲ φθονεῖς τοῦτ' ; ἡ φρονεῖς οὕτω μέγα ;

ΟΡ. τὸ σῶμα θύσεις τοῦμὸν, οὐχὶ τοῦνομα.

ΙΦ. οὐδ' ἂν πόλιν φράσειας ἥτις ἐστί σοι ; 505

ΟΡ. ζητεῖς γὰρ οὐδὲν κέρδος, ὡς θανουμένῳ.

ΙΦ. χάριν δὲ δοῦναι τήνδε κωλύει τί σε ;

ΟΡ. τὸ κλεινὸν Ἄργος πατρίδ' ἐμὴν ἐπεύχομαι.

ΙΦ. πρὸς θεῶν ἀληθῶς, ὦ ξέν', εἰ κείθεν γεγώς ;

ΟΡ. ἐκ τῶν Μυκηνῶν, αἶ ποτ' ἦσαν ὄλβια. 510

490. μὴ θρήνει σύ. 'Do not you bewail us;' since we shall have friends and relations to do that. He pointedly says *σύ* to his sister, telling her not to do that, which she of all others would do on knowing her loss.

491. Hipp. 380, τὰ χρηστ' ἐπιστάμεσθα καὶ γινώσκομεν.

493. Πυλάδης. She had heard this name from the herdsman, v. 249.

494. Monk says that Blomfield first perceived this verse should be given to Pylades. Yet surely *δε* is much more appropriate in the mouth of Orestes, pointing to his fellow.

495. Ἑλλήνος. See v. 341. Monk gives Ἑλλήνων with Elmsley.

498. Aldus omits the *δε*, and Nauck thinks the poet may have written φιλό-

τητί γ' ἐσμὲν, οὐ κασιγνήτω φύσει.

500. For καλοῖμεθ' ἄν Hermann gives κεκλημέθ' ἄν from one Paris MS., which however adds the vulgate as a correction in the margin. Markland, quoted by Monk, thought that Horace had this verse in view, Epist. i. 7, 92, 'Pol me Miserum, patrone, vocares, Si velles, inquit, verum mihi ponere nomen.'

503. ἡ Hermann for ἡ, which = *an*, 'or is it that?' &c.

507. σε τί; Monk, and Cobet, Var. Lect. p. 597. The common reading means, 'Does anything prevent you?'

508. For ἐπεύχομαι, where the *ἐπὶ* is objectionable, we should perhaps read αἰσχύνομαι, in answer to τί κωλύει.

510. Μυκηνῶν γ' Monk, followed by Badham and Kirchhoff.

- ΙΦ. φυγὰς *δ' ἀπῆρας πατρίδος, ἣ ποῖα τύχη ;
 ΟΡ. φεύγω τρόπον γε δὴ τὴν οὐχ ἐκὼν ἐκὼν.
 ΙΦ. καὶ μὴν ποθεινός γ' ἦλθες ἐξ Ἀργους μολών. 515
 ΟΡ. οὐκουν ἐμαυτῷ γ', εἰ δὲ σοὶ, σὺ τοῦθ' ὄρα. 516
 ΙΦ. ἄρ' ἂν τί μοι φράσειας ὦν ἐγὼ θέλω ;
 ΟΡ. ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας. 514
 ΙΦ. Τροίαν ἴσως οἶσθ', ἥς ἀπανταχοῦ λόγος.
 ΟΡ. ὡς μήποτ' ὄφελόν γε, μὴδ' ἰδὼν ὄναρ.
 ΙΦ. φασὶν νιν οὐκέτ' οὔσαν οἴχεσθαι δορί.
 ΟΡ. ἔστιν γὰρ οὕτως, οὐδ' ἄκραντ' ἠκούσατε. 520
 ΙΦ. Ἑλένη δ' ἀφίκται δῶμα Μενέλεω πάλιν ;
 ΟΡ. ἥκει κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινί.
 ΙΦ. καὶ ποῦ 'στι ; κἄμοι γάρ τι προὔφείλει κακόν.
 ΟΡ. Σπάρτη ξυνοικεῖ τῷ πάρος ξυνεννέτη.
 ΙΦ. ὦ μῖσος εἰς Ἑλληνας, οὐκ ἐμοὶ μόνῃ. 525
 ΟΡ. ἀπέλαυσα κἀγὼ δὴ τι τῶν κείνης γάμων.
 ΙΦ. νόστος δ' Ἀχαιῶν ἐγένεθ', ὡς κηρύσσεται ;
 ΟΡ. ὡς πάνθ' ἅπαξ με συλλαβοῦσ' ἀνιστορεῖς.
 ΙΦ. πρὶν γὰρ θανεῖν σε τοῦδ' ἐπαυρέσθαι θέλω.

511. φυγὰς δ' Scaliger, φυγαῖς Monk for φυγὰς.

512. οὐχ ἐκὼν ἐκὼν. 'Not of my own will and yet not against it.' The real motive of departure was Apollo's oracle ; yet it was the custom of homicides voluntarily to retire, Hippol. 37. For similar expressions see Preface to vol. i. p. xxxi. —After this verse Kirchhoff and Nauck place the distich *καὶ μὴν—οὐκουν—*, which in the old copies followed *τῆς ἐμῆς δυσπραξίας*. This is an improvement, for thus *καὶ μὴν* gains a better sense ; OR. 'I have not come from Argos by my own will.' IPH. 'And yet you have come longed for by me.' Thus too the narrative proceeds without interruption, when the consent to answer her questions has been given.

516. σὺ τοῦθ' ὄρα. The old reading, σὺ τοῦτ' ἔρα, for which others give on conjecture τοῦδ' ἔρα, requires this obvious correction. It was made independently by Bothe, Seidler, Hermann, and also by the present editor.

*514. ὡς ἐν παρέργῳ, 'as a matter of indifference (a slight accession) to my

misfortune.' Cf. Hel. 925. Hermann gives *ὡς γ'*. Others put a question at the end of the verse, 'Do you mean as an addition to my misfortune?' This is Seidler's view ; but it does not seem so good. Bothe renders it, "velut in appendice malorum meorum." Nauck says, "*ὡς suspectum*."

518. μὴδ' ἰδὼν ὄναρ. See on Cycl. 8.

522. τῶν ἐμῶν τινί. He probably means, to Agamemnon, though his murder had no direct connexion with Helen's return. Barnes and others think he alludes to himself ; and it is not easy to decide. For the return of Helen to Argos see Orest. 57. 246.

523. κἄμοι κτλ. I too have a debt to settle with her : to me also she has incurred an obligation, that I should repay her with evil.

528. The meaning is, *ὡς πάντα συλλαβοῦσα ἅπαξ ἀνιστορεῖς με*, where *ἅπαξ* means, 'all at once.'

529. τοῦδ'. Perhaps *τοῦτ'*, in which case *σοῦ* would be implied, 'to get this advantage from you,' &c.

- OP. ἔλεγχ', ἐπειδὴ τοῦδ' ἐρᾶς· λέξω δ' ἐγώ. 530
 IΦ. Κάλχας τις ἦλθε μάντις ἐκ Τροίας πάλιν ;
 OP. ὄλωλεν, ὡς ἦν ἐν Μυκηναίοις λόγος.
 IΦ. ὦ πότνι, ὡς εὖ. τί γὰρ ὁ Λαέρτου γόνος ;
 OP. οὐπὼ νενόστηκ' οἶκον, ἔστι δ', ὡς λόγος.
 IΦ. ὄλοιτο, νόστου μήποτ' ἐς πάτραιν τυχών. 535
 OP. μηδὲν κατεύχου· πάντα τὰκείνου νοσεῖ.
 IΦ. Θέτιδος δὲ τῆς Νηρηΐδος ἔστι παῖς ἔτι ;
 OP. οὐκ ἔστιν· ἄλλως λέκτρ' ἔγνημεν Ἀνλίδι.
 IΦ. δόλια γὰρ, ὥς γέ φασιν οἱ πεπονθότες.
 OP. τίς εἰ ποθ' ; ὡς εὖ πυνθάνει τὰφ' Ἑλλάδος. 540
 IΦ. ἐκείθεν εἰμι· παῖς *δ' ἔτ' οὔσ' ἀπωλόμην.
 OP. ὀρθῶς ποθεῖς ἄρ' εἰδέναι τὰκεῖ, γύναι.
 IΦ. τί δ' ὁ στρατηγὸς, ὃν λέγουσ' εὐδαιμονεῖν ;
 OP. τίς ; οὐ γὰρ ὃν γ' ἐγῶδα τῶν εὐδαιμόνων.
 IΦ. Ἀτρώς ἐλέγετο δὴ τις Ἀγαμέμνων ἄναξ. 545
 OP. οὐκ οἶδ'· ἄπελθε τοῦ λόγου τούτου, γύναι.
 IΦ. μὴ πρὸς θεῶν, ἀλλ' εἴψ', ἵν' εὐφρανθῶ, ξένη.
 OP. τέθνηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα.
 IΦ. τέθνηκε ; ποία συμφορὰ ; τάλαιν' ἐγώ.
 OP. τί δ' ἐστέναξας τοῦτο ; μῶν προσήκῃ σοι ; 550
 IΦ. τὸν ὄλβον αὐτοῦ τὸν πάροιθ' ἀναστένω.

530. ἔλεγχε, 'go on questioning me.'

532. ὄλωλεν. Brodaeus shows from Tzetzes on Lycophron that there was a tradition of Calchas having been buried at Colophon by Amphilochoi and others. This was doubtless related in the Cyclic Νόστοι. Bothe confirms the narrative from Strabo, lib. xiv. 1, λέγεται δὲ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον περὶ δαῖτον [sc. εἰς Κολοφῶνα] ἀφικέσθαι περιτυχῶν δὲ αὐτοῦ κρείττονι μάντει κατὰ τὴν Κλάρον, Μόψω τῷ Μαντοῦς, τῆς Τειρεσίου θυγατρὸς, διὰ λύπην ἀποθανεῖν.

533. ὡς εὖ· τί γὰρ Musgrave for ὡς ἔστι γὰρ κτλ. Supply πράσσει. Cf. *inf.* 543. Electr. 274, τί δῆτ' Ὀρέστης πρὸς τὰδ', Ἄργος ἦν μόλη ;

536. κατεύχου, the same as ἐπεύχου. Hesych. κατεύχου· καταρῶ.

537. δὲ the present editor for δ' ὁ, and

the same correction was made by Elmsley on Heracl. 793. The ὁ is not only superfluous, but wrongly placed. Monk reads Ἀχιλεὺς δ' ὁ τῆς Νηρηΐδος, in which he is followed by Dr. Badham. Unless some instance of the Archaic form Ἀχιλεὺς be adduced in a senarius (it occurs in irregular anapaests, Iph. A. 124, 128, and in a chorus, Rhess. 461), it seems a questionable reading.

539. ὡς ἴσασιν Nauck, the MS. Pal. having ὡς φασιν.

541. ἀπρχόμην Badham ; but the change is not only harsh in itself, but needless, since ἀπολέσθαι is often used of those who have fallen into any misfortune, such as exile or captivity. The δ' was inserted by Hermann.

551. The ingenuity of the poet is shown in the art whereby he evades and defers the ἀναγνώρισις which the audience

- OP. δεινῶς γὰρ ἐκ γυναικὸς οἴχεται σφαγείς.
 IΦ. ὦ πανδάκρυτος ἢ κτανούσα χῶ θανών.
 OP. παῦσαί νυν ἦδη, μηδ' ἐρωτήσης πέρα.
 IΦ. τοσόνδε γ', εἰ ζῇ τοῦ ταλαιπώρου δάμαρ. 555
 OP. οὐκ ἔστι· παῖς νυν, ὃν ἔτεχ', οὗτος ὤλεσεν.
 IΦ. ὦ συνταραχθεὶς οἶκος. ὥς τί δὴ θέλων ;
 OP. πατὴρ θανόντος † τήνδε τιμωρούμενος.
 IΦ. φεῦ·
 ὥς εὖ κακὸν δίκαιον εἰσεπράξατο.
 OP. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δίκαιος ὢν. 560
 IΦ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον ;
 OP. λέλοιπεν Ἠλέκτραν γε παρθένον μίαν.
 IΦ. τί δὲ, σφαγείσης θυγατρὸς ἔστι τις λόγος ;
 OP. οὐδεὶς γε, πλὴν θανούσαν οὐχ ὀρᾶν φάος.
 IΦ. τάλαιν' ἐκέινη χῶ κτανὼν αὐτὴν πατὴρ. 565
 OP. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.

expects to follow every question. Iphigenia and Orestes are alike unwilling to reveal the secret of their birth. Hence the suspense is protracted by a retreat from each point which would seem inevitably about to bring a disclosure.

557. Instead of giving vent to some expression of horror at hearing of the parricidal act, Iphigenia merely remarks on the troubles of the family; and her next answer, that he did well in avenging his father, still further reassures him. Thus the dialogue is so constructed, that the sister, who was equally interested in Clytemnestra's death, lays no blame, even unwittingly, on her brother. -On the formula *ὥς τί δὴ* see Herc. F. 1407.

558. *τήνδε* is suspicious, though defended by Monk and Bothe. Hermann gives *τῷδε*, Elmsley *αἷμα*, which Nauck and W. Dindorf adopt. The same objection in fact applies to both *τῷδε* and *τήνδε*, viz. that the demonstrative pronoun is out of place. Possibly (cf. 357) *ἀντιτιμωρούμενος*, or *τιμωρούμενος* may have been a gloss on some less usual formula, and *μητέρα* or *μητρός* formed part of the verse. Perhaps, *μητρός* *ἐκπράσσω* *φόνον*.

559. Elmsley's reading of this verse, adopted by Monk, *ὥς εὖ κακὴν δίκαιον ἐξεπράξατο*, seems less probable than Dr.

Badham's, *ὥς οὐ καλὸν δίκαιον ἐξεπράξατο*. On the confusion of these words, *καλὸν* and *κακὸν*, see v. 353. The vulgate will however stand, if *δίκαιον* be taken as a synonym of *δίκην*. A similar verse is Agam. 785, *δικαίων, ὃν ἐπραξάμην πόλιν Πριάμου*, with which compare Eum. 391, *πρόσω δικαίων, i.e. χωρὶς δίκης*. Dr. Badham makes a difficulty about *εὖ*, but the sense is clear enough, *εὖ ἐποίησε, πατέρα τιμωρούμενος, κακῶς μέντοι, μητέρα κτανών*. Nauck has *ὥς φεῦ κακὸν κτλ.*, which seems doubtful Greek.

560. *τὰ πρὸς θεῶν εὐτυχεῖ*. So Heracl. 385, *ὁ γὰρ στρατηγὸς εὐτυχὴς τὰ πρὸς θεῶν εἶσιν*, where Tyrwhitt reads *τὰ πρόσθεν ὢν*. The sense is, 'though he has acted rightly, the gods (i.e. Apollo) have deserted him.' Perhaps *τὰ πρὸς θεῶν γ'*, 'well, if he *is* just, the gods do not treat him as such.' Some explain *δίκαιος ὢν*, 'though he deserves to be fortunate.' Hermann's interpretation is against the order of the words, *ἀλλὰ, τὰ πρὸς θεῶν δίκαιος ὢν, οὐκ εὐτυχεῖ*, 'even though acquitted before the Areopagus by the testimony of Apollo.' The meaning should thus have been, 'he is not fortunate in being acquitted.'

564. *οὐδεὶς γε*. Dr. Badham compares

οὐδέν γε in reply to a question, Ion 404.
 566. *χάριν ἄχαριν*, 'for the sake of a

- ΙΦ. ὁ τοῦ θανόντος δ' ἔστι παῖς Ἄργει πατρός ;
 ΟΡ. ἔστ', ἄθλιός γε, κοῦδαμοῦ καὶ πανταχοῦ.
 ΙΦ. ψευδεῖς ὄνειροι, χαίρετ'· οὐδὲν ἦτ' ἄρα.
 ΟΡ. οὐδ' οἱ σοφοί γε δαίμονες κεκλημένοι 570
 πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.
 πολὺς παραγμὸς ἔν τε τοῖς θείοις ἔνι
 καὶ τοῖς βροτείοις· ἔν δὲ λείπεται μόνον.
 * * * * *
 ὁ τ' οὐκ ἄφρων ὦν μάντεων πεισθεὶς λόγους
 ὤλωλεν ὡς ὤλωλε τοῖσιν εἰδόσιν. 575
 ΧΟ. φεῦ φεῦ· τί δ' ἡμεῖς οἱ τ' ἐμοὶ γεννήτορες ;
 ἄρ' εἰσὶν ; ἄρ' οὐκ εἰσὶ ; τίς φράσειεν ἄν ;

bad woman (viz. for the recovery of Helen), which was a thankless service.' Elmsley would read *χάριν ἀχάριτον ὤλετο*, and in Aesch. Cho. 38 the metre requires this correction, though Monk says "mihi non arridet ἀχάριτος pro ἀχάριστος."

567. Ἄργει, the dative of place, like Αὐλίδι v. 538; to be construed with *θανόντος*, not with *ἔστι*, for the answer implies, 'he exists, but as a wanderer over the earth' (both at no fixed place and anywhere). This monosyllable, *ἔστ'*, at once removes from Iphigenia's mind the load of anxiety that had resulted from her late dream.—*ἦτ' ἄρα*, see v. 351.

570. οἱ σοφοί κεκλημένοι. He means Apollo, whom he supposes to have deceived him. Cf. Electr. 1246, *σοφὸς δ' ὦν οὐκ ἐχρησέ σοι σοφά*.—*οὐδ'* Hermann for *οὐθ'*. This and the rest of the verses to 575 were given in the old editions to Iphigenia; but Hermann says the two Paris MSS. mark the person of Orestes at v. 572. Heath corrected the error, which led Barnes to suppose that Iphigenia must have known the whole history of her family.

572. *παραγμὸς*, confusion, uncertainty, inconsistency. Monk compares Electr. 368, *ἔχουσι γὰρ παραγμὸν αἱ φύσεις βροτῶν*. Hec. 959, *φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω παραγμὸν ἐντιθέντες*.—*θείοις* Scaliger for *θεοῖς*.

573. After this verse Monk puts the marks of a lacuna. So also Kirchhoff; and they are probably right; for *ὃ τε* (vulg. *ὃ τ'*) implies a preceding *ὃ γὰρ μάταιος*, or something to that effect; and neither *λείπεται* nor *λυπεῖται*, both of

which are found in the good copies, gives any meaning as a complete clause. Bothe takes it for the middle voice, and *ὃ τε* for *ἐπεὶ*, "*ceterum hoc unum dolet* (Orestes), *se, cum non insaniret, tamen valium dictis obtemperantem perissee*;" and by *τοῖσιν εἰδόσι* he understands Orestes himself and Pylades; and so Seidler. Schöne also reads *ὃ τε*, and adopts *ἐν δὲ λυπεῖ τοὶ μόνον*, 'one thing only is vexatious, when' &c. Hermann gives *ἐν δὲ λυπεῖσθαι μόνον, nec quicquam inest quam dolore affici*. Possibly *λείπεται* arose from the marginal note of a transcriber (*λείπει*), indicating that something was wanting in the MS. which he used. The poet probably said, that not only were foolish men easily led astray by the predictions of seers, but even persons of sense, by putting faith in them, are ruined and undone. For the bad opinion which Euripides had of the *μάντες*, see Electr. 400. Hel. 755. Iph. A. 956.

575. *τοῖσιν εἰδόσι*, 'in the judgment of the wise;' but with the ambiguous meaning, that the gods only know whether his present ruin is final and complete. The phrase commonly bears the contrary sense, as Iph. A. 649, *γένηθ' ὡς γέγηθ' ὁρῶν τέκνον*, 'I am not really glad to see you.' Electr. 1122, *δέδοικα γὰρ νῦν ὡς δέδοικ'* ἐγὼ, 'I do not fear him,' i.e. the dead Aegisthus. But in Troad. 626, it is a mere euphemism, *ὤλωλεν ὡς ὤλωλεν*, for *δυστυχῶς*.

576. οἱ γεννήτορες MS. Pal. Nauck thinks the true reading is *τί δ' ἡμῶν εἰσὶν οἱ γεννήτορες*; Hesych. *γεννήτορες γονεῖς*.

ΙΦ. ἀκούσατ' ἐς γὰρ δὴ τιν' ἤκομεν λόγον,
 ὑμῖν τ' ὄνησιν, ὦ ξένοι, σπεύδουσ' ἅμα
 καμοί. τὸ δ' εὖ ἡμάλιστά γ' οὕτω γίγνεται, 580
 εἰ πᾶσι ταῦτ' ὀνείδω ἀρεσκόντως ἔχει.
 θέλοις ἂν, εἰ σῶσαιμί σ', ἀγγεῖλαι τί μοι
 πρὸς Ἄργος ἔλθων τοῖς ἐμοῖς ἐκεῖ φίλοις,
 δέλτον τ' ἐνεγκεῖν, ἣν τις οἰκτεῖρας ἐμὲ
 ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν 585
 φονέα νομίζων χεῖρα, τοῦ νόμου δ' ἔπο
 θνήσκειν σφε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης ;
 οὐδένα γὰρ εἶχον ὅστις ἡ ἀγγεῖλαι μολῶν
 εἰς Ἄργος αὖθις τὰς ἐμὰς ἐπιστολάς
 πέμψειε σωθεὶς τῶν ἐμῶν φίλων τινί. 590
 σὺ δ', εἰ γὰρ, ὡς ἔοικας, οὔτε δυσγενὴς
 καὶ τὰς Μυκῆνας οἶσθα χοῦς καὶ γὰρ θέλω,
 σῶθητι, καὶ σὺ μισθὸν οὐκ αἰσχροῦ λαβών

578. ἤκομεν κτλ. 'For now I have a certain proposal to make.'

579. σπεύδουσα. For the singular participle after ἤκομεν see 349. Here. F. 858. Aesch. Eum. 136, καπολακτίσας ὑπὸν ἰδόμεθ' εἴ τι κτλ. The old readings, σπουδαῖς, σπουδῆς, emended by Musgrave, probably arose from a misapprehension of this idiom.

580. οὕτω. Porson read ὡδε, on account of the final *pes creticus*. Nauck has μάλιστα τοῦτο. Hermann and W. Dindorf retain the vulgate; and it seems certain that the rule, if such it be called, was not invariably observed. See Hec. 729. The γε looks like a metrical insertion. Dr. Badham gives τὸ δ' εἰνῶνι τότε μάλιστα γίγνεται. There is nothing about εἰνῶνι in the sentiment: she merely says, that common interests will be best secured if all parties agree on a certain scheme. As Aldus has ἔχοι for ἔχει in the next verse, the reading may have been μάλιστά που γενήσεται, or τὸ δ' εὖ μάλιστ' ἂν ὥς γένοιτό τῃ. Cf. ἀλλ' ὡς γενέσθω, v. 603.

587. σφε for γε, and τάδε for ταῦτα, were corrected by Markland. See however on v. 593. Why Iphigenia should have asked a Greek captive to write a letter for her, has been variously explained. It may be that by doing it

herself she would have aroused the suspicions of Thoas, who would think she wished to escape.

588—90. These three verses are regarded as spurious by Monk and W. Dindorf. The latter gives ἀγγεῖλαι, with Markland, while Hermann reads ἀγγεῖλας, *quum aliquid nuntii attulisset*, Dr. Badham Ἄργθεν μολῶν with Musgrave, Schöne ὅστις Ἄργόλας κτλ. Elmsley proposed τὰς τ' ἐμὰς for τὰς ἐμὰς, Nauck οὐδ' ὅς for αὖθις. One might suggest ὅστις ἀγγεῖλαι θέλοι, or even θέλων, or οὐκ ἦν γὰρ ὅστις τὰς ἐμὰς ἐπιστολάς πέμψειε σωθεὶς, by which the tautology would be avoided, as well as the difficulty in αὖθις (MSS. αὖτις). The verses seem genuine; for why did she get a letter written, but that she had no one to convey her injunctions *viva voce* to Argos? Under these circumstances, she had retained the letter in the hope that some merchant or non-Greek stranger might be found to carry it to its destination.

592. θέλω. Perhaps, χοῦς καὶ γὰρ φιλό. (So also Nauck.)

593. There is some uncertainty about the καὶ σὺ, which Hermann connects with λαβών, 'you too receiving a reward,' as well as I, in getting my letters safely conveyed. Dr. Badham's correction is καὶ τὰς Μυκῆνας οἶσθ' ἂν, ὡς καὶ γὰρ θέλω

κούφων ἑκατι γραμμάτων σωτηρίαν.

οὗτος δ', ἐπέειπε πόλις ἀναγκάζει τάδε, 595

θεῇ γενέσθω θῦμα χωρισθεὶς σέθεν.

ΟΡ. καλῶς ἔλεξας τᾶλλα, πλὴν ἓν, ὦ ξένη·

τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα.

ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς·

οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 600

οὐκ οὐν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ

χάριν τίθεςθαι, καὐτὸν ἐκδύναι κακῶν·

ἀλλ' ὥς γενέσθω· τῷδε μὲν δέλτον δίδου·

πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν·

ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων 605

αἰσχιστον ὅστις καταβαλὼν ἐς ξυμφοράς

αὐτὸς σέσωσται· τυγχάνει δ' ὁδ' ὦν φίλος,

ὃν οὐδὲν ἦσσαν ἢ 'μὲ φῶς ὀρᾶν θέλω.

ΙΦ. ὦ λῆμ' ἄριστον, ὥς ἀπ' εὐγενοῦς τινὸς

ρίψεως πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος. 610

σώθητι καὶ σὺ, i. e. σώθητι, ὡς καὶ ἐγὼ θέλω καὶ ὡς σὺ θέλεις. Still, the γέ is superfluous, and the construction is involved. W. Dindorf gives πείσθητι καὶ σὺ, 'do you comply with my present request, as the captive complied when I asked him to write a letter.' Kirchhoff suggests, καὶ γὰρ μισθὸς οὐ μικρὸς λαβεῖν κτλ. It is not plainly stated whether the captive above mentioned was really put to death, or saved in gratitude for writing the letter. If he was saved, καὶ σὺ is intelligible at once, and κούφων ἑκατι γραμμάτων refers both to the writing and to the conveying of the letter by two different parties. It does not follow, because the captive blamed the law rather than Iphigenia for his death, that he really did die. It was likely that she would give him some return for writing the letter; and that return could only have been his preservation, since every other would have been useless to a dying man. How, too, can we reconcile his death with Iphigenia's statement in v. 258, οὐδέ πω βωμὸς θεᾶς Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς? If this be right, we may retain the old punctuation, given above, in this sense, 'You too receiving, as he

did, a reward which you have no reason to be ashamed of for a trifling piece of writing.' It is clear that if Iphigenia had the power of saving a captive, she would have extended mercy to the former captive.

596. Hesych. θῦμα· ἱερεῖον, σφάγιον, δλοκαύτωμα.

598. ἐμοὶ for μοι Lucian, Amor. vol. ii. p. 451, who cites this and the next, and also inf. 603, τῷδε μὲν—κτεινέτω, with the variant πέμψω.

599. ναυστολῶν, according to Monk (and Dr. Badham approves), must mean, without metaphor, 'conducting the voyage,' on account of συμπλεῖ following. But τὰς συμφοράς is not the accusative of motion towards, as ναυστολεῖν χθόνα &c. The sense simply is, 'I am the pilot of the adventure, Pylades is a fellow-passenger on the same ship.' Cf. v. 675.

602. χάριν τίθεςθαι, to oblige you; literally, 'to store up an obligation to myself.'

608. ἢ 'μὲ Porson for ἢ με. On μὲ for ἐμειντὸν see Androm. 256. Iph. A. 677. ζηλῶ σὲ μᾶλλον ἢ 'μὲ τοῦ μηδὲν φρονεῖν.

610. γέ for τε Monk, a needless alteration. Two things are coupled; his εἰγέ-

τοιούτος εἶη τῶν ἐμῶν ὁμοσπόρων
ὅσπερ λέλειπται. καὶ γὰρ οὐδ' ἐγὼ, ξένοι,
ἀνάδελφός εἰμι, πλὴν ὅσ' οὐχ ὀρώσά νιν.
ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμφομεν
δέλτον φέροντα, σὺ δὲ θανεῖ· πολλὰ δέ τις 615
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.

OP. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται ;

IF. ἐγώ· θεᾶς γὰρ τῇσδε προστροπὴν ἔχω.

OP. ἄζηλά γ', ὦ νεᾶνι, κοῦκ εὐδαίμονα.

IF. ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον. 620

OP. αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας ;

IF. οὐκ, ἀλλὰ χαίτην ἀμφὶ σὴν χερνύβομαι.

OP. ὁ δὲ σφαγεὺς τίς ; εἰ τὰδ' ἱστορεῖν με χρή.

IF. εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε.

OP. τάφος δὲ ποῖος δέξεταί μ', ὅταν θάνω ; 625

IF. πῦρ ἱερὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.

OP. φεῦ·

πῶς ἂν μ' ἀδελφῆς χεὶρ περιστείλειεν ἄν ;

IF. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἶ,
ἡῤῥω· μακρὰν γὰρ βαρβάρου ναίει χθονός.

οὐ μὲν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὦν, 630

ἀλλ' ὦν γε δυνατὸν οὐδ' ἐγὼ ἠλείψω χάριν·

νεισ, and the sincerity of his friendship. Some copies give ὁρθός. Markland compares Antig. 91, τοῖς φίλοις δ' ὁρθῶς φίλη. So also Suppl. 867, φίλος τ' ἀληθῆς ἦν φίλοις, where ἀληθῶς is suggested by the variant in this passage.

616. τοῦδε, scil. τοῦ αὐτὸν σφαγῆναι ἀντὶ τοῦδε. Compare v. 598. Bothe exclaims, "ingens est voluntas erga hunc tua."

617. τὰ δεινὰ. See on v. 320.

618. τῇσδε Bothe and Hermann for τῇσδε. Here προστροπὴν is apparently put for τάξιν, πρόσταγμα, "Tis from the goddess here that I hold the office (of priestess)" (*hanc tutelam*, Bothe. *expiationem*, Portus).

621. Aesch. Agam. 1202, θῆλυς ἄρσενος φονεὺς ἐστίν. Compare with this passage *sup.* v. 40—1.

626. Hermann, after Brodaeus, remarking that these verses (625—6) are

quoted by Diodorus Siculus, lib. xx. cap. 14, with χθονὶς for πέτρας, assents to the opinion of the historian, that the poet derived this feature of the sacrifice from Carthaginian or Phoenician customs. "There was," says Diodorus, at Carthage "a brazen statue of Cronus (Moloch), extending its upturned hands in a slanting position towards the ground, so that children placed upon them rolled off and fell into a chasm full of fire." Hesych. εὐρωπὸν σκοτεινὸν, πλατύ.

627. Photius, περιστέλλαι, περικαλύψαι. The wish that his sister's hand could compose his limbs, and her assertion that it is a vain wish, are among those instances of tragic irony, whereby things existing, but unknown, are spoken of as yet to be realized, or are applied to some other persons or circumstances.

631. οὐ μὲν — ἀλλὰ, 'still however.' Nauck fancies the beginnings of the

πολὺν τε γὰρ σοι κόσμον ἐνθήσω τάφῳ,
 ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,
 καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος
 ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν. 635

ἀλλ' εἰμι, δέλτον τ' ἐκ θεᾶς ἀνακτόρων
 οἶσ'· τὸ μέντοι δυσμενὲς μὴ 'μοῦ λάβης.
 φυλάσσειτ' αὐτοὺς, πρόσπολοι, δεσμῶν ἄτερ.
 ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
 πέμψω πρὸς Ἄργος, ὃν μάλιστ' ἐγὼ φιλῶ,
 καὶ δέλτος αὐτῷ ζῶντας οὓς δοκεῖ θανεῖν 640
 λέγουσα πιστὰς ἡδονὰς ἀπαγγελεῖ.

XO. κατολοφύρομαι σὲ τὸν χερνίβων στρ.

ράνισι *μελόμενον αἵμακταῖς.

OP. οἶκτος γὰρ οὐ ταῦτ', ἀλλὰ χαίρετ', ὦ ξένοι. 645

verses 630—3 have been tampered with, and the poet wrote καὶ μὴν—, ὅσον γε —, πρέποντα γάρ σοι—, ὕγρῳ τ' ἐλαίῳ—. —ὦν γε δυνατὸν, scil. ἐστὶ μοι χάριν δοῦναι, 'at least of what I can confer on you the favour.'—ἐλλείψω, as Markland perceived, is required by the sense, in place of the vulg. λείψω.

633. κατασβέσω. Fire is not put out by oil; but it is made to burn itself out the faster; so that the bones might have been collected in a less calcined condition than they would otherwise have been. That such was the custom is remarked by Hermann from Il. xxiii. 170, and Od. xxiv. 67. Cf. Agam. 580, *θυηφάγον κοιμῶντες εὐώδη φλόγα*, and *ibid.* 792, *συνθνήσκουσα σποδὸς*—*προπέμπει πλούτου πνοάς*. Geel (ap. Kirch.) and Schöne independently propose *κατασκεδῶ*. Hesych. *κατασκεδᾶσαι, καταχέαι*.

637. τὸ δυσμενὲς for *δυσμένειαν* (or rather, *τὴν δυσμένειαν*), as Troad. 661, τὸ δυσμενὲς *γυναικὸς εἰς ἀνδρὸς λέχος*. The genitive is used by a well-known idiom, like *λόγος τινὸς, πένθος τινὸς* &c., talk about, grief for a person; but it may also be explained as the genitive of *aiming at*, for which see v. 362. Hermann compares *δυσμενεῖα σῆ*, 'through dislike towards you,' Hipp. 965. There is nothing difficult in *δυσμένειαν λαβεῖν*, 'to conceive, to take a dislike.' Kirchhoff gives *βάλῃς* as the reading of the Palatine MS., and himself suggests *μή μοι*

ῥγαλῆς, by an oversight, since this must have been *ἐγκαλέσης*. Dr. Badham thinks the sense is, "noli haec infensa mea putare, h. e. ex aliqua mea in te malevolentia oriri." The common reading *μή μου* was corrected by Hermann. The sense is, 'whatever resentment you may feel against the authors of your death, do not be angry against me,' who have promised to do all in my power for you. Nauck says, "genuina lectio nondum reperta."

638. δεσμῶν ἄτερ. See on v. 468.

642. Iphigenia has left the stage. Orestes and Pylades come forward, and a few unimportant words of pity are addressed to them by the chorus. The guards stand some way behind while the dialogue between the friends is going on.

643. After *ράνισι* something has dropped out, not however materially affecting the sense. Hermann conjectures *ἐν κάρῃ*.

645. οἶκτος γὰρ οὐ ταῦτ'. 'Nay, that is no subject for lamentation,' *ὀλοφυρμός*. In saying this, Orestes at once displays an heroic resignation, and implies that his life is so full of woe that death comes to him as a relief. By this means that first object of tragedy, to excite *ἔλεος* in the audience, is promoted. The chorus, bidden rather to rejoice than to weep (*ἀλλὰ χαίρετε*), next turns to congratulate Pylades; but here again their address

- ΧΟ. σὲ δὲ τύχας † μάκαρος, ὦ νεανία, ἀντ.
σεβόμεθ' ἐς πάτραν ὅτι πόδ' ἐπεμβάσει.
- ΠΤ. ἄζηλά τοι φίλοισι, θνησκόντων φίλων. 650
- ΧΟ. ὦ σχέτλιοι πομπαί.
φεῦ φεῦ, διόλλυσαι.
αἰαῖ αἰαῖ,
πότερος ὁ † μέλλων ;
ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν, 655
σὲ πάρος ἢ σ' ἀναστενάξω γόοις.
- ΟΡ. Πυλάδην, πέπονθας ταῦτὸ πρὸς θεῶν ἐμοί ;
- ΠΤ. οὐκ οἶδ' ἐρωτᾷς οὐ λέγειν ἔχοντά με.
- ΟΡ. τίς ἐστὶν ἡ νεάνις ; ὥς Ἑλληνικῶς 660
ἀνήρεθ' ἡμᾶς τοὺς τ' ἐν Ἰλίῳ πόνους
νόστον τ' Ἀχαιῶν τόν τ' ἐν οἰωνοῖς σοφὸν
Κάλχαντ' Ἀχιλλέως τ' ὄνομα, καὶ τὸν ἄθλιον
'Αγαμέμνον' ὥς ᾠκτειρ', ἀνθρώπα τέ με
γυναικα παῖδάς τ'. ἔστιν ἡ ξένη γένος 665
ἐκείθεν Ἀργεῖα τις· οὐ γὰρ ἂν ποτε
δέλτον τ' ἔπεμπε καὶ τάδ' ἐξεμάνθανεν,

meets with little assent : to live at the cost of his friend's life is no pleasure to him.

646. *μάκαρος* is in some way corrupt. Hermann gives *σὺ δὲ, τύχας μάκαρ· σὲ δ', ὦ νεανία, κτλ.* Kirchhoff proposes *μακαίρας*, Monk *σὲ δὲ, νεανία, τύχας μακαρίας*, which is indeed a double dochmiac, but does not syllabically correspond with the strophic verse. On *νεανία* a cretic, see Cycl. 28.

647. *πόδ'* Elmsley, followed by Hermann and W. Dindorf, for *ποτ'*. Cf. Heracl. 168, *ἐς ἄντλον ἐμβήσει πόδα*.

650. *τοι* Hermann for *τοῖς*, which Monk, Badham, and Kirchhoff retain, but it seems against the genius of the language.

651. *πομπαί*, release to your native country. As this is addressed to Py-lades, while *διόλλυσαι* clearly refers to Orestes, there is probability in Hermann's view, that these choral verses from 642 should be assigned to the two hemichoria, the three last alone, which have regard to both, being spoken as an *epodus* by

the whole chorus. Kirchhoff remarks, that 651 seqq. are evidently spoken by individual choreutae in succession.

654. *μέλλων* is probably corrupt, for it was no longer doubtful (see v. 615) which of the two was to die. The doubt, *τὸ ἀμφίλογον*, was as to which had the worse fate. Hence Hermann and Musgrave's *πότερος ὁ μᾶλλον* is probable, scil. *ὁ μᾶλλον διολλόμενος*. Schöne reads *ὁ μὴ μέλλων*, sc. *διόλλυσθαι*. W. Dindorf thinks these words are a part of a longer verse, possibly a dochmiac.—*μέμονε, ὀρμαίνει, φροντίζει*. Soph. Trach. 982, *ἀλλ' ἐπὶ μοι μελέα βάρος ἄπλετον ἐμ- μέμονεν φρήν*. Photius, *μέμονα, προθυ- μοῦμαι*. Iph. Aul. 1495, *ἵνα τε δόρατα μέμονε δαΐα*.

664. *ᾠκτειρεν, ἠρώτα τε* Markland, the copies having *ᾠκτειρεν ἀνθρώπα τε*.—*τέ με* for *τ' ἐμέ* Schaefer.—*γυναικα παῖδάς τ'*, 'about his (Agamemnon's) wife and children.' See v. 555, 567.

666. *'Αργεῖωτις* Nauck, on his own con- jecture.

ὥς κοινὰ πράσσουσ', Ἄργος εἰ πράσσει καλῶς.

ΠΤ. ἔφθης με μικρόν· ταῦτά δὲ φθάσας λέγεις,
πλήν ἔν· τὰ γάρ τοι βασιλέων παθήματα 670
ἴσασι πάντες, ὧν ἐπιστροφή τις ἦν·
ἀτὰρ διῆλθε χᾶτερον λόγον τινά.

ΟΡ. τίν' ; ἐς τὸ κοινὸν δοὺς ἄμεινον ἂν μάθοις.

ΠΤ. αἰσχροὺς θανόντος σοῦ βλέπειν ἡμᾶς φάος·
κοινῇ τ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν. 675
καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι
Ἄργει τε Φωκέων τ' ἐν πολυπτύχῳ χθονί,
δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοί,
προδοὺς †σε σώξουσθ' αὐτὸς εἰς οἴκους μόνος,
ἧ καὶ φονεύσας ἐπὶ νοσοῦσι δώμασι 680

668. *πράσσοι* Hermann, followed by Dr. Badham, Nauck, and Kirchhoff.

669. *ἔφθης*. 'You anticipate me a little in saying the very same that I say, except in one respect, which is this, that she remarked on the discredit that would attach to the one dying without the other.' The words *τὰ γάρ τοι — τις ἦν* are interposed by way of accounting in a natural manner for Iphigenia's questions about Agamemnon's family. 'It is no wonder,' he says, 'if she asked *that*: all persons, who have any converse with others, hear about the fate of kings.' (Schöne explains it, 'who take any interest in affairs,' *ἐπιμέλειν τινα ποιοῦνται τῶν πραγμάτων*.) What Pylades is more concerned to press, is the assent which she gave at v. 609 to the proposition of Orestes, that it was wrong for the fellow-voyager to suffer while the pilot and conductor of the expedition was unscathed. To this it is clear Pylades now alludes, because he repeats nearly the same words in *κοινῇ τ' ἔπλευσα* &c., 'as I joined you in the expedition, so I ought to share in your death.' The proposal of Iphigenia had been, that Orestes should die and Pylades should be saved. The passage has been rightly explained by Hermann, and Monk, Nauck, and Badham ought not to have adopted *διῆλθον* from Porson and Seidler, 'I have thought over a subject of a different kind.'

670. *τοι* for *τῶν* Hermann. In the next verse Kirchhoff conjectures *ὧν τ' ἐπιστροφή*, 'and of those who were much

visited by others,' or 'of whom there was any public care and concern,' *φροντίς*.

673. *ἄμεινον ἂν μάθοις*, 'I may help you to understand its purport.'

679. *σώζεσθαι*, 'to try to get away safely myself.' Erfurdt read *σωθῆις*, which Monk and Nauck admit, followed by Dr. Badham, who adds *δὲ*, and says in his addenda, that since the infinitive is altogether out of place, because the fact of Pylades having escaped could never be a matter of mere *δόξα*, it is "certo certius Elmsleium recte *σωθῆις* coniecisse." But the full sense is, *δόξω σώζεσθαι, ἢ φονεύσας σε ἐπιθυμῶν σῆς τυραννίδος*. For here also *ῥάψαι μόνον* must be taken in close connexion with *τυραννίδος χάριν*, 'or, having slain you, to have done so by a plot laid for obtaining the sovereignty, and for marrying your sister with a fortune.' Hence Lobbeck's *ἢ κάφεδρέσας* and Bothe's *ἢ καὶ φθονήσας* are quite unnecessary.—*ἐπὶ νοσοῦσι δώμασιν*, 'when your house was in disorder,' i. e. taking advantage of a time when there was little fear of an avenger.

ράψαι μόρον σοι σῆς τυραννίδος χάριν,
 ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.
 ταῦτ' οὖν φοβοῦμαι καὶ δι' αἰσχύνης ἔχω,
 κοῦκ ἔσθ' ὅπως οὐ χρὴ συνεκπνεῦσαί μέ σοι
 καὶ συσφαγῆναι καὶ πυρωθῆναι δέμας 685
 φίλον γεγῶτα καὶ φοβούμενον ψόγον.

OP. εὐφημα φώνει· τὰμὰ δεῖ φέρειν κακά·
 ἀπλᾶς δὲ λύπας ἔξδον, οὐκ οἶσω διπλᾶς.
 ὁ γὰρ σὺ λυπρὸν ἀπονείδιστον λέγεις,
 ταῦτ' ἐστὶν ἡμῖν, εἴ σε συμμοχθοῦντ' ἐμοὶ 690
 κτενῶ· τὸ μὲν γὰρ εἰς ἔμ' οὐ κακῶς ἔχει,
 πράσσονθ' ἂ πράσσω πρὸς θεῶν, λύειν βίον·
 σὺ δ' ὀλβιός τ' εἶ, καθαρά τ' οὐ νοσοῦντ' ἔχεις

681. Cf. Aesch. Eum. 26, λαγὼ δίκην Περθεῖ καταρράψας μόρον.—ἔγκληρον, see Hippol. 1011. Nauck encloses this verse (682) in brackets, with W. Dindorf, who remarks that Pylades had long since married Electra. In El. 1219, which play precedes the action of the present, Orestes is directed to give Electra to Pylades as his wife; and *inf.* v. 915, if not in 696, she is spoken of as being actually such, although in Orest. 1078 Orestes says to his friend, believing Electra is about to be put to death, γάμων δὲ τῆς μὲν δυσπότημον τῆσδ' ἐσφάλης, ἣν σοὶ κατηγγύσα. Hence Pylades was not likely to be accused of killing Orestes as if to marry his wealthy sister. Hermann, feeling this difficulty, gives ἔγκληρον with one of the Florence MSS., and takes γαμῶν for the present tense, 'as being, forsooth, the husband of a penniless wife,' who might become rich by her brother's death. Schöne also regards γαμῶν as the present, 'as being the husband of a wife who was heiress to your family-honours and wealth.' Monk follows Seidler in taking ἔγκληρον γαμῶν to mean *non sine dote habiturus*. But the words could not have borne any such meaning to a Greek audience, to whom the obvious sense would have been, 'as if to marry your sister with a fortune.' It seems best to conclude, that the οἱ πολλοί, who would be likely to make these charges, might not know that Pylades was already married, and so might assume as a motive what could not really have been

a true one.

687. ἐμὲ for κακά is given by W. Dindorf, Monk, and Badham, after Porson. Compare however Phoen. 1685, τᾶμ' ἐγὼ στέρξω κακά. The sense is, 'the evils which are peculiarly my own I must bear (and not impose them upon another).' Bothe has καμὲ δεῖ φέρειν κακά. Bergk (ap. Nauck) proposed τὰμ' ἄλις φέρειν κακά.

690. ταῦτα ἐστὶν ἡμῖν, scil. καὶ λύπη καὶ θνείδος. Hermann defends the old reading against the proposed alterations τοῦτ' or ταῦτ', the argument being this: If you, Pylades, will incur *κάκη καὶ δειλία* (v. 676) for letting me die, still more shall I do so for letting you take my place; because you are in every way more deserv-ing to live than I am.

692. Aldus and the MS. Pal. have λύσειν βίον, which Hermann retains, 'that I should be about to resign my life.' Elmsley and Isaac Voss preferred λύειν, the former on the ground that the two forms are often confused. The other MSS. give λήγειν or λήσειν. Dr. Badham gives λῑπειν, which is probable, and Kirchhoff has admitted it, with Nauck. Yet so common a word as λῑπεῖν would hardly have been corrupted. Monk says, "usitata est λῑπειν βίον, quam sine haesitatione reposui." Compare however Suppl. 1003, ἐς "Αἶδαν καταλύσουσ' ἔμμοχθον βίον. The sense here is, 'to try to shift from me (undo) my weary life.'

μέλαθρ', ἐγὼ δὲ δυσσεβῇ καὶ δυστυχῇ.
 σωθεὶς δὲ παῖδας ἐξ ἐμῆς ὁμοσπόρου 695
 κτησάμενος, ἦν ἔδωκά σοι δάμαρτ' ἔχειν,
 ὄνομά τ' ἐμοῦ γένοιτ' ἂν, οὐδ' ἅπαις δόμος
 πατρῶος οὐμὸς ἐξαλειφθεῖη ποτ' ἂν.
 ἀλλ' ἔρπε καὶ ζῇ καὶ δόμους οἶκει πατρός.
 ὅταν δ' ἐς Ἑλλάδ' ἵππιόν τ' Ἄργος μόλῃς, 700
 πρὸς δεξιᾶς σε τῆσδ' ἐπισκῆπτω τάδε·
 τύμβον τε χῶσον ἀπίθες μνημεῖά μου,
 καὶ δάκρυ' ἀδελφῇ καὶ κόμας δότῳ τάφῳ.
 ἄγγελλε δ' ὡς ὄλωλ' ὑπ' Ἀργείας τινὸς
 γυναικὸς, ἀμφὶ βωμὸν ἀγνισθεὶς φόνῳ. 705
 καὶ μὴ προδῶς μου τὴν κασιγνήτην ποτὲ
 ἔρημα κήδη καὶ δόμους ὀρῶν πατρός.
 καὶ χαῖρ'· ἐμῶν γὰρ φίλτατόν σ' ἡῦρον φίλων,
 ὦ συγκυναγὲ καὶ συνεκτραφεὶς ἐμοί,
 ὦ πόλλ' ἐνεγκὼν τῶν ἐμῶν ἄχθῃ κακῶν. 710
 ἡμᾶς δ' ὁ Φοῖβος, μάντις ὦν, ἐψεύσατο·
 τέχνην δὲ θέμενος ὡς προσώταθ' Ἑλλάδος

694. *δυσσεβῇ* κτλ. 'Both guilty of impiety and in misfortune,' i. e. both οὐ καθαρὰ and νοσοῦντα.

695. *σωθεὶς* — *κτησάμενος* are examples of the *nominativus pendens*, a common usage in tragedy. Otherwise, we should suspect *κτησάι' ἂν* to be the true reading: 'Now if you are saved, you may have children by my sister Electra, and so my name and house may be perpetuated.' Hermann thinks the clauses in both protasis and apodosis accurately correspond thus; *σωθέντος σου, ὄνομα ἐμοῦ γένοιτ' ἂν* (because you would relate the circumstances of my death), and *κτησάμενου παῖδας, οὐκ ἂν ἐξαλειφθεῖη δόμος*.—For οὐδ' ἅπαις Monk and Badham give *οὐδ' ἅπας* after Markland.

699. *ζῇ*. Bekk. Anecd. p. 97, 31, Ζῇ, ἀντὶ τοῦ ζῆθι. Σοφοκλῆς Δανάη, ζῇ, πίνε, φέρβου. The unusual form of the imperative has caused this verse to be quoted by several of the grammarians.—*πατρός*, 'of my father'; for he here nominates Pylades as his heir.

700. Hesych. *ἵππιον Ἄργος* (MS. *ἵππειον τὸ Ἄργος*)· ἀπὸ Ἰππῆς τῆς Δαναοῦ.

702. *μνημεῖά μου* Monk for — *μοι*, citing Soph. El. 933, *μνημεῖ' Ὀρέστου*, and *ibid.* 1126, *ὦ φίλτατον μνημεῖον ἀνθρώπων ἐμοί*, and he might have added *μνημεῖα αὐτῶν* in Aesch. Theb. 49, and Iph. A. 1398, *ταῦτα γὰρ μνημεῖά μου*.

705. *ἀγνισθεὶς*, 'offered by slaughter as a consecrated victim.' Hesych. *ἀγνίσαι, ἀποθῆναι, καὶ διαφθεῖραι*. Bekk. Anecd. p. 339, 8, *ἀγνίσαι, τὸ θῆσαι*. We may compare πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων, Aesch. Ag. 624. Monk gives *φόνου*, comparing Herc. F. 1324, *χέρας σὰς ἀγνίσας μιάσματος*. He supposes that Orestes was taking consolation from the fact, that the rites preparatory to his sacrifice would purify him from the crime of matricide. But that ceremonial expiation had long ago been performed (Aesch. Eum. 429), though Euripides does not expressly mention it.

712. *τέχνην θέμενος*, 'having devised (made for himself) a trick,' i. e. a stra-

- ἀπήλας' αἰδοῖ τῶν πάρος μαντευμάτων.
 ᾧ πάντ' ἐγὼ δούς τὰμὰ καὶ πεισθεὶς λόγοις,
 μητέρα κατακτὰς, αὐτὸς ἀνταπόλλυμαι. 715
- ΠΤ. ἔσται τάφος σοι, καὶ κασιγνήτης λέχος
 οὐκ ἂν προδοίην, ᾧ τάλας, ἐπεὶ σ' ἐγὼ
 θανόντα μᾶλλον ἢ βλέπονθ' ἔξω φίλον.
 [ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σέ πω
 μάντευμα, κεῖ τοῦδ' ἐγγὺς ἔστηκας φόνου.] 720
 ἀλλ' ἔστιν ἔστιν ἡ λίαν δυσπραξία
 λίαν διδοῦσα μεταβολὰς, ὅταν τύχη.
- ΟΡ. σίγα· τὰ Φοῖβον δ' οὐδὲν ὠφελεί μ' ἔπη·
 γυνὴ γὰρ ἦδε δωμάτων ἔξω περᾶ.
- ΙΦ. ἀπέλθεθ' ὑμεῖς καὶ παρευτρεπίζετε 725
 τᾶνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.
 δέλτου μὲν αἶδε πολύθυροι διαπτυχαί,
 ξένοι, πάρεισιν· ἃ δ' ἐπὶ τοῖσδε βούλομαι,

tagem to get rid of us, that the falseness of his oracles might not be known. Dr. Badham here remarks, "nisi scirem quam laxè Tragicè verbo τίθημι utantur, hunc locum pro corrupto habere non dubitarem." There is no ground for suspicion, since the analogy of τέχνην, ὀργήν &c. ποιῆσθαι, for τεχνᾶσθαι, ὀργίζεσθαι, justifies the same use with the synonym τίθεσθαι.

719. διέφθορέν με πω MS. Pal. διέφθορέν με πω Flor. 2, an error which induced the Aldine ἔσθηκα in the next verse, and which arose from v. 719—22 having been assigned to Orestes. Kirchhoff gives τὸ τοῦ θεοῦ σ' οὐ διέφθορέν γέ πω, after Nauck.—κεῖ τοῦδ' is Monk's correction for καίτοι γ', which Hermann attempts to defend. Elmsley proposed ἔσθηκας, and afterwards καίπερ — ἔσθωτος. Probably these two verses are spurious, and were intended for Orestes, as the reading of the best copies διέφθορέν με indicates.

721. With ἀλλ' ἔστιν ἔστιν compare ἀλλ' οὐποτ' οὐποτ' in Androm. 943, where the poet adds, as a sort of apology, οὐ γὰρ εἰσάπαξ ἐρῶ. The meaning is, 'extreme troubles often have the most singular reverses to good luck.'

725. ὑμεῖς. Iphigenia now returns

from within the temple, attended by guards. Wishing to converse in private with the captives, she bids the guards to depart and to assist those who are to perform the sacrifice. For παρευτρεπίζειν see Cycl. 594. The proper meaning probably is, 'to assist in getting ready.' Monk seems wrong in saying "verba ipsa sic ordinanda sunt, μολόντες εὐτρεπίζετε τὰ ἔνδον παρὰ τοῖς ἐφεστῶσι σφαγῇ," which is the view of Seidler. The persons here mentioned are the same as those hinted at in v. 40. Compare θύματος ἐπιστάτης in Hecub. 223.

727. The true reading, πολύθυροι, has been accidentally preserved by Aristotle, Rhet. iii. 6, who cites this verse as an instance of the poetical usage of expressing a single thing by a plural noun. The old copies give πολύθρηνοι, but one MS. has πολύθυροι. Aristotle however can hardly have been right, since the several tablets of wood, covered with wax, each of which was shaped like a door, are meant; they are alluded to in Hipp. 1253 and Iph. A. 35—9, and may be compared with the modern ivory memorandum books.—διαπτυχαί, in reference to the opening out; cf. 793.

728. ξένοι Herm. with one MS. for ξένους.

- ἀκούσατ'· οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ
 ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ. 730
 ἐγὼ δὲ ταρβῶ μὴ ἀπονοστήσας χθονὸς
 θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολάς
 ὃ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.
- OP. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;
 IΦ. ὄρκον δότω μοι τάσδε πορθμεύσειν γραφὰς 735
 πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.
- OP. ἡ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;
 IΦ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν, λέγε.
 OP. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβαρόν.
 IΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγεῖλειεν ἄν; 740
 OP. ἡ καὶ τύραννος ταῦτα συγχωρήσεται;
 IΦ. ναί·
 πείσω σφε, καὺτὴ ναὸς εἰσβήσω σκάφος.
- OP. ὅμνυ· σὺ δ' ἔξαρχ' ὄρκον ὅστις εὖσεβής.
 IΦ. δώσεις, λέγειν χρῆ, τήνδε τοῖς ἐμοῖς φίλοις.
 ΠΥ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε. 745
 IΦ. καγὼ σὲ σώσω Κυανέας ἔξω πέτρας.

731. *χθόνα* Kirchhoff, viz. *οἶκον ἀφικόμενος*.

732. *θῆται παρ' οὐδὲν*, 'should set at nought' (should reckon alongside with nothing). For this phrase see Aesch. Ag. 221. Soph. El. 1327.

737. Nauck suggests *τῶνδε*, 'in return for these promises which I am to make.' But *τῷδε*, 'to my friend here,' gives equally good sense.

739. *μὴ θανόντα*, 'if he should have escaped death,' viz. as enjoined by the custom of the country.

741. *συγχωρεῖν* in the sense of *εἶναι* is remarkable; 'will the king concede this?' So *χωρήσομαι* in Suppl. 588. Electr. 875. But Kirchhoff may be right in proposing to read *τυράννοις*.—Orestes, anxious for the safety of his friend, and foreseeing that even Iphigenia's intention to keep her oath may be frustrated by the refusal of Thoas, takes care to satisfy himself that this difficulty may be overcome. According to Hermann, the *ναὶ* which follows, though two MSS. omit it, implies a momentary hesitation on the part of Iphigenia:

'Why, yes; I will persuade him, and will myself put him (Pylades) on board ship.' This she did not indeed do; for the plan was altered on the discovery that Orestes was her brother. Monk gives *καὺτὸν* after Markland; but this only weakens the sense.

743. *ὅμνυ*. He says this to Pylades in reference to v. 735, but *σὺ δ' κτλ.* to Iphigenia.—*ἐξαρχε, ἐξηγοῦ, πρᾶξι*, 'dictate an oath, such as shall be sacredly kept.' On *εὖσεβεῖν*, said of keeping oaths, see Hipp. 656. Med. 755. Compare Shakesp. Hamlet, i. v. *ad fin.* "Consent to swear.—Propose the oath, my lord.—Never to speak of this that you have seen, Swear by my sword." Dr. Badham refers to a similar scene in Ar. Lysist. 212 seqq. Compare also Plautus, Rudens, 1342 seqq.

744. *δώσεις*, Monk's and Nauck's correction for *δώσω*, seems better than Bothe's *τοῖσι σοῖς* for *τοῖς ἐμοῖς*, adopted by W. Dindorf, who mentions *δώσειν* as a reading also made by Bothe and Schöne.

- ΠΥ. τίν' οὖν ἐπόμνυς τοισίδ' ὄρκιον θεῶν ;
 ΙΦ. Ἄρτεμιν, ἐν ἧσπερ δώμασιν τιμὰς ἔχω.
 ΠΥ. ἐγὼ δ' ἀνακτά γ' οὐρανοῦ, σεμνὸν Δία.
 ΙΦ. εἰ δ' ἐκλιπὼν τὸν ὄρκον ἀδικοίης ἐμέ ; 750
 ΠΥ. ἄνοστος εἶην· τί δὲ σὺ, μὴ σώσασά με ;
 ΙΦ. μήποτε κατ' Ἄργος ζῶς ἵχνος θείην ποδός.
 ΠΥ. ἄκουε δὴ νῦν ὃν παρήλθομεν λόγον.
 ΙΦ. ἀλλ' οὔτις ἔστ' ἄκαιρος, ἣν καλῶς ἔχῃ.
 ΠΥ. ἐξαίρετόν μοι δὸς τόδ', ἣν τι ναῦς πάθῃ, 755
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα
 ἀφανῆς γένηται, σῶμα δ' ἐκώσω μόνον,
 τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον.
 ΙΦ. ἀλλ' οἶσθ' ὃ δράσω ; πολλὰ γὰρ πολλῶν κυρεῖ·
 τάνόντα κάγγεγραμμέν' ἐν δέλτου πτυχαῖς 760
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις·

747. τοισίδ' Markland for τοῖσιν. The construction of ἐπομνύναι here is remarkable ; to 'swear by a god in ratification of these things.'

748. οἷσπερ Kirchhoff, which is the reading of the first hand in MS. Pal., corrected to ἧσπερ.

750. ἐκλιπεῖν ὄρκον is, 'to fall short in the performance of an oath, *jusjurandum non praestare*. So Suppl. 1194, ἣν δ' ὄρκον ἐκλιπόντες ἔλθωσιν πόλιν.

754. ἀλλ' οὔτις κτλ. is Bothe's and Hermann's correction for ἀλλ' αὖτις ἔσται καινός. The meaning is thus made clear, 'Well, no subject is out of place, provided it be a good one.' W. Dindorf prefers Pierson's reading, ἀλλ' αὖτις ἔσται καιρός, 'but there will be an opportunity for that hereafter,'—which would imply that Iphigenia was reluctant to hear it now, whereas every difficulty should have been discussed at the time and on the spot. Monk gives ἀλλ' οὔτις ἔσται καινός, 'no subject will be strange,' while Dr. Badham follows Hermann. Kirchhoff conjectures that the two verses should be written thus:—Π. ἄκουε δὴ νῦν, ὅτι παρήλθομεν λόγου. Ι. ἀλλ' αὖτις ἔσται καινός, ἣν κακῶς ἔχῃ.

755. ἐξαίρετον, reserved, exempted from the obligations of the oath.—For χρημάτων Monk gives γραμμάτων, after Markland. The common reading seems

however better. Iphigenia as yet may have taken the captives for merchants, as the chorus had done, *sup.* v. 407 seqq. —ἀφανῆς, 'lost.' An euphemism, for which see Hel. 126, ὡς κείνος ἀφανῆς σὺν δάμαρτι κλήζεται. Inf. 764. Thuc. viii. 38, Θηραμένης μὲν—ἀποπλέων ἐν κέλητι ἀφανίζεται.—ἔμπεδον, 'valid,' 'binding.' Cf. v. 790.

759. Monk adopts Scaliger's reading, οἶσθ' ὃ δρᾶσον, but Iphigenia is stating what she will herself do, not what is to be done by Pylades. See on Cycl. 131. —πολλὰ γὰρ κτλ., 'since many expedients meet with many results,' i.e. since one plan may succeed where another fails. Hermann thinks this is added, because the very thing she is about to do is destined to have an unexpected termination, viz. the recognition of her brother. The context however rather indicates the sense to be, that if a written letter does not succeed, a *viva voce* statement may possibly do so. Compare Heracl. 919, συμφέρεται τὰ πολλὰ πολλοῖς.

761. ἀναγγεῖλαι, 'for you to repeat them (or carry them back) to my friends.' Elmsley would read ἀπαγγεῖλαι, 'to report.' Cf. Iph. A. 112, ἃ δὲ κέκευθε δέλτος ἐν γραφαῖς, λόγῳ φράσω σοι πάντα τὰγγεγραμμένα.

- ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκσώσης γραφήν,
αὐτὴ φράσει σιγῶσα τὰ γεγεγραμμένα,
ἦν δ' ἐν θαλάσσῃ γράμματ' ἀφανισθῇ τάδε,
τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί. 765
- ΠΥ. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὕπερ.
σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν
πρὸς Ἄργος, ὃ τι τε χρὴ κλύοντά σου λέγειν.
- ΙΦ. ἀγγελλ' Ὀρέστη, παιδὶ τὰ γαμέμνονος·
ἡ ἔν' Αὐλίδι σφαγείσ' ἐπιστέλλει τάδε 770
ζῶσ' Ἰφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.
- ΟΡ. ποῦ δ' ἔστ' ἐκείνη; κατθανοῦσ' ἤκει πάλιν;
ΙΦ. ἦδ' ἦν ὁρᾷς σύ· μὴ λόγοις ἐκπλησσεῖ με.
κόμισαί μ' ἐς Ἄργος, ᾧ σύναιμε, πρὶν θανεῖν,
ἐκ βαρβάρου γῆς καὶ μετástησον θεᾶς 775
σφαγίων, ἐφ' οἷσι ξυνοφόνους τιμὰς ἔχω.
- ΟΡ. Πυλάδῃ, τί λέξω; ποῦ ποτ' ὄνθ' ἠυρήμεθα;
ΙΦ. ἡ σοῖς ἀραία δώμασιν γενήσομαι,
Ὀρέσθ', ἔν' αὐθις ὄνομα δις κλύων μάθης.
- ΟΡ. ᾧ θεοί. 780
- ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς;

762. ἐν ἀσφαλεῖ. So ἐν εὐμαρεῖ Iph. A. 969. See on Hel. 1227. Soph. Phil. 875, πάντα ταῦτ' ἐν εὐχερεῖ ἔθου.

765. The *sigmatism* of this verse resembles that of Med. 476, ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὄσοι. A similar alliteration with τ occurs Soph. Aj. 687, ὕμεις θ', ἑταῖροι, ταῦτά τῇδέ μοι τάδε τιμᾶτε, Τεύκρω τ' κτλ. Dr. Badham gives δμοῦ for ἐμοί. Monk and Hermann suspect the true reading to be τοὺς ἐμοὺς σώσεις λόγους, one MS. giving ἐμοὺς for ἐμοί.

766. τῶν θεῶν τ' Monk and Badham after Markland, and with the approval of Hermann. The meaning is, 'You have provided well against offending the gods by the violation of an oath.' Kirchhoff records an ingenious correction of Haupt's, adopted by Nauck, τῶν τε σῶν.

767. For ᾧ χρὴ Monk gives ᾧ με, Dr. Badham δτω δῆ, merely because χρὴ is repeated in the next verse. The former reading, at least, does not sound like the style of Euripides.

773. λόγοις, by your questions. Orestes

had started at the last words of Iphigenia, and his excited demeanour had alarmed her. There seems little reason for giving λόγων, which W. Dindorf adopts from Seidler. She, deprecating the interruption, proceeds calmly, κόμισαί μ' ἐς Ἄργος &c.

778. ἀραία. Cf. Hipp. 1415, εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. Med. 608, καὶ σοῖς ἀραία γ' οὕσα τυγχάνω δόμοις.

780—1. The exclamation ᾧ θεοὶ and the two following verses, given in the copies to Pylades, seem rightly to have been assigned by Hermann to Orestes. Thus ἐν τοῖς ἐμοῖς, 'in what concerns me alone,' has additional force, because in fact their fortunes were common, though neither of them knew it. It was unlikely that Orestes, when his name had again been uttered, should have remained silent, or indeed been able to contain himself while Pylades was speaking for him. He controls himself however by a strong effort, and bids her go on with her speech. The scene is highly artistic;

OP. οὐδέν· πέραινεν δ'· ἐξέβην γὰρ ἄλλοσε.
[τάχ' οὖν ἐρωτῶν σ' εἰς ἄπιστ' ἀφίξομαι.]

IPH. λέγ' οὐνεκ' ἔλαφον ἀντιδοῦσά μου θεᾷ
Ἄρτεμις ἔσωσέ μ', ἣν ἔθυσ' ἐμὸς πατήρ
δοκῶν ἐς ἡμᾶς ὁξὺ φάσγανον βαλεῖν,
ἐς τήνδε δ' ὥκισ' αἶαν. αἶδ' ἐπιστολαί,
ταῦτ' ἐστὶ τᾶν δέλτοισιν ἐγγεγραμμένα.

785

that it was celebrated in antiquity there can be little doubt. Ovid gives a brief summary of it in these lines (Ep. ex Pont. iii. 2, 73—92),

Spargit aqua captos lustrali Graia sacerdos,
Ambiat ut fulvas infula longa comas.
Dumque parat sacrum, dum velat tempora vittis,
Dum tardae causas invenit usque morae;
Non ego crudelis, juvenes; ignoscite, dixit;
Sacra suo facio barbariora loco.
Ritus est gentis; Qua vos tamen urbe venitis,
Quove parum fausta puppe petistis iter?
Dixit: et audito patriae pia nomine virgo
Consortes urbis comperit esse suae.
Alter at e vobis, inquit, cadat hostia sacri;
Ad patrias sedes nuntius alter eat.
Ire jubet Pylades carum periturus Oresten;
Hic negat; inque vicem pugnat uterque mori.—
Dum peragunt pulcri juvenes certamen amoris,
Ad fratrem scriptas exarat illa notas.
Ad fratrem mandata dabat, cuique illa dabantur,
(Humanos casus respice) frater erat.

There is a fresco representing this ἀναγνώρισις, in the series published from the *Museo Borbonico*, after a design discovered in Herculaneum (1854, Plate 12). Pylades is seated on a low table, in the act of delivering the δέλτος to Orestes, who is also seated, and holding his hand to his brow. Iphigenia, her right arm laid on her brother's shoulder, and her left

gently removing the hand from his brow, is leaning over in an excited manner to speak to Pylades. Behind them a tall figure of Artemis stands with uplifted hand. Three other figures complete the group; two females, and a bearded man, (perhaps the messenger or guard, and two choreutae,) all of whom express by their attitudes extreme interest in the recognition.—There is another drawing (Plate 13) representing the sacrifice of Iphigenia at Aulis, and having reference to v. 783, or rather perhaps to the scene in Iph. A. 1550 seqq. This also is finely designed. The priest, with drawn sacrificial knife, the sheath of which is borne in the other hand, and with an expression of stern duty mixed with compassion, is turning towards the maid, who is held struggling in the arms of two men, about to raise her over the altar. In the clouds appears Artemis holding a stag by the horn, and pointing to another goddess, apparently a duplicate of herself, with a bow. A well-drawn figure with his face muffled as in silent grief (either Agamemnon or the herald) stands averted from the sight. This fine work was found at Pompeii. The subject was taken from the *Cypria*.

781. οὐδέν. 'Tis nothing; so go on; for I had turned my thoughts in another direction.' So Ion 256, οὐδέν, μεθήκα τόξα. *Ibid.* 288, οὐδέν· ξύνοιδ' ἄντροισιν αἰσχύνην τινά.

782. This verse seems interpolated, unless, perhaps, a line of Iphigenia's has been lost, with the sense, 'But if I say more, you will think I am deceiving you.' Cf. 797, and on v. 811.

781. ἔθυσ'. Perhaps ἔθυσ'. Aesch. Ag. 577, ὅμως δ' ἔθυσον. But the orist may mean 'brought to the altar.' So the living Orestes is called by the Erinyes ὁ τεθυμένος, as their victim, Eum. 316.

787. The old reading was τὰδ' ἐστὶν

- ΠΥ. ὦ ραδίους ὄρκοισι περιβαλοῦσά με,
κάλλιστα δ' ὁμόσας, οὐ πολὺν σχήσω χρόνον,
τὸν δ' ὄρκον ὃν κατώμος' ἐμπεδώσομεν. 790
ἰδοῦ, φέρω σοι δέλτον ἀποδίδωμί τε,
'Ορέστα, τῆσδε σῆς κασιγνήτης πάρα.
- ΟΡ. δέχομαι· παρεῖς δὲ γραμμάτων διαπτυχὰς
τὴν ἡδονὴν πρῶτ' οὐ λόγοις αἰρήσομαι.
ὦ φιλότατη μοι σύγγον', ἐκπεπληγμένος 795
ὅμως * σ' ἀπίστῳ περιβαλὼν βραχίονι
ἐς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.
- ΧΟ. ξεῖν', οὐ δικαίως τῆς θεοῦ τὴν πρόσπολον
χραίνεις ἀθίκτοις περιβαλὼν πέπλοις χέρα.
- ΟΡ. ὦ συγκασιγνήτη τε καὶ ταύτου πατρός 800
'Αγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου
ἔχουσ' ἀδελφὸν, οὐ δοκοῦσ' ἔξειν ποτέ.
- ΙΦ. ἐγὼ σ' ἀδελφὸν τὸν ἐμόν ; οὐ παύσει λέγων ;

ἐν, but Plutarch, p. 182 E, has ταῦτ' ἐστὶ τὰν, which is probably right. The editors have generally retained τάδε, on account of the preceding αἶδε. But the following passages will show that οὗτος and δε were elegantly used, in two consecutive clauses, of the very same thing or person ; Hipp. 195. Hel. 710. Electr. 1311. Soph. Antig. 673.

788. περιβαλοῦσα is a poetical synonym for ἐλοῦσα, the metaphor being derived from a hunter's net. See on Hipp. 657, ὄρκοις ἡρέθη, and Med. 735.

789. σχήσω, i. e. κατασχέσω ἐμάντον. By κάλλιστα ὁμόσας he means that the conditions on which his own safety was guaranteed were most happy, the giving a sister's letter into a brother's hand : *felicitissimo eventui*, Bothe.

790. ἐμπεδώσομεν. Xen. Cyr. viii. 8, 2, οἱ δὲ αὐτῷ εἶτε ὄρκους ὁμόσαιαν, ἡμπεδῶν, εἶτε δεξιὰς δοῖεν, ἐβεβαίουν.

791. ἀποδίδωμι. He scrupulously uses the very term of his oath, v. 745.

793. παρῆς, passing by, laying aside for the present. Before he reads the now unnecessary letter, he will embrace his long-lost sister. She, still incredulous, and half offended at the movement, somewhat proudly withdraws herself from his grasp.

796. ὅμως σ' ἀπίστῳ Markland for

ὅμως ἀπιστῶ. The pronoun would be omitted as a matter of course when ἀπιστῶ had been mistaken for a verb. The sense is, καίπερ ἐκπεπληγμένος, ὅμως κτλ. Monk thinks 795—7 spurious, but without sufficient grounds. It is well known that both περιβαλεῖν τινὶ χέρα and περιβαλεῖν τινὰ χερὶ were used, as in similar expressions, such as προσπτύσσειν, περιπτύσσειν &c. Compare v. 788 with 799, and Orest. 372. El. 1255 and 1325.

798—9. Monk assigns this distich to Iphigenia, which is not improbable. It matters little however whether the expostulation is addressed by herself or by another. Her action and gesture, expressive of displeasure, would naturally call forth such a remark from the chorus. See Ion 519—22.

801. μή μ' ἀποστρέφου, *ne averseris me*. Hel. 78, ὅστις ὦν μ' ἀπεστράφη. Suppl. 159, οὕτω τὸ θεῖον ραδίως σ' ἀπεστράφη. Inf. 1165. Orest. 720. The primary idea is, to wheel round on the foot, and so turn one's back on a person.

802. οὐ δοκοῦσ' ἔξειν, 'expecting that you never would hold him.' For this idiom see Med. 67. Electr. 925. Aldus, whose text in this play has often been tampered with by the editor Musurus, gives δοκῶν, with ἔχω σ' ἀδελφόν.

- τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.
 OP. οὐκ ἔστ' ἐκεῖ σὸς, ὦ τάλαινα, σύγγονος. 805
 IΦ. ἀλλ' ἡ Λάκαινα Τυνδαρίς σ' ἐγείνατο ;
 OP. Πέλοπός τε παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.
 IΦ. τί φῆς ; ἔχεις τι τῶνδ' ἐμοὶ τεκμήριον ;
 OP. ἔχω· πατρῶων ἐκ δόμων τι πυνθάνου.
 IΦ. οὐκοῦν λέγειν μὲν χρὴ σέ, μανθάνειν δ' ἐμέ. 810
 OP. [λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε]
 Ἀτρέως Θυέστου τ' οἶσθα γενομένην ἔριν ;
 IΦ. ἤκουσα, χρυσῆς ἄρνος ἡνίκ' ἦν πέρι.
 OP. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπῆνοις ὑφαῖς ;
 IΦ. ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεϊς φρενῶν. 815
 OP. εἰκώ τ' ἐν ἱστοῖς, ἡλίου μετάστασι ;
 IΦ. ὑφῆνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.
 OP. καὶ λούτρ' ἐς Αὔλιον μητρὸς ἀνεδέξω πάρα ;

804. τὸ δ' Monk and Badham for τὸ δ'. But the sense is slightly objective; 'why, Argos now wholly possesses him, or it may be Nauplia.' Kirchhoff here says, "Non persuadeo mihi tales ineptias fudisse Euripidem. Scribendum: τὸ δ' Ἄργος αὐτοῦ μοι 'στὸν ἦ τε Ναυπλία,"—which is less felicitous than his conjectures usually are. The phrase is best illustrated by v. 567—8, δ τοῦ θανόντος δ' ἔστι παῖς Ἀργεὶ πατρός;—ἔστ', ἄθλιός γε, κοῦδομῶ καὶ πανταχοῦ. See Orest. 54. Hel. 1570, πλήσασα κλιμακτῆρας εὐσφύρου ποδῶς, and Ion 1108, πανταχοῦ γὰρ ἄστεως ζητῶν νιν ἐξέπλησα.

807. γε for τε most of the editors, some of whom adopt Elmsley's inharmonious οὐ 'κπέφυκ' ἐγώ. No change seems necessary: Orestes assents, and adds a further fact by the particle τε, as *inf.* v. 816, 'And to Pelops' grandson (Agamemnon, v. 3—4.) I was born from her.' The ἐγώ, though not exactly emphatic, is antithetical, the son being put in a kind of contrast with the father. In the preceding verse Monk gives ἀλλ' ἦ, 'can it be that?' &c. But cf. Androm. 29, τὴν Λάκαιναν Ἐρμιόνην. Hec. 411, τὴν Λάκαιναν σύγγονον Διοσκόροις.

809. Schöne interprets πυνθάνου 'learn,' on account of μανθάνειν in the next verse. It seems to mean 'ask,' in reference to the questions following. She replies,

'tis for you to specify, and for me to hear the account.'

810. Monk and Hermann put a question at the end of this verse, the former giving οὐκοῦν, the latter οὐκ οὖν.

811. This verse appears either interpolated, or out of place. Hermann proposed to put after it v. 782, but the result is unsatisfactory. Nothing seems wanting to the sense, and the MSS. have ἄκουε.

813. οὐνεκ' Barnes and Monk for ἡνίκ'.—ἦν εἶχον Markland, ἦτις ἦν Porson. On the legend see Electr. 699.

814. οἶσθας Nauck.

815. κάμπτεϊς Blomfield for κάμπτη. The metaphor in ἐγγὺς is obviously from the στήλη in the stadium.

818. καὶ λούτρ' κτλ. 'And did you receive (i. e. do you remember receiving) the nuptial bath-water (sent) from your mother to Aulis?'—'I remember it; for the marriage was too good a one to deprive me of that,' i. e. of the recollection of it. This passage is obscure; but Dr. Badham appears to be right in regarding it as ironically said. Nauck's conjecture δ χρόνος μακρὸς ὢν is ingenious. Monk, who gives ἀπεδέξω, thinks ἀφείλετο means 'took away my recollection of it.' Bothe renders it, "nuptiae enim non bonae abstulerunt mihi lavacra ista." Kirchhoff says, "scribendum ἐσθλὸς ὢν μ' ἐπωφέλει," and in the preceding verse he

- ΙΦ. οἶδ'· οὐ γὰρ ὁ γάμος ἐσθλὸς ὢν μ' ἀφείλετο.
 ΟΡ. τί γάρ; κόμας σὰς μητρὶ δοῦσα σῇ φέρειν; 820
 ΙΦ. μνημεῖά γ' ἀντὶ σώματος τοῦμοι τάφω.
 ΟΡ. ἂ δ' εἶδον αὐτὸς, τάδε φράσω τεκμήρια·
 Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρὸς,
 ἣν χερσὶ πάλλων παρθένον Πισάτιδα
 ἐκτήσαθ' Ἰπποδάμειαν Οἰνόμαον κτανὼν, 825
 ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.
 ΙΦ. ᾧ φίλτατ', οὐδὲν ἄλλο, φίλτατος γὰρ εἶ,
 ἔχω σ', Ὁρέστα, τηλύγε-
 τον χθονὸς ἀπὸ πατρίδος, Ἀργόθεν, ᾧ φίλος. 830
 ΟΡ. καγὼ σε τὴν θανοῦσαν, ὡς δοξάζεται.
 κατὰ δὲ δάκρυα κατὰ δὲ γόος ἅμα * καὶ χαρὰ
 τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.
 ΙΦ. * τότε σε, τότ' ἔτι βρέφος
 ἔλιπον ἀγκάλαισι νεαρὸν τροφῶν 835
 νεαρὸν ἐν δόμοις.

reads μητρὸς ἂ ἐδέξω πάρα, which could only mean, that she embroidered this marriage scene on her tapestry. So also Madvig, Adv. i. p. 261, who suggests κάλυντρα for καλ λουτρά. Photius in v. λουτροφόρος:—Ἔθος ἦν τοῖς γαμοῦσιν Ἀθήνησι λουτρά μεταπέμπεσθαι ἑαυτοῖς κατὰ τὴν τοῦ γάμου ἡμέραν· ἔπεμπον δὲ ἐπὶ ταῦτα τὸν ἐγγυτάτω γένους παῖδα ἔρρενα· καὶ οὗτοι ἐλουτροφόρουν· ἔθος δὲ ἦν καὶ τοῖς ἀγάμοις ἀποθανοῦσι λουτροφορεῖν καὶ ἐπὶ τὸ μνήμα ἐφίστασθαι· τοῦτο δὲ ἦν παῖς ὑδρίαν ἔχων· τὰ δὲ λουτρά ἐκόμιζον ἐκ τῆς νῦν μὲν Ἐννεακρόνου καλουμένης κρήνης, πρότερον δὲ Καλλιρῆς.

820. δοῦσα, i. e. οἶσθα δοῦσα.

821. Hermann explains this verse, 'Yes, a memorial of myself, in place of my body for the tomb,' i. e. since she knew or believed her body would be burned on the altar, she sent by her mother to Argos what she could send, a lock of her hair. Cf. Iph. A. 1443, οὐ δῆτ', ἐπεὶ μοι τύμβος οὐ χωσθήσεται. Others take τάφω for a cenotaph to be erected at Argos.

823. It seems better to construe ἐν δόμοις πατρὸς, than with Bothe, after Brodaeus, to take Πέλοπος πατρὸς for 'our ancestor Pelops.'

827—899. The dialogue following, in

which the excitement of Iphigenia is shown by her speaking in dochmiacs, is full of difficulties and corruptions. The greater coolness and self-possession of Orestes finds its expression in iambics.

829. τηλύγετον, 'far off.' This Homeric word is not elsewhere used in Attic tragedy. The metre passes from a trimeter to a dimeter iambic, and so to dochmiacs. On the alternation of these metres, according as the speaker is either excited or sedate, see Hel. 631. Herc. F. 1178.

832. Dr. Badham's reading of this verse, as a senarius of resolved feet, seems the best, ἅμα καὶ χαρὰ for ἅμα χαρᾷ. For Orestes nowhere in this dialogue uses dochmiacs. W. Dindorf proposes γόος χαρὰ θ' ἅμα. Aldus gives δάκρυα twice. Musgrave, δάκρυ ἁδάκρυα, — Hermann, δάκρυ ἁδάκρυ.

834. The words τότε σε were added by Hermann, to complete the dochmiac. Dr. Monk reads τόδ' ἔτι βρέφος after Barnes. So also Dr. Badham. But τότε is unmeaning in reference to the adult Orestes now present. The old reading was τὸ δὲ τι βρέφος. Nauck gives two dochmiacs, τότ' ἔτι βρέφος ἔλιπον ἔλιπον ἀγκάλαις | σὲ νεαρὸν τροφῶν νεαρὸν ἐν δόμοις.

ὦ κρείσσον' ἢ λόγοισιν εὐτυχῶν [έμοῦ] τύχαν'
τί φῶ ; θαυμάτων πέρα καὶ λόγον
πρόσω τάδ' ἐπέβα. 840

ΟΡ. τὸ λοιπὸν εὐτυχοῖμεν ἀλλήλων μέτα.

ΙΦ. ἄτοπον ἄδονὰν ἔλαβον, ὦ φίλαι·
δέδοικα δ' ἐκ χερῶν με μὴ πρὸς αἰθέρα
ἀμπτάμενος φύγῃ·
ὦ Κυκλωπίδες ἐστίαι, ὦ πατρίς, 845
Μυκῆνα φίλα,
χάριν ἔχω ζωᾶς, χάριν ἔχω τροφᾶς,
ὅτι μοι συνομαίμονα
τόνδε δόμοισιν ἐξεθρέψω φάος.

ΟΡ. γένει μὲν εὐτυχοῦμεν, ἐς δὲ συμφορὰς, 850
ὦ σύγγον', ἡμῶν δυστυχῆς ἔφν βίος.

ΙΦ. ἐγὼ δ' * ἄ μέλεος οἶδ', ὅτε φάσγανον
δέρα θῆκε μοι μελεόφρων πατήρ.

ΟΡ. οἶμοι. δοκῶ γὰρ οὐ παρῶν σ' ὄρῶν ἐκεῖ. 855

ΙΦ. ἀνυμέναιος, * ὦ σύγγον', Ἀχιλλέως
ἐς κλισίαν λέκτρων
δόλιον ὅτ' ἀγόμαν·

837. εὐτυχῶν τύχαν Hermann, who omits έμοῦ, and so W. Dindorf and Dr. Badham, the former however preferring Elmsley's εὐτυχῶν τύχαι, 'O fortunes of happy people.' Monk, retaining the old reading ψυχᾶ, prefixes ὦ, for which he might have cited Ion 859, ὦ ψυχᾶ, πῶς σιγάσω; and gives έμοῖς for έμοῦ. Schöne retains έμοῦ and omits ψυχᾶ, reading εὐτυχῶν, and comparing for the genitive Philoct. 1333, τῶν παρ' ἡμῖν εὐτυχῶν Ἀσκληπιδῶν. The phrase in the text merely means εὐτυχῶν κρείσσον ἢ λέγειν, κρείσσον ἢ κατὰ λόγον, or ἢ λέξαι λόγῳ, Suppl. 844. The reply of Orestes in 841, 'henceforth may we both be happy,' strongly confirms the reading in the text. The corruption of τύχη into ψυχῇ occurs also in Eur. Suppl. 623, and εὐψυχία has conversely passed into εὐτυχία, and thence into the gloss εὐδαιμονία, in Hel. 953. On T and Ψ confused see Porson on Med. 553. So in Agam. 1543, προσάφαι the MSS. for πρὸς ἄτα.

840. ἐπέβα, 'have come upon us.'

Reiske conjectured ἀπέβα. But Hermann adduces instances of this use of ἐπιβῆναι from Soph. Phil. 196, El. 492.

842. ὦ φίλος Monk, and as a necessary consequence, φύγῃς for φύγῃ.

845. Hermann, in order to make a senarius, gives ἰὼ Κυκλωπὶς ἐστία, ἰὼ πατρίς. But the verse is a dochmius as it stands in the copies.

847. ζωᾶς Hermann and others after Blomfield for ζωᾶς. The change is not metrically necessary. See on v. 150.

848. Possibly something has dropped out after ὅτι, which completed a dochmiac dimeter, as ὅτι νεανίαν μοι συνομαίμονα κτλ.—δόμοισιν Seidler for δόμοις.

852. ἄ was inserted by Seidler, as also ὦ in 856. Hermann and Dr. Badham give ἐγὼ δὴ μέλεος. Aldus omits the δὲ, which is found only in the inferior copies. Kirchhoff suggests ἐγὼ ἐγὰ μέλεος οἶδ' κτλ. For οἶδα ὅτε, 'I remember when,' see Hec. 112.

859. δόλιον Monk and W. Dindorf for δολίαν. The former defends the masculine

- παρὰ δὲ βωμὸν ἦν δάκρυα καὶ γόοι. 860
 φεῦ φεῦ χερνίβων * τῶν ἐκεῖ.
 OP. ὦμωξα καὶ γὰρ τόλμαν ἦν ἔτλη πατήρ.
 IΦ. ἀπάτορ' ἀπάτορα πότμον ἔλαχον * ἔλαχον, 865
 ἄλλα δ' ἐξ ἄλλων κυρεῖ
 OP. εἰ σὸν γ' ἀδελφὸν, ὦ τάλαιν', ἀπώλεσας.
 IΦ. δαίμονος τύχα τινός.
 ὦ μελέα δεινᾶς τόλμας. δεῖν' ἔτλαν,
 [δεῖν' ἔτλαν,] ὦμοι σύγγονε. 870
 παρὰ δ' ὀλίγον ἀπέφυγες ὄλεθρον ἀνόσιον
 ἐξ ἐμᾶν δαιχθεῖς χερῶν.
 ἂ δ' ἐπ' αὐτοῖς τίς τελευτά ;
 τίς τύχα μοι συγκυρήσει ;
 τίνα σοι πόρον εὐρομένα 875
 πάλιν ἀπὸ πόλεως, ἀπὸ φόνου πέμψω
 πατρίδ' ἐς Ἀργεῖαν, πρὶν [ἐπὶ] ξίφος αἵματι 880

form by Hel. 20 and 1589. Hermann gives δόλι' ἔπ' ἀγόμεν, and so Nauck. The *ἔτε* may have come from *ος* super-scribed over *ον* in δόλιον.

860. παρὰ βωμὸν κτλ. See on Iph. A. 1490.

861. τῶν ἐκεῖ Seidler for ἐκεῖ. Kirchhoff proposes ἐκεῖ τῶν ἐμῶν. Nauck would omit ἐκεῖ, leaving a dochmius.

864. ἔλαχον is repeated to complete the double dochmiac. 'I met with a fate unworthy of a father, and now other events are happening after others—by the intervention of some god.' Nauck suggests πατέρ' ἀπάτορα, πότμον ἄποτμον ἔλαχον. We might explain πότμος ἀπάτωρ, a fatherless lot, which, Orestes reminds her, would indeed have been so if she had lost her brother, who stood in the place of a father to her, Aesch. Cho. 232. Hermann explains the context thus: "Iphigenia ex crudeli patris consilio alia deinceps mala exorta dicit. Ad id Orestes, *profecto*, respondet, *si perdidisses fratrem tuum*." So also Schöne, "*sortem haud paterno modo paratam*." After the next verse Monk inserts δαίμονος τύχα τινός, which was given to Orestes in the old copies. By this arrangement, Orestes, who everywhere throughout this scene speaks in senarii, here alone adopted a trochaic and choral

verse. Kirchhoff gives 867 to Iphigenia. Perhaps v. 866 should precede v. 865, which now ends abruptly. The persons, which from v. 861 to 869 are confused in the copies, were rearranged by Tyrwhitt.

870. The words δεῖν' ἔτλαν seem to be needlessly repeated, both as to metre and sense. This is not the sort of repetition in which Euripides so often indulges in the case of single words. Monk omits δεινᾶς, and he is probably right. The true reading we suspect to be this:—ὦ μελέα τόλμας, ἔτλαν δεῖν' ἔτλαν. In Alcest. 411, συνέτας σχέτλι' ἔτλαν, the last two words are wanting in the copies, but necessary for the strophic verse.

873. ἐπ' αὐτοῖς Hermann for ἐπ' αὐτοῖσι. 'What,' she asks, 'is to be the end of the adventure, now that you have escaped, and only just escaped, death from a sister's hand?'

874. συγκυρήσει Hermann for συγχωρήσει.

875. εὐρομένα, not 'devising' (in which sense πόρον εὐρεῖν is so often found), but 'gaining,' 'achieving.'

879. By omitting the unnecessary ἐπὶ, a better disposition of these dochmiacs is obtained. It is true that πελάζειν ἐπὶ τινι might be defended by Aesch. Suppl. 295, οὐκοῦν πελάζει Ζεὺς ἐπ' εὐκραίῳ

- σὼ πελάσαι ; τόδε [τόδε] σὸν, ὦ μελέα ψυχὰ,
 χρέος ἀνευρίσκειν.
 πότερον κατὰ χέρσον, ὧχί ναῖ,
 ἀλλὰ ποδῶν ῥιπᾶ ; 885
 θανάτῳ πελάσεις ἄρα βάρβαρα φῦλα
 καὶ δι' ὁδοὺς ἀνόδους στείχων. διὰ Κυνάεας μὴν
 στενοπόρου πέτρας 890
 μακρὰ κέλευθα ναῖοισιν δρασμοῖς.
 τάλαινα τάλαινα.
 τίς ἂν οὖν τὰδ' ἂν ἦ θεὸς ἢ βροτὸς ἢ 895
 τι τῶν ἀδοκῆτων
 πόρον εὖπορον ἐξανύσαι,
 δυοῖν τοῖν μόνοιιν
 Ἀτρείδαιιν [φανεῖ] κακῶν ἔκλυσιν ;
 ΧΟ. ἐν τοῖσι θαυμαστοῖσι καὶ μύθων πέρα 900
 τὰδ' εἶδον αὐτὴ κοῦ κλύουσ' ἀπ' ἀγγέλων.
 ΠΥ. τὸ μὲν φίλους ἐλθόντας εἰς ὄψιν φίλων,

βοῖ; but there ἔτ' is a more probable reading. The MS. Pal. has παλαῖσαι, and so Aldus. Flor. 2, πελάσαι. Nauck reads πελάσσαι.

881. The old copies give τόδε τόδε σὸν, but something is superfluous to the dochmiac verse. Hermann omits σὸν, W. Dindorf τόδε, with Seidler. And σὸν certainly seems necessary to the sense: 'Tis for thee, my unhappy soul, this duty to find out.'

886. Markland, followed by W. Dindorf and Nauck, gives ἀνὰ for ἄρα. But Iphigenia is soliloquizing as to the means of saving her brother. 'How shall I send you home, before the sword overtakes you? O, my soul, devise thou the means! Will you (Orestes) escape by land? Then (ἄρα) you will meet death by going through barbaric tribes and pathless steppes. (Perhaps you will prefer to sail.) And yet (μὴν) the voyage is very long to escape by ship through the Symplegades.'

887. δι' ὁδοὺς Reiske for διόδοις. The preposition also belongs to βάρβαρα φῦλα.

896—9. Kirchhoff, by removing the Aldine φανεῖ after Ἀτρείδαιιν (since it is wanting in the Palatine MS.), and re-

storing the optative ἐξανύσαι for ἐξανύσας, has given a plainer meaning to a hitherto perplexing passage. Nauck, after Dr. Badham, reads τίς ἔρ' οὖν, τάλαινα κτλ., 'what god or mortal is there, or what unlooked-for event, to bring about a ready way of escape?'—τάδε, 'in these matters,' i. e. difficulties which present themselves.—εὖπορον is Hermann's correction for ἔπορον.

898. Iphigenia appears to regard the succession of the house of the Atridae as resting on herself and her brother alone. This was not unnatural in the excited state of her feelings. Orestes, v. 697, had relied on the union of Pylades and Electra for maintaining the family name.

901. κοῦ for καὶ L. Dindorf, and ἀπ' ἀγγέλων Hermann for ἀπαγγελῶ. W. Dindorf, Nauck, and Kirchhoff retain the old reading; but the other may be called, from its frequent occurrence, an established tragic phrase. Compare (besides the passages quoted by L. Dindorf, Suppl. 684, Med. 652, Tro. 481, and Pers. 266) Agam. 831, οὐκ ἄλλων πάρα μαθοῦς' ἐμαντῆς δύσφορον λῆξω βίον. Nauck suggests κοῦ κλύουσ' ἐπίσταμαι.

902—8. The old copies give these

Ὅρεστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν·
 λήξαντα δ' οἰκτων καπ' ἐκεῖν' ἔλθειν χρεῶν,
 ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας 905
 λαβόντες ἐκ γῆς βησόμεσθα βαρβάρου.
 σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ 'κβάντας τύχης
 καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.

OP. καλῶς ἔλεξας· τῇ τύχῃ δ' οἶμαι μέλειν
 τοῦδε ξὺν ἡμῖν· ἦν δέ τις πρόθυμος ᾗ,
 σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει. 910

ΙΦ. οὐ μὴ μ' ἐπίσχῃς οὐδ' ἀποστήσεις λόγον
 πρῶτον πυθέσθαι τίνα ποτ' Ἥλέκτρα πότμον
 εἶληχε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοί.

lines to the chorus; Heath and others to Pylades.

905. Seidler shows, by several instances (Med. 125, Hec. 381, 435, Orest. 1082), that *ὄνομα τινοῦ* is a mere periphrasis for *τις* or *τι*. The addition of *κλεινὸν*, applying to *ὄνομα* and not to *σωτηρία*, is remarkable. The sense is, 'how, having secured safety with credit to ourselves,' &c.

907. On *ἐκβῆναι τύχης* and *καιρὸν λαβεῖν*, which bear a kind of correlative sense, derived from shooting at a mark, see Herc. F. 203. Translate, 'For this is the part of wise men, not, by stepping beyond present chance when they have found an opportunity, to indulge in other pleasures,' i.e. which are foreign to their present purpose, as now Orestes and Iphigenia have been forgetting their safety in their transports at the recognition. Nauck thinks the passage 'vitiūrum non expers.' Monk, objecting to *λαβόντας*—*λαβεῖν*, suggests *ἔχειν*. Dr. Badham gives *μὴ, 'μβάντας τύχῃ* (the MS. Flor. I giving *ἐμβάντας*), *καιρὸν λαβόντας ἡδονῆς*, ἔλλως *λαβεῖν*, where ἔλλως is Scaliger's. Bothe adopts another way from Heath, *μὴ, 'κβάντας τύχης καιρὸν, λαβόντας ἡδονὰς ἔλλως λαβεῖν*. There does not seem much force in Dr. Badham's remark, that Orestes could not be said 'to take other pleasures,' viz. than he ought, because he had been embracing his sister instead of caring for their mutual escape.

909. *τῇ τύχῃ* κτλ. 'Fortune has doubtless a care for this (viz. for our safe escape) together with us,' provided we

co-operate with her; for, he proceeds to say, the god is more likely to assist the willing. The sentiment is the same as in Aesch. Pers. 738, ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χῶ θεὸς ξυνάπτεται, and in Aesch. frag. 291, φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός. See also on Hel. 1443.

912. Of the various corrections of this verse, the old reading of which was οὐδὲν μ' ἐπίσχει γ' οὐδ' ἀποστήσει, with the variants —η, —η, Monk's appears the most probable, as given above. The remark is addressed, perhaps, to Pylades. Kirchhoff attributes the same reading to Hartung. In illustration of the future indicative following the aorist subjunctive with οὐ μὴ, Monk cites Soph. Oed. Col. 450, ἀλλ' οὐ τι μὴ λάχῃσι — οὐτε — ὄνησις ἤξει, and Electr. 42, οὐ σε μὴ γνώωσιν, — οὐδ' ὑποπτεύουσιν. Hermann reads οὐδὲν με μὴ σχῇ γ', W. Dindorf οὐδὲν μ' ἐπισχῇσει οὐδ' ἀποστήσει. Nauck proposes οὐδὲν ἐτ' ἐπίσχει μ'. Madvig, Adv. Crit. i. p. 262, οὐδ' ἦν μ' ἐπίσχῃς, τοῦδ' ἀποστήσεις λόγου, and φίλα γὰρ αὐτῆς in 914.

914. The common reading, given above, and retained by Dindorf, Kirchhoff, and Dr. Badham, is called by Monk "manifesto absurda." He accordingly gives what is really much weaker, φίλα γὰρ ἔστι ταῦτ' ἐμοί. Hermann has φίλα γὰρ ἐς τὰ πάντ' ἐμοί, "omnino hoc mihi cordi est." But ἔσται, apart from the metrical objection, which is by no means insurmountable, gives a better sense:—'anything that I may hear about her will be welcome.' Schöne's conjecture is very plausible, φίλα γὰρ ἔστι τῷ ἐμοί.

- OP. τῷδε ξυνοικεῖ βίον ἔχουσ' εὐδαίμονα. 915
 IF. οὗτος δὲ ποδαπὸς, καὶ τίνος πέφυκε παῖς ;
 OP. Στρόφιος ὁ Φωκεὺς τοῦδε κληῖται πατήρ.
 IF. ὁ δ' ἐστὶ γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμός ;
 OP. ἀνεψίος γε, μόνος ἐμοὶ σαφὴς φίλος.
 IF. οὐκ ἦν τόθ' οὗτος ὅτε πατήρ ἔκτεινέ με. 920
 OP. οὐκ ἦν· χρόνον γὰρ Στρόφιος ἦν ἅπαις τινά.
 IF. χαῖρ' ὦ πόσις μοι τῆς ἐμῆς ὁμοσπόρου.
 OP. καμός γε σωτήρ, οὐχὶ συγγενὴς μόνον.
 IF. τὰ δευὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι ;
 OP. σιγῶμεν αὐτά· πατρὶ τιμωρῶν ἐμῷ. 925
 IF. ἡ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν ;
 OP. ἔα τὰ μητρός· οὐδὲ σοὶ κλύειν καλόν.
 IF. σιγῶ· τὸ δ' Ἄργος πρὸς σέ νῦν ἀποβλέπει ;
 OP. Μενέλαος ἄρχει· φυγάδες ἐσμέν ἐκ πάτρας.
 IF. οὗ που νοσοῦντας θεῖος ὕβρισεν δόμους ; 930
 OP. οὐκ, ἀλλ' Ἐρινῦν δείμά μ' ἐκβάλλει χθονός.
 IF. ταῦτ' ἄρ' ἐπ' ἀκταῖς κἀνθάδ' ἡγγέλθης μανείς.

915. τῷδε ξυνοικεῖ. 'She has been married to Pylades here.' See Electr. 1249.

918. ὁ δ' ἐστὶ γ' κτλ. 'And he is the son, I presume, of Atreus' daughter, my relation by blood, is he not?' The γε is omitted by Monk, who gives ἐστὶν (so also Kirchhoff), and ἐμοὶ for ἐμός, with Aldus. Strophius had married Anaxibia, sister of Agamemnon; and consequently Pylades, the son (to which ὁ δὲ refers, as the next verse shows), was first cousin to Iphigenia.—σαφὴς, sure, certain; the usual meaning of this word, which is often applied to φίλος.

926. αἰτία — ἀνθ' ὅτου. Monk, who says that ὅτου cannot be used for ἥστινος (see however on v. 1071), makes this clause a second interrogation, reading ἀντὶ τοῦ κτείνει πόσιν; The meaning perhaps is, τί δὲ τὸ πρᾶγμα ἦν, ἡ αἰτία ἐγένετο τοῦ κτείνειν πόσιν;

930. οὗ που Herm. and Dind. for οὐπω or ἤπου. On the confusion of these words see Hel. 135. Here. F. 1101, 1173. The meaning is, 'Surely an *uncle* did not so insult a disordered house?' i. e. as to eject the eldest son from it.

The same sense, Hermann observes, of incredulity is conveyed by οὐ τι που, Ar. Ran. 522, Soph. Phil. 1233. But ἤπου, which Monk and Badham here prefer, has a slight tone of banter, 'I should think that,' &c., or is simply an expression of opinion, as Ajax. 850, ἤπου τάλαινα, τήνδ' ὅταν κλύη φάτιν, ἥξει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

931. Whether, with W. Dindorf, we read Ἐρινῦν, or with Nauck and the MSS. Ἐρινύων, pronounced as a trisyllable, is of little moment. See v. 970. So ζευγνῦσι for — νᾶσι El. 1323.

932. ἡγγέλθης Elmsley for ἡγγέλθης.—ἐπ' ἀκταῖς καὶ ἐνθάδε, 'on the shores even of this distant inhospitable land.' The sense is, 'if you were persecuted by the Furies in your own land, that will account for your madness even here in the Tauric region.' Dr. Monk, whom Dr. Badham follows, places a stop at ἀκταῖς, and thinks Iphigenia says the former clause to herself, the latter to Orestes. The answer of Orestes is consistent with the more natural explanation:—'This is not the first time we have been seen to be wretched,' i. e. καὶ ἐνθάδε καὶ ἀλλαχοῦ.

- OP. ὤφθμεν οὐ νῦν πρῶτον ὄντες ἄθλιοι.
 IΦ. ἔγνωνκα, μητρός *σ' οὐνεκ' ἡλάστρουν θεαί.
 OP. ὥσθ' αἵματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί. 935
 IΦ. τί γάρ ποτ' ἐς γῆν τήνδ' ἐπόρθμευσας πόδα ;
 OP. Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην.
 IΦ. τί χρῆμα †δράσειν ; ῥήτὸν ἢ σιγῶμενον ;
 OP. λέγοιμ' ἄν· ἀρχαὶ δ' αἶδε μοι πολλῶν πόνων.
 ἐπεὶ τὰ μητρός ταῦθ' ἂ σιγῶμεν κακὰ 940
 ἐς χεῖρας ἦλθε, μεταδρομαῖς Ἐρινύων
 ἡλανόμεσθα φυγάδες, †ἔνθεν μοι πόδα
 ἐς τὰς Ἀθήνας †δὴ γ' ἔπεμψε Λοξίας,
 δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.
 ἔστιν γὰρ ὅσια ψῆφος, ἣν Ἄρει ποτὲ 945
 Ζεὺς εἶσατ' ἔκ του δὴ χερῶν μιάσματος.
 ἐλθὼν δ' ἐκέισε, πρῶτα μὲν *μ' οὐδεὶς ξένων

934. The σ' was inserted by Markland. —μητρός οὐνεκα is to be joined, 'on account of your mother's murder.'

935. Dr. Monk follows Elmsley in reading στόμι' γ' ἐμβαλεῖν, and so Dr. Badham. The sense is, 'They clapped on me a bridle that made my mouth bleed like a young colt's.' Dr. Monk transposes 934—5 to follow 931. Compare Aesch. Agam. 1033, χαλινὸν δ' οὐκ ἐπίσταται φέρειν, πρὶν αἵματηρὸν ἐξαφρίξεσθαι μένος. So χαλινὸν ἐμβαλεῖν γνάθοις, Alcest. 492. The gloss of Hesychius, quoted by Reiske, στόμια, χάσματα, refers to the ordinary use of the word, 'a cave's mouth.'

938. δράσαι Musgrave and W. Dindorf, δράσαν Monk and Nauck. Hermann defends the vulgate, which depends not upon κελευσθεῖς, but upon ἐπόρθμευσας, or ἀφίκον. In this construction the participle is more usual, as Oed. Col. 576, δῶσαν ἱκάνω τοῦμὸν ἄθλιον δέμας σοὶ δῶρον.

939. αἶδε, which Seidler refers to θέσφατα, merely means 'the following were the beginnings of my many labours.'

940. ἐπεὶ κτλ. 'When those crimes of my mother of which I prefer to say nothing, had met with their just punishment at my hands.' He may however mean ὁ τῆς μητρός φόνος.

942—3. It is probable that ἔνθεν is

corrupt, because no place is specified from whence Orestes went to Athens. Hermann gives ἐνθ' ἐμὸν πόδα, and so Nauck with δητ' ἔπεμψε, Dr. Badham ἔστε μοι πόδα, with δητ' in the next verse; Kirchhoff proposes μεταδρομαῖς δ', Monk, after Reiske, εἰς τὴν Ἀθῆνας πόλιν ἔπεμψε, and alii aliter. W. Dindorf reads ἐς γῆν Ἀθηναίων ἔπεμψε Λοξίας. The probability is, that δὴ γ' is a mere insertion, and that neither δὴ μ' nor δητ' will restore the words of the poet, even though he might have used the idiom ἔπεμψέ με πόδα like ποῖ μ' ὑπεξάγεις πόδα, Herc. 812. Oed. Col. 113, σύ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος. Dr. Badham's ἔστε is not unlikely. Perhaps ἔστε δὴ πόδα ἐς τὰς Ἀθῆνας ἔξέπεμψε Λοξίας. So Prom. 674, ἔστε δὴ πατρὶ ἔτλην γεγωνεῖν νυκτίφαντ' ὄνειράτα. On the combination δὴ γε, as an indication of a grammarian's patchwork, see Heracl. 632. Herc. F. 1146.

945. ἔστιν Monk and Badham for ἐστίν. —ὅσια ψῆφος, 'a holy tribunal,' the Areopagus, established by Zeus for the trial of Ares, who had slain Halirrhothius, Electr. 1258.

947. ἐκέισε, to Athens. He uses ἐλθὼν, (if the reading be correct,) as if a passive verb had followed, like ἐξενιζόμεν ὑπ' οὐδενός. There is however a variant ἐλθόντ' ἐκέισε in Flor. 2 (Aldus also has

ἐκὼν ἐδέξαθ', ὥς θεοῖς στυγούμενον·
οἱ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι
παρέσχον οἴκων ὄντες ἐν ταύτῳ στέγει, 950
σιγῇ δ' ἔτεκτῆναντ' ἀπρόσφθεγκτόν μ', ὅπως
δαιτὸς γενοίμην πώματός τ' αὐτῶν δίχα,
ἐς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου
μέτρημα πληρώσαντες εἶχον ἡδονήν.
κάγωγ' ἐλέγξαι μὲν ξένους οὐκ ἤξιουν, 955

ἐλθόντα δ'), which would stand, if the intermediate verses (945—6) be regarded as parenthetical, and the apodosis to ἐπεὶ be supposed to commence at this verse, which will of course involve δὲ after μεταδρομαῖς in v. 941.—The abhorrence felt at holding converse with a murderer, at least till he had been purified, and probably even after it, is always spoken of as one of the principal penalties of the crime; and it would be felt the more by a people with whom hospitality was a sacred obligation.

949. αἰδῶ, 'pity,' i. e. some respect or mercy to suppliants.—ἐν ταύτῳ στέγει, in the same room with myself. The more rigid would have left even the house: these men, though they would not dine at the same table, and would not speak to Orestes, still did not care to distress him by withdrawing themselves from his presence in the dining-hall.

951. σιγῇ δ' κτλ. 'But by their concerted silence they contrived to exclude me from their conversation, that I might keep apart from them in eating and drinking.' If they had given any encouragement, he would have left his solitary table and joined the rest. The not speaking to him was a hint that they would not allow this. Cf. Herc. F. 1284, οὐ γὰρ ἄτας εὐπροσηγόρους ἔχω. See on Orest. 481. He uses the somewhat select word τεκταίνεσθαι, because it was a plot or agreement among themselves not to speak to him. Photius, τεκτῆναντο κατέσκευασεν, though perhaps this refers to the Homeric use, 'to build ships.' Dr. Badham, who at first adopted ἀπρόσφθεγκτον on the suggestion of Hermann, in a note at the end restores ἀπόφθεγκτον, which he compares with ἀπόρρητον. Tacite arcanum consilium de me inierunt, ut ab ipsorum dape vinoque separatus essem. This also is Nauck's reading. In favour of ἀπρόσφθεγκτος are

such compounds as ἀπροσήγορος, ἀπροσδοκῆτος, &c., and προσφθεγκτός Soph. Phil. 1067, while against the vulgate ἀπόφθεγκτον it is justly alleged, that words of this class are compounded of substantives, as ἀπόσιτος, ἀποχρήματος, ἀφιππος, ἀπότιμος, so that ἀπόφθογος, and not ἀπόφθεγκτος, is the right word. Monk, following Seidler and Markland, places σιγῇ—μ' in a parenthesis, that ὅπως may depend on παρέσχον. This is rejected by Hermann, who regards the sense virtually to be, ἐτεκτῆναντο ὅπως ἀπόφθεγκτος γενοίμην κτλ.

952. αὐτῶν Scaliger for αὐτοῦ. Schöne retains αὐτοῦ, 'even the cup,' &c., and transposes v. 951—2 to follow v. 954. But αὐτοῦ might easily have been written for αὐτῶν on account of the supposed agreement with πώματος.

953. ἴσον ἅπασι. Meting out to me the same measure that had been allotted to all. He means to show, that they did not stint hospitality, but merely refused to converse. Instead of a κοινὸς κρατῆρ, each guest had his own portion distinct to himself.

955. ἐλέγξαι, to put questions to them as to the reasons of their treating me so. The old copies give κάγωγ' ἐξέλεγξαι, which Hermann and others print κάγῳ ἔλεγξαι. The compound verb is 'to cross-question,' the simple, 'to question,' which suits the sense rather better; and so Dr. Monk and Dr. Badham have edited.—οὐνεκα κτλ., to be construed with εἰδέναι, 'I pretended not to be conscious that I was my mother's murderer,' but to be surprised at the inhospitable reception I met with.—All this Orestes relates, because he had been led by the oracle to suppose, that he would be regarded simply as the just avenger of his father. The contrary result galled him the more, from his consciousness of upright intentions. Monk and Schöne

ἤλγουν δὲ σιγῇ κἀδόκουσι οὐκ εἰδέναι,
 μέγα στενάζων, οὐνεκ' ἦν μητρὸς φονεὺς.
 κλύω δ' Ἀθηναίοισι τὰμὰ δυστυχῇ
 τελετὴν γενέσθαι, καὶ τὸν νόμον μένειν,
 χοῆρες ἄγγος Παλλάδος τιμᾶν λεών. 960
 ὥς δ' εἰς Ἀρείον ὄχθον ἦκον, ἐς δίκην
 ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον,
 τὸ δ' ἄλλο πρέσβειρ' ἤπερ ἦν Ἐρινύων
 εἰπὼν *δ' ἀκούσας θ' αἵματος μητρὸς πέρι
 Φοῖβός μ' ἔσωσε μαρτυρῶν ἴσας δέ μοι 965
 ψήφους διηρίθμησε Παλλὰς ὠλένη,
 νικῶν δ' ἀπῆρα φόνια πειρατήρια.
 ὅσαι μὲν οὖν ἔζοντο πεισθεῖσαι δίκῃ,
 ψῆφον παρ' αὐτὴν ἱερὸν ὠρίσαντ' ἔχειν
 ὅσαι δ' Ἐρινύν οὐκ ἐπέισθησαν νόμῳ, 970
 δρόμοις ἀνδρῦτοισιν ἡλάστρουν μ' ἀεὶ,
 ἕως ἐς ἀγνὸν ἦλθον αὖ Φοίβου πέδον,

follow Matthiae in rendering εἰδέναι 'to notice their taunts,' and we may take the latter words in their natural order, 'lamenting that I was my mother's murderer.' Dr. Badham thinks the general sense is, 'I pretended that the grief I really felt at their conduct, arose from my consciousness of being a murderer.' If the Greek can mean this, it is good sense.

960. χοῆρες ἄγγος. From the χοῦς, or measure of wine served to each guest on this occasion (see Schol. on Ar. Equit. 95), the Athenian people instituted the feast (τελετήν, Bacch. 238) of the χόες, or second day of the Anthesteria. Monk would transpose 958—60 after v. 954.

963. πρέσβειρα, πρεσβυράτη. Ar. Ach. 883 (parodied from tragedy), πρέσβειρα πεντήκοντα Κωπάδων κοράν. Euripides appears to describe the still-existing aspect of the Areopagus. "A raised block," says Dr. Wordsworth, *Athens and Attica*, p. 74, "still remains on the east and west side, perhaps the two assigned by Euripides to the accuser and the criminal."

964. εἰπὼν δέ. The particle was added by Elmsley. The MSS. give ἐς δίκην τ' ἔστην in 961. 'Having delivered his testimony and heard the accusations of

my adversaries.' The part taken by Apollo at the trial is fully developed in the *Eumenides*.

966. Kirchhoff and Nauck give διερύθμιζε after Seidler. The MS. Pal. has διηρίθμιζε, Flor. 2 διηρίθμησε.

967. As νικᾶν ἀγῶνα is used, so here νικᾶν δίκην φόνου. Translate, 'And so I came off victorious in the trial for murder.' Cf. Iph. A. 664.

968. ἔζοντο, 'settled on the spot,' opposed to those who continued the chase, ἀνίδρυντο ἦσαν, v. 971.—ψῆφον παρ' αὐτὴν, 'close by the place of the trial.' This was the subterranean chapel under the Areopagus, alluded to in Electr. 1271, πάγον παρ' αὐτὸν χάσμα δύσονται χθονὸς, and in Eumen. 989, γὰρ ὑπὸ κεῖθεσιν ὠγυγίοισι.—ὠρίσαντο, 'marked out for themselves,' 'determined on having.' So Aesch. Suppl. 252, ὀρίζομαι δὲ τῇ τε Περραιβῶν χθόνα.

970. νόμῳ. The law or precedent laid down by Pallas on the present occasion, νικᾶν ἴσας ψήφοισι τὸν φεύγοντ' ἀεὶ.—ἀνδρῦτοισί μ' ἡλάστρουν, which is an improvement, perhaps, were there authority for it.

- καὶ πρόσθεν ἀδύτων ἑκταθεὶς νήστις βορᾶς
 ἐπώμοσ' αὐτοῦ βίον ἀπορρήξειν θανὼν,
 εἰ μή με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν. 975
 ἐντεύθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακῶν
 Φοῖβός μ' ἔπεμψε δεῦρο διοπετὲς λαβεῖν
 ἄγαλμ' Ἀθηνῶν τ' ἐγκαθιδρῦσαι χθονί.
 ἀλλ' ἦνπερ ἡμῖν ὤρισεν σωτηρίαν,
 σύμπραξον' ἦν γὰρ θεᾶς κατάσχωμεν βρέτας, 980
 μανιῶν τε λήξω καὶ σὲ πολυκώπῳ σκάφει
 στεῖλας Μυκῆναις ἐγκαταστήσω πάλιν.
 ἀλλ', ὦ φιληθείς, ὦ κασίγνητον κάρα,
 σῶσον πατρῶον οἶκον, ἔκσωσον δ' ἐμέ
 ὡς τᾶμ' ὅλωλε πάντα καὶ τὰ Πελοπιδῶν, 985
 οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.
- XO. δεινὴ τις ὀργὴ δαιμόνων ἐπέζεσε
 τὸ Ταντάλειον σπέρμα διὰ πόνων τ' ἄγει.
- IΦ. τὸ μὲν πρόθυμον πρὶν σε δεῦρ' ἐλθεῖν ἔχω
 Ἄργει γενέσθαι καὶ σὲ, σύγγον', εἰσιδεῖν. 990

975. *σῶσαι* is an obvious correction, but not a necessary one. Schöne compares a similar instance of enforcing a favourable response by the same threat, Herod. vii. 141.

976. *λακῶν* Scaliger for *λαβῶν*. The two letters, *β* and *κ*, are very often confused in MSS. Many instances are given on Aesch. Suppl. 511.

980. *κατάσχωμεν*, 'if we should secure.' See Orest. 1149, and on Suppl. 15, *Οἰδίπου παγκληρίας μέρος κατασχέειν φυγάδι Πολυνείκει θέλων*.

983. *ὦ φίλη χεῖρ* Dr. Badham, Aldus having *ὦ φίλη γ'*. He compares Med. 1071, *ὦ φιλότατη χεῖρ, φίλτατον δέ μοι στόμα*. See on Hec. 1000. Nauck proposes *ὦ φίλη σὺ καὶ*, the MS. Pal. having *ἀλλὰ φίλεισ' ὦ* (*sic*). It seems not unlikely that 983—6 are spurious.

986. *οὐράνιον*. Cf. v. 87.

988. Whether *σπέρμα* depends on *ἐπέζεσε* or *ἄγει*, or, as W. Dindorf thinks, in a manner on both, may be doubted. Intransitively, with a dative, *ἐπέζεσεν* occurs Hec. 583; transitively, Cycl. 392, if the verse be genuine, and perhaps *ἐκζέουσα*, *fervescere faciens*, is the true reading in Eumen. 823 for *ἐξελοῦσα*.

The old copies give *ἀεὶ*, Canter *ἄγει*. Dr. Badham thinks some feminine participle originally stood in place of *διὰ πόνων τ'*.

989. Iphigenia now reverts to the subject which had been pressed upon her attention by Pylades at v. 904, and had been touched upon in the concluding words of her brother's speech. She admits that she has long been anxious to return home, and avows her willingness to forget the cruel treatment of her father in her desire to restore the house of the Atridae. She would gladly too escape from the terrible necessity of preparing Greek strangers for the sacrificial knife. But how to betray her trust to the goddess and to the king of the land, if the image of Artemis is to be removed, that is the present difficulty. If both it and herself can be put on board ship, well and good; if the statue is left behind, she is undone.

990. *εἰσιδεῖν*. Whether this depends on *πρὶν* or on *πρόθυμον ἔχω*, is not very clear. Hermann maintains the former, 'Anxiety indeed to be at Argos I have had before you came here and I saw you,' adding, 'aliter inepta diceret.' But the

† θέλω δ' ἄπερ σὺ, σέ τε μεταστῆσαι πόνων
 νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι με
 θυμουμένη, πατρῶον ὀρθῶσαι θέλω·
 σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἂν
 σώσαιμι δ' οἴκους· τὴν θεὸν δ' ὅπως λάθω 995
 δέδοικα καὶ τύραννον, ἥνικ' ἂν κενὰς
 κρηπίδας εὖρη λαΐνας ἀγάλματος.
 πῶς δ' οὐ θανοῦμαι ; τίς δ' ἔνεστί μοι λόγος ;
 ἀλλ' εἰ μὲν ἔν τι τοῦθ' ὁμοῦ γενήσεται,
 ἄγαλμά τ' οἴσεις καμ' ἐπ' εὐπρύμνου νεῶς 1000
 ἄξεις, τὸ κινδύνευμα γίγνεται καλόν·
 τούτου δὲ χωρισθεῖς· ἐγὼ μὲν ὄλλυμαι,
 σὺ δ' ἂν τὸ σαντοῦ θέμενος εἰ νόστου τύχοις.
 οὐ μὴν τι φεύγω γ' οὐδέ σ' εἰ θανεῖν χρεῶν
 σώσασαν· οὐ γὰρ ἀλλ' ἀνὴρ μὲν ἐκ δόμων 1005

natural order of the words would mean, 'I have long ago wished, even before you came here, to be at Argos and to see you once more.' It is obvious that, before the dream narrated at the beginning of the play, she had believed Orestes to be still alive. Nauck suspects the verse, and encloses it in brackets. Probably he is right; and in the next line we should read *καὶ νῦν ἄπερ σὺ κτλ.* Others suggest *ποτε* or *πάλιν* for *θέλω* in 993.

991. *σέ for σοί* Canter. The error followed from *πόνον* in MS. Pal. for *πόνων*.

992. *τοῖς κτανούσι με* Hermann, Aldus and the MSS. having *τῷ κτανόντι*. Elmsley, thinking the present participle necessary to express a mere attempt, reads *τῷ κτείνοντί με*. But see on Ion 1498.

995. *σώσαιμι τ'* Markland. Hermann contends that *δὲ* is right, *simul autem patria domus te incolūm non erit deserta*. As the MS. Flor. 1 omits *σῆς* in the preceding verse, the old reading may have been *σφαγῆς τε μὲν γὰρ*, especially as *σφαγῆς* in the general sense was the object of her dislike, v. 775.—*λάθω* is, perhaps, rather the deliberative subjunctive than directly depending on *ὅπως*. In Hipp. 518, *δέδοικ' ὅπως μοι μὴ λίαν φανῆς σοφῇ*, *φανεῖ* is a probable reading. The meaning virtually is, *ἀλλὰ πῶς λάθω τὴν θεόν; τούτου μὲν γὰρ δέδοικα*.

997. *κρηπίδας*, for *βάθρον*, the base whereon the image stood.

998. Dr. Badham conjectures, *πῶς οὐ θανοῦμαι; τίς δ' ἔνεστί μοι λόγος;* Supply *ἐν τῷ πράγματι τῆς κλοπῆς*.

999. *ἐν τι τούτο*, this one combined act. There were two acts in fact, but she speaks of them as one, because the separation of them would be fatal to her. Markland gives *ταῦθ'*, but in this case *ἐν τι* would become the predicate, where *τι* is not wanted. This is a mere modification of a rather common phrase, *εἰς ἐν γενήσεται*. Cf. Hel. 1535. He might have written, *εἰς ἐν τοῦτό σοι γενήσεται*. But *ὁμοῦ* means, as Monk translates it, 'by one operation.'

1001. Aesch. Suppl. 470, *πῶς οὐχὶ τὰν ἄλωμα γίγνεται πικρόν;*

1002. *τούτου*, viz. *τοῦ ἄγεσθαι σὺν τῷ ἀγάλματι*, 'if you get me and the statue (the latter being the express object of Orestes' voyage) away from the land, well and good; the risk is worth venturing: but, if you only carry off the statue, though you may yourself get home safe, I shall be undone, because I shall be accused of having connived at the theft.'

1004. The sense is, *οὐ φεύγω τὸ κινδύνευμα, οὐδ' εἰ θανεῖν με χρὴ, σώσασάν σε*. The accusative *σώσασαν* seems quite necessary to the context; hence Kirchhoff's correction has been admitted, for *οὐδέ μ' εἰ θανεῖν χρεῶν, σώσασά σ'*, which Nauck retains.

1005. *οὐ γὰρ ἀλλὰ*, 'for it cannot be

θανὼν ποθεινὸς, τὰ δὲ γυναικὸς ἀσθενῇ.

- OP. οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς·
 ἄλλης τὸ κείνης αἷμα, κοινόφρων δὲ σοὶ
 καὶ ζῆν θέλοιμ' ἂν καὶ θανὼν λαχεῖν ἴσον.
 [ἤξω δέ γ', ἥνπερ μὴ αὐτὸς ἐνταυθοὶ πέσω, 1010
 πρὸς οἶκον, ἧ σοῦ κατθανὼν μενῶ μέτα.]
 γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τότε
 Ἀρτέμιδι, πῶς ἂν Δοξίας ἐθέσπισε
 κομίσαι μ' ἄγαλμα θεᾶς πόλισμα Παλλάδος
 καὶ σὸν πρόσωπον εἰσιδεῖν; ἅπαντα γὰρ 1015
 συνθεῖς τὰδ' εἰς ἐν νόστον ἐλπίζω λαβεῖν.
- IΦ. πῶς οὖν γένοιτ' ἂν ὥστε μήθ' ἡμᾶς θανεῖν
 λαβεῖν θ' ἂ βουλόμεσθα; τῇδε γὰρ νόει.

but that;—see Bacch. 785.—ποθεινός, an object of regret, “rariore significato pro ποθητός,” Herm. Dr. Badham quotes Musonius ap. Stob. 67. 20, *τίς δαὶ ἀπὼν οὕτω ποθεινὸς ὡς ἀνὴρ γυναικὶ* (where he emends *τίς δ' αὖ*, but we should clearly read *οὐδέ*), the following words, *καὶ γυνὴ ἀνδρὶ*, being a spurious addition. The metre is thus iambic tetrameter catalectic, as in Ar. Equit. 836, seqq.).—γυναικὸς Aldus, and MS. Pal. The other MSS. agree in *γυναικῶν*. W. Dindorf retains the latter, and perhaps he is right; for it is very doubtful if these three concluding verses are genuine.

1008. *κοινόφρων, κοινῇ σὺν σοί*. So Ion 577, *ἐς τὰς Ἀθήνας στείχε κοινόφρων πατρί*.—Hartung would read *ζῶν* for *ζῆν*.

1010—1. This distich is probably spurious, as W. Dindorf perceived. The crasis *μὴ αὐτὸς* (required by the sense, though *καὺτὸς* is the reading of the copies) is as unique as *ἐνταυθοὶ* in tragedy; the *γε* is bad; and after Orestes had said, ‘I will live and die with you in common,’ it was needless to add, ‘and I will return home with you or dying will remain with you on the spot.’ Dr. Monk, after Seidler, and so also Bothe and Dr. Badham, gives *ἄξω δέ σ', ἥνπερ καὺτὸς ἐντεῦθεν περῶ, κτλ.*, which has but little probability. Nauck also reads *ἄξω δέ σ'*, and Madvig, i. 262, with *ἐνταυθοὶ περῶ*.

1012. *πρόσαντες*, ‘disagreeable.’ Med. 305. Photius, *πρόσαντες*: *δυσχερὲς καὶ ἐναντίον*.

1014. Elmsley omitted *εἰς* before *Παλλάδος*. In the next verse Dr. Badham gives *γούν* for *γάρ*. Orestes reasons thus: ‘(I say then that I will make the attempt to carry off both you and the image;) for, when I consider all the circumstances of the case, I have a fair hope of succeeding.’

1015. *σὸν πρόσωπον εἰσιδεῖν*. Apollo had not expressly said that Orestes would see his sister; but, as Seidler remarks from a comparison of v. 86, he had probably used *σύγγονος* ambiguously, so that it would apply either to Artemis or to Iphigenia; the precise words of the oracle probably being *ἐνθα σύγγονος βωμόν* *ἔχει*.

1016. *λαβεῖν*. Madvig, Adv. Crit. i. p. 180, reluctant to admit the aorist infinitive in a future sense after *ἐλπίζειν*, would translate, ‘spero reditum mihi ab Apolline datum promissumque esse.’

1018. *τῇδε γὰρ νόει*. ‘For look at it in this light,’ viz. that both of these objects may be effected together, since you are resolved to carry off image and priestess together. Cf. Aesch. Eum. 45, *τῇδε γὰρ τρανῶς ἐρῶ*. Eur. El. 639, *τοῦνθενδε πρὸς τὸ πίπτον αὐτὸς ἐννόει*. The following verse seems to the present editor spurious, though Markland’s emendation is ingenious, *τῇδε γὰρ νοσεῖ νόστος πρὸς οἶκον*, and this is admitted by most of the editors. In favour of it Schöne well compares Iph. A. 965, *εἰ πρὸς Ἰλιον ἐν τῷδ' ἔκαμνε νόστος*. But it is a common law in monostich dialogue, to com-

- [νόστος πρὸς οἴκους· ἡ δὲ βούλησις πάρα.]
 OP. ἄρ' οὖν τύραννον διολέσαι δυνάιμεθ' ἄν ; 1020
 IΦ. δεινὸν τόδ' εἶπας, ξеноφονεῖν ἐπήλυδας.
 OP. ἀλλ' εἰ σὲ σώσει κἀμὲ, κινδυνευτέον.
 IΦ. οὐκ ἂν δυνάισθην, τὸ δὲ πρόθυμον ᾔνεσα.
 OP. τί δ', εἴ με ναῶ τῷδε κρύψειας λάθρα ;
 [IΦ. ὡς δὴ σκότος λαβόντες ἕξω θεῖμεν ἄν ; 1025
 OP. κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.]
 IΦ. εἴς' ἔνδον ἱεροῦ φύλακες, οὓς οὐ λήσομεν.
 OP. οἴμοι· διεφθάρμεσθα· πῶς σωθεῖμεν ἄν ;
 IΦ. ἔχειν δοκῶ μοι καινὸν ἐξεύρημά τι.
 OP. ποῖόν τι ; δόξης μετάδος, ὡς κἀγὼ μάθω. 1030
 IΦ. ταῖς σαῖς ἀνίαις χρήσομαι σοφίσμασιν.
 OP. δειναὶ γὰρ αἱ γυναικες εὐρίσκειν τέχνας.
 IΦ. φονέα σε φήσω μητρὸς ἐξ Ἀργους μολεῖν.
 OP. χρῆσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.
 IΦ. ὡς οὐ θέμις σε λέξομεν θύειν θεᾶ, 1035
 OP. τίν' αἰτίαν ἔχουσ' ; ὑποπτεύω τι γάρ.
 IΦ. οὐ καθαρὸν ὄντα, τὸ δ' ὄσιον δώσω φόνῳ.

mence with *two* verses ; and the sense is so complete here with that number, while *βούλησις* is so mere a tautology, and *βούλευσις* so unpoetical, that the third seems on no ground worthy of being retained. Aldus has *νόστον*, the MSS. *νόστος*.

1020. *οὖν* for *ἄν* Badham, and so Markland, followed by Nauck. This does not appear to be a case where the repetition of the *ἄν* is legitimate, besides that *οὖν* is wanted to the connexion. So Electr. 1058, *ἄρ' οὖν κλύουσα, μήτηρ, εἴτ' ἔρξεις κακῶς* ; where *οὖν* is inserted also on conjecture.

1023. *δυναίσθην*, Elmsley's correction for *δυναίμην*, though perhaps *ἅπαξ λεγόμενον* as a form of the dual, seems to be rightly admitted by Monk and Badham. The remark seems addressed to Orestes and Pylades. With *δυναίμην* some verb like *σοὶ συμπράσσειν* must be supplied. Nauck suspects 1022—3.

1025. On the neuter form *σκότος* see Herc. F. 563. 1159. This and the next verse are omitted by Monk and Nauck. Dr. Badham and Kirchhoff also mark them as spurious. There seems good

ground for suspicion, for *ἕξω θεῖμεν* or *ἕξωθεῖμεν*, (not *ἐκσωθεῖμεν*, which is the correction of Brodaeus,) is the MSS. reading, and the interpolator doubtless meant, *ὡς ἕξω θεῖμεν τὸ ἀγαλμα*.

1027. *ἱεροῦ* Dobree for *ἱεροί*. Markland *ἱεροφύλακες*, which Hermann adopts, comparing *ναοφύλακες* in v. 1284. He adds, "non potuit *ἱεροῦ* dicere, quia id visum esset ad *ἐνδον* pertinere." Why should not this be the construction intended ?

1031. *ἀνίαις*, 'your woes.' She uses a word as little likely to wound his feelings as possible. Aldus has *ἀνοίαις*. But it is obvious from what follows that she alludes to his crime, not to his madness. Besides, this is not an uncommon confusion. Nauck says, "*ἀνίαις* corruptum."

1032. This verse is quoted by Stobaeus, Fl. lxxiii. 26, with *μὲν* for *γάρ*.

1035. *σε* for *γε* Reiske.

1036. *ὑποπτεύω*, I suspect what you will say respecting me. Dr. Monk adopts Markland's alteration, *τίν' αἰτίαν σχοῦσ' ; οὐχ ὑποπτεύω τι γάρ*.

1037. *δώσω*, i. e. *λέξομεν ὡς δώσω*, sc

- OP. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται ;
 IΦ. πόντου σε πηγαῖς ἀγνίσαι βουλήσομαι,
 OP. ἔτ' ἐν δόμοισι βρέτας, ἐφ' ᾧ πεπλεύκαμεν. 1040
 IΦ. κακέينو νύψαι, σοῦ θιγόντος ὧς, ἐρῶ.
 OP. ποῖ δῆτα ; πόντου νοτερὸν εἴπας ἔκβολον ;
 IΦ. οὐ ναὺς χαλινοῖς λινοδέτοις ὁρμεῖ σέθεν.
 OP. σὺ δ' ἢ τις ἄλλος ἐν χεροῖν οἴσει βρέτας ;
 IΦ. ἐγώ· θιγεῖν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ. 1045
 OP. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάσσεται φόνου ;
 IΦ. ταῦτόν χεροῖν σοὶ λέξεται μίασμ' ἔχων.
 OP. λάθρα δ' ἄνακτος ἢ εἰδότος δράσεις τάδε ;
 IΦ. πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί γε.
 OP. καὶ μὴν νεῶς γε πίτυλος εὐήρης πάρα. 1050
 σοὶ δὲ μέλειν χρὴ τᾶλλ' ὅπως ἔξει καλῶς.

δοῦναι χρῆ. So below βουλήσομαι means λέξω ὅτι βούλομαι.

1040. ἔτ' for ἔστι Hermann and others with one or two MSS., including Flor. 2. The dative must mean, 'with a view to which,' Kirchhoff would read ἐφ' ὅ γε, 'to fetch which,' Cobet (Var. Lect. p. 597) τὸ βρέτας ἐφ' ὃ π.

1041. It is not easy to choose between σοῦ θιγόντος, ὡς ἐρῶ, 'you having touched it, as I shall say,' (in which case νύψαι depends on βουλήσομαι,) and σοῦ θιγόντος ὧς, by which νύψαι ἐρῶ must stand for ἐρῶ χρῆναι νύπτειν. The latter, which is Seidler's, is preferred by Hermann, Kirchhoff, Dindorf, and Matthiae; the former by Monk and Badham.

1042. ποῖ δῆτα ; 'Whither then (will you pretend to carry it) ? Do you allude to the creek into which the sea sends its water ?'—'I mean where your ship is now riding at anchor.' By ἔκβολον he seems to mean any shallow, over which the sea ἐκβάλλει, thinking she would be content to get anywhere to the oozy shore, where there might be water enough for the ceremonial ablution. From v. 1196, it is clear that the sea almost washed the walls of the temple; and there it is said ἐκπίπτειν πρὸς ναὺν, as here ἐκβάλλεσθαι. But Iphigenia has a deeper scheme than that; she will take care to convey the image to the very spot where his ship is moored, so as to secure a ready escape. W. Dindorf admits Reiske's conjecture, νοτερὸν

εἰ παρ' ἔκβολον; but ἵενα παρὰ τόπον is not usual.

1044. σὺ δ' ἢ Jacobs for σοὶ δὲ, and τις for τίς.

1046. πόνου Brodaeus, δόλου Musgrave, for φόνου. Either emendation gives a good sense; 'What place shall be assigned to our friend Pylades here in the enterprise ?' But φόνου may allude to the murder by which Orestes is to be described as polluted, and the following verse confirms this view. Nauck would read φράσον.

1047. ἔχειν for ἔχων Kirchhoff.

1049. γε, the reading of the MSS., seems more forcible than Monk's νιν. Aldus has σε.

1050. εὐήρης, whatever be its real etymology, might seem here at least to have been used by the poet as if from εὐ ἐρέσων. See *inf.* 1346. It is the Homeric εὐήρες ἐρετμὸν, as Barnes has remarked. In both cases it is best to render it 'well-fitted oars.'

1051. Monk assigns this line, with much probability, to Orestes, who thus tells his sister that it is for her to contrive to reach the ship, and to persuade the chorus to be silent. Dr. Badham, who is generally a follower of Monk, tacitly adopts this, and Kirchhoff made the same correction independently, though he would further read σοὶ δ' αὖ. By τᾶλλα Iphigenia, to whom it is usually given (and so Nauck), could only mean the safe escape after she has reached the

ἐνὸς μόνου δεῖ, τάσδε συγκρύνφαι τάδε.
 ἀλλ' ἀντίαζε καὶ λόγους πειστηρίους
 εὕρισκ'· ἔχει τοι δύναμιν εἰς οἶκτον γυνή.
 τὰ δ' ἄλλ', ἴσως ἂν πάντα συμβαίη καλῶς. 1055

ΙΦ. ὦ φίλταται γυναῖκες, εἰς ὑμᾶς βλέπω,
 καὶ τᾶμ' ἐν ὑμῖν ἐστὶν ἡ καλῶς ἔχειν
 ἡ μηδὲν εἶναι καὶ στερηθῆναι πάτρας
 [φίλου τ' ἀδελφοῦ φιλτάτης τε συγγόνου].
 καὶ πρῶτα μὲν μοι τοῦ λόγου τάδ' ἀρχέτω· 1060
 γυναῖκές ἐσμεν, φιλόφρον Ἀλλήλαις γένος,
 σῶζειν τε κοινὰ πράγματ' ἀσφαλέσταται.
 σιγήσαθ' ἡμῖν καὶ συνεκπονήσατε
 φυγὰς. καλὸν τοι γλῶσσ' ὅτῳ πιστὴ παρῇ.
 ὁρᾶτε δ' ὡς τρεῖς μία τύχη τοὺς φιλτάτους 1065
 ἡ γῆς πατρώας νόστος ἡ θανεῖν ἔχει.
 σωθεῖσα δ', ὡς ἂν καὶ σὺ κοινωνῇς τύχης,
 σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρὸς σε δεξιᾶς,

ship; whereas Orestes would mean, the intervening steps to be taken in getting the statue out of the temple.

1052. *τάσδε*, the chorus. See on Ion 667. Aesch. Cho. 546, αἰνῶ δὲ κρύπτειν *τάσδε* συνθήκας ἐμάς.

1055. *ἂν πάντα* Markland for *ἅπαντα*. A comma should be placed at τὰ δ' ἄλλα, the sense being, 'As for the rest, I dare say all will turn out well.' For this use of τὰ δ' ἄλλα (*ceterum*), see on Aesch. Suppl. 240. Agam. 891. Monk omits this verse without sufficient reason.

1056. *εἰς ὑμᾶς* Hermann for *ὡς ὑμᾶς*, which, he rightly observes, is not and cannot be used in the sense of the other.

1057. *ἡ καλῶς μ' ἔχειν* is proposed by Nauck.

1059. This verse seems spurious. The copies give φίλου τ' ἀδελφοῦ φιλτάτου τε συγγόνου. Editors differ as to the corrections φίλος τ' ἀδελφῆς and φιλτάτης τε συγγόνου. In either case the distinction in the degrees of comparison is objectionable, and the verse at best is a weak one.

1064. *πιστὴ* Hermann for *πίστις*, and *πᾶρα* for *παρῇ*. The subjunctive however after *νόστις* without *ἂν* is sufficiently common. See on Ion 856. A tongue is a good thing when it can be trusted,

but not otherwise.

1066. *νόστος* Heath and others for *νόστον*, which probably arose from making it the object of ἔχει. For *νόστος γῆς* see Cycl. 108.

1067. The same reward for their silence, a return to their country on some future day, is promised to the chorus in the *Helena*, v. 1387, καὶ σὲ προσποιούμεθα εὐνοῦν, κρατεῖν τε στόματος, ἣν δυνάμεθα σωθέντες αὐτοὶ καὶ σὲ συσσωσαί ποτε.

1068. *πρὸς σε* for *πρὸς σὲ* Matthiae. The emphatic *σὲ* is only applicable where Iphigenia throws herself on her knees before each of the chorus. The following words imply this action; and the action of course implies that the chorus were either on the stage, or had approached quite to it. At a distance, the appeal to individuals, *σὲ καὶ σὲ* &c., would have been unintelligible. Hermann adduces an ingenious argument from the repetition of *σὲ* thrice, that the front rank alone can be meant, and therefore that the chorus were ranged κατὰ ζυγὰ, in ranks three abreast, and not in file, κατὰ στοίχους. But Cobet, Var. Lect. p. 598, thinks *ἰκέτις ἰκνούμαι* was the old reading.

- σὲ καὶ σ' ἰκνοῦμαι, σὲ δὲ φίλης παρηίδος
γονάτων τε καὶ τῶν ἐν δόμοισι φιλάτων, 1070
μητρὸς πατρός τε καὶ τέκνων, ὅτῳ κυρεῖ.
τί φατέ; τίς ὑμῶν φησὶν, ἢ τίς οὐ θέλει,
φθέγξασθε, ταῦτα. μὴ γὰρ αἰνουςῶν λόγους
ὀλῶλα καγὼ καὶ κασίγνητος τάλας.
- ΧΟ. θάρσει, φίλη δέσποινα, καὶ σώζου μόνον· 1075
ὥς ἔκ γ' ἐμοῦ σοι πάντα σιγηθήσεται,
ἴστω μέγας Ζεὺς, ὦν ἐπισκῆπτεις πέρι.
- ΙΦ. ὄναισθε μύθων καὶ γένοισθ' εὐδαίμονες.
σὸν ἔργον ἤδη καὶ σὸν εἰσβαίνειν δόμους·
ὥς αὐτίχ' ἤξει τῇσδε κοίρανος χθονὸς 1080
θυσίαν ἐλέγχων, εἰ κατείργασται, ξένων.
ὦ πότνι, ἥπερ μ' Αὐλίδος κατὰ πτυχὰς
δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,
σῶσόν με καὶ νῦν τούσδε τ'· ἢ τὸ Λοξίου
οὐκέτι βροτοῖσι διὰ σ' ἐτήτυμον στόμα. 1085
ἀλλ' εὐμενὴς ἔκβηθι βαρβάρου χθονὸς
ἐς τὰς Ἀθήνας· καὶ γὰρ ἐνθάδ' οὐ πρόπει
ναίειν, παρόν σοι πόλιν ἔχειν εὐδαίμονα.

1071. W. Dindorf, Nauck, and Kirchhoff omit this verse, because it appears from v. 130 that the chorus consisted of virgins. Moreover, ὅτῳ is masculine only; a difficulty which Monk meets by reading εἴ τῳ κυρεῖ. Bothe also prefixes an asterisk, as to a dubious passage. If the verse be genuine, ὅτῳ κυρεῖ may be taken as a general formula, like ὥς μοι πάντες εἰς ἐν ἤκετε, apparently said of women alone, Iph. A. 1127, and as so used because no feminine equivalent to ἦτιμι was in use. (So perhaps αἰτία ἀνθ' ὅτου in v. 926.) We cannot be certain that *all* the members of the chorus were maidens, because the use of the singular in the address to Iphigenia, v. 126—42, clearly shows that it was spoken by the coryphaeus, and so the παρθένιος ποῦς may be hers alone.

1078. ὄναισθε. 'Bless you for your kind words!'

1079. She here turns to Orestes and Pylades. Compare Rhes. 339, σὺ τ' εὖ παραινείς καὶ σὺ καίριως σκοπεῖς. Bothe

supposes that she speaks to two attendants.

1081. ἐλέγχων, 'inquiring.' It is not necessary to read ἐλέγξων, with Nauck, which is Markland's obvious suggestion.

1082. ὦ πότνι. Compare the address of Helen to Hera and Aphrodite under similar circumstances, Hel. 1093 seqq., ὦ πότνι, ἢ Δίῳσιν ἐν λέκτροις πίτνεις, κτλ.

1083. πατροκτόνου, irregularly used for ἐκ πατρώας χερὸς κτεινοῦσας με. The position of δεινῆς suggests a doubt of its genuineness. The poet, if he wrote these concluding lines at all, ought to have written, εἴπερ Αὐλίδος κατὰ πτυχὰς τὸ πρὶν μ' ἔσωσας—σῶσόν με καὶ νῦν.

1086. εὐμενὴς ἔκβηθι, depart (i. e. suffer your statue to be removed) propitiously, and without anger at the stealthy means to be adopted, from this barbaric land to the renowned Athens. Schöne compares τὰς εὐδαίμονας Ἀθήνας in Oed. Col. 282.

ΧΟ. ὄρνις, ἃ παρὰ πετρίνας στρ. α.
 πόντον δειράδας, ἀλκυνών, 1090
 ἔλεγον οἶτον αἰίδεις,
 εὐξύνετον ξυνετοῖς βοᾶν,
 ὅτι πόσιν κελαδεῖς αἰὲ μολπαῖς,
 ἐγὼ σοι παραβάλλομαι 1095
 θρήνους, ἄπτερος ὄρνις,
 ποθοῦς' Ἑλλάνων ἀγόρους,
 ποθοῦς' Ἀρτεμιν λοχίαν,
 ἃ παρὰ Κύνθιον ὄχθον οἰκεῖ
 φοῖνικὰ θ' ἄβροκόμαν

1089. The chorus, in a beautiful but rather difficult ode of the glyconeian metre, bewail the captivity which they now endure far from their homes in Hellas. They compare themselves to the Halcyon, that bird of sorrow that sits on the solitary rocks and sings for its lost mate. They long to revisit their native land, and Delos, where Artemis is worshipped with more congenial rites. They recall the time when first they were sold as slaves by victorious enemies, and assigned as attendants on the priestess of the Tauric temple. Would that they had never known what happiness was, for then they would have felt less keenly their present misery. The goddess whom they serve is now about to depart; Pan and Phoebus will attend her voyage to Athens. They will be left, while fair breezes waft away the swift galley. O that they could take wings and fly away to join in the festive dances and marriage gaities in which they used once to rejoice!—It is remarkable that throughout the *singular* first person is used.

Ibid. Aldus has τὰς πετρίνας. By the omission of τὰς, with the two best MSS., the antistrophic verse has the final long syllable resolved into two short. Nauck's proposal to read πετρίδας has no probability. The Halcyon, commonly translated *King-fisher*, was some kind of sea-fowl, the note of which was thought peculiarly plaintive, Virg. Georg. iii. 338. Ovid, Her. xviii. 81, 'Halcyones solac memores Ceycis amati, Nescio quid visae sunt mihi dulce queri.' Aristophanes appears to parody this passage, Ran. 1309, ἀλκύνες, αἱ παρ' ἀεναίοις θαλάσσης κύμασι

στωμύλλετε, κτλ., as in the following sentence he parodies Orest. 1432, and in the next after that Electr. 435.

1091. ἔλεγον οἶτον αἰίδεις, 'makest thy hard fate the subject of doleful song.' Seidler compares, in defence of οἶτον against Barnes' οἰκτρὸν, which most of the recent editors admit, Aesch. Agam. 1162, ὕμνοισι δ' ὕμνον δώμασιν προσήμεναι πρῶταρχον ἔτην. Similarly in Cycl. 69, ἱακχὸν ᾠδὴν is 'a song about Bacchus.' Of course, οἰκτρὸν is in itself probable; but why should transcribers have altered it?—εὐξύνετον κτλ., intelligible to those who are themselves experienced in woe. Cf. Iph. A. 466, οὐ συνετὰ συνετῶς.—ὅτι depends on εὐξύνετον, 'that 'tis thy husband (Ceyx) whom,' &c.

1094. παραβάλλομαι, I set my sorrowful strains alongside of yours; I compare the one with the other. So καταβάλλεσθαι has a medial sense in Hel. 164. Reiske proposed θρηνηοῦς, Schöne θρήνοις, comparing Androm. 288, ἔβαν δὲ Πριάμιν ἐπερβολαῖς λόγων δυσφρόνων παραβαλλόμεναι.—ἄπτερος, a wingless, i. e. a human, songstress. So ἄπτερος φάτις, 'an omen not derived from birds,' Agam. 267.

1096. ἀγόρους, the assemblies; Herec. 412. El. 723. Hesych. ἀγορός· ἐθροισμῶ στρατός· ἢ καὶ δημηγόρος. This and the next verse are *glyconeian polyschematistic*, answering to the ordinary form in the antistrophe, as v. 1092, 1109, and v. 421 and 439.

1097. Ἀρτεμιν δλβίαν Nauck. This epithet is hardly after the manner of Euripides.

- δάφναν τ' εὐερνέα καὶ 1100
 γλαυκᾶς θαλλὸν ἱρὸν ἐλαίας,
 Λατοῦς ὠδῖνα φίλαν,
 λίμναν θ' εἰλίσσουσαν ὕδωρ
 κύκλιον, ἔνθα κύκνος μελω-
 δὸς Μούσας θεραπεύει. 1105
 ὦ πολλαὶ δακρύων λιβάδες,
 αἶ παρηίδας εἰς ἐμὰς
 ἔπεσον, ἀνίκα πύργων
 ὀλομένων ἐν ναυσὶν ἔβαν
 πολεμίων ἑρετμοῖσι καὶ λόγχαις. 1110
 ζαχρύσου δὲ δι' ἐμπολᾶς
 νόστον βάρβαρον ἦλθον,
 ἔνθα τᾶς ἐλαφοκτόνου
 θεᾶς ἀμφίπολον κόραν
 παῖδ' Ἀγαμεμνονίαν λατρεύω 1115
 βωμούς τε μηλοθύτας,

1100. For the 'delicately-leaved' date-palm and the bay-tree of Delos with its beautiful sprouts, see Hec. 455, and for the annular lake, Herod. ii. 170. Aesch. Eum. 9.—*θάλλον* ed. Brubach. for *θάλλος* or *θάλος*. There may possibly have been two forms, as *τὸ σκότος* and *ὁ σκότος*. But those known to us are *τὸ θάλος* and *ὁ θαλλός*. The word was properly applied to the olive, as appears from Photius, *θαλλός, λέγεται καὶ ὁ στέφανος τῆς ἐλαίας*, and again, *θαλλός, κλάδος ἐλαίας· ἢ πᾶν τὸ θάλλον*.

1102. *ὠδῖνα* may be compared with *ψῆφον* in v. 969, the thing itself for the place where it was manifested. Monk, comparing Hec. 460, where these trees are called *Λατοῖ φίλα ὠδῖνος ἑγαλμα*, suspects that *φίλας* is here the true reading. Perhaps, *Λατοῦς ὠδῖνι φίλας*, 'a tree welcome to Latona's travail.'

1104. *κύκλιον* Scidler for *κύκνειον*. The lake was called *τροχοειδής, τροχόεσσα, περιγηής*, as he shows from Callimachus and Herodotus. It was also frequented by wild swans; whence Ion says to one of those birds, as it flies to the Delphic temple, *λίμνας ἐπίβα τᾶς Δηλιάδος*, v. 167. It is hard to say whether the poet meant to represent

the chorus as *γυναῖκες νησιωτικαί*, or merely to contrast the Greek worship of Artemis, that of joy and innocence, with the barbaric worship of the same goddess at Tauri.

1109. *ὀλλυμένων* Erfurdt for *οὐλομένων* or *ὀλομένων*, and *ἐπὶ* Elmsley for *ἐν* or *ἐν*, as in Hel. 1135, *ἐπὶ ναυσὶν ἔγων*. But see on v. 1096. Metrically, the *λ* may have been pronounced *λλ*, as in Soph. Aj. 210.

1112. *νόστον ἦλθον* is like *ἐλθεῖν ὁδὸν*, as Aesch. Theb. 711, *μὴ ἄλθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις*. Barnes suggests *νήσον*, Nauck *νᾶσον*.

1113. *ἐν ᾗ τᾶς Ἑλλανοφόνου* Nauck.

1115. On *λατρεύειν* with an accusative see Electr. 130, *τίνα πόλιν, τίνα δ' οἶκον, ὦ τλαῖμον σύγγονε, λατρεύεις*. Hesych. *λατρεύω· σέβω, δουλείω*. The epithet *μηλοθύτας* may perhaps be considered as purely poetical and otiose, rather than descriptive of the particular altar of the Tauric Artemis. Dr. Monk gives *οὐ μηλοθύτας*, after Musgrave; and the same correction had occurred to the present editor. The *οὐ* may have been omitted to suit the short syllable in 1099. Schöne suggests *ξεينوθύτας*.

ζηλοῦσα τὰν διὰ παν-
 τὸς δυσδαίμον· ἐν γὰρ ἀνάγκαις
 οὐ κάμνει σύντροφος ὦν.
 μεταβάλλει δ' εὐδαιμονία· 1120
 τὸ δέ μετ' εὐτυχίας κακοῦ-
 σθαι θνατοῖς βαρὺς αἰών.
 καὶ σέ μὲν, πότνι, Ἀργεῖα στρ. β'.
 πεντηκόντορος οἶκον ἄξει·
 συρίζων δ' ὁ κηροδέτας 1125
 κάλαμος οὐρείου Πανὸς
 κώπαις ἐπιθωῖξει,
 ὁ Φοῖβός θ' ὁ μάντις ἔχων
 κέλαδον ἐπτατόνου λύρας
 αἰείδων πέμψει λιπαρὰν 1130

1117. ζηλοῦσα τὰν Bothe and Monk for ζηλοῦσ' or ζητοῦσ' ἄταν. We might suggest αἶσαν, 'a fate.' Perhaps however τὸν may be still nearer the truth, as Kirchhoff proposed. The doctrine here is the same as in Herc. 1292, where see the note; viz. that it is better never to have known happiness, if we are destined to experience reverses. 'In hardships,' the chorus goes on to say, 'one is not afflicted, if one has been brought up in them from childhood. But happiness is liable to a reverse (μεταβάλλει); it is the being brought low after prosperous circumstances that is to mortals a heavy lot.' Compare Alc. 926. Hel. 418. Troad. 634.

1119. κάμνει is adduced from one MS. for κάμνεις. So also Reiske and Milton. Nauck pronounces the passage corrupt.

1120. The reading in the text is Lentin's correction for μεταβάλλει δυσδαιμονία. He compares Herc. 1291, κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ αἱ μεταβολαὶ πονηρόν. The two short syllables μέτᾱ are isochronous with λίμν in v. 1103. Dr. Badham is dissatisfied with this slight correction, δ' εἶ for δυσ. He thinks σύντροφος δυσδαιμονία was the original reading, and that μεταβάλλει is corrupt, proposing τᾷ πάλοι. But with σύντροφος it is obvious to supply ἀνάγκαις. Monk says, "verba a sensu pariter et metro aliena confiderenter mutavi in μεταβολαὶ δ' εὐδαιμονία, *to such every change is happiness*," i. e. as change cannot be

for the worse, it must be for the better. The metre however still has a long syllable resolved into two short; and the sense is simple, that happiness is not lasting. Kirchhoff proposes μεταβολῇ δυσδαιμονία. Madvig (Adv. i. p. 262), ἐν γὰρ ἀνάγκαις οὐ κάμνει, ξύντροφος ἔ μεταβάλλει δυσδαιμονία.

1121. τὸ δὲ for τὸ γὰρ Seidler, these particles being often confused. Of course, εὐτυχίας is the accusative plural. To avoid the ambiguity with the genitive, Scaliger would read εὐτυχίαν. He is followed by Nauck. The plural however occurs Ion 482 and 1506.

1125—7. She describes the αὐλὸς of the τριηράλης by a poetical figure; 'and the wax-fastened reed of the mountain Pan by its shrill notes shall encourage the rowers.' On οὐρεῖον see v. 1140.

1130—1. Something is here wrong; indeed, Nauck regards the whole passage to the end of the chorus corrupt beyond the hope of restoration. Hermann omits εἰς, Seidler and Bothe, followed by W. Dindorf and Nauck, give εἶ σ', Monk εἶσ'; while for the MSS. reading, αἰείδων ἄξει, he thinks the poet may have put μετὰ μέλους πέμπτων. Certainly ἄξει is suspicious, because the same word was used in v. 1124, so that the sentence, as the text commonly stands, virtually is, σὲ μὲν ναῦς ἄξει καὶ Φοῖβος ἄξει Ἀθήνας. The most probable reading appears to be πέμψει λιπαρὰν | Ἀθηναίων ἐπὶ γὰν, because Phoebus would be said to escort

Ἀθηναίων ἐπὶ γᾶν
 ἐμέ δ' αὐτοῦ προλιποῦ-
 σα βήσει ῥοθίοις πλάταισιν,
 ἀέρι δ' ἰστί' ἐπὶ προτόνοις κατὰ
 πῶραν ὑπὲρ στόλον ἐκπετάσουσι πόδες 1135
 ναὸς ὠκυπόμπου.
 λαμπροὺς ἵπποδρόμους βαίην, ἀντ. β'.
 ἔνθ' εὐάλιον ἔρχεται πῦρ
 οἰκείων δ' ὑπὲρ θαλάμῳ
 πτέρυγας ἐν νώτοισιν ἐμοῖς 1140
 λήξαιμι θαάζουσα·
 χοροῖς δὲ σταίην, ὅθι καὶ

his sister Artemis and her priestess, while ἄξει would only be applicable either to the ship itself or to Orestes. In the antistrophic verse the metre has been happily restored by Hermann, who reads *πρὸς* for *ματέρος*. It is probable that *εἰς* here, γάρ for δὲ in v. 1121; ἔταν for τὰν in v. 1117, the omission of οὐ in v. 1116, and νώτοις ἀμοῖς in v. 1140, are due to some tampering with the text.

1132. *προλιπούσα* Hermann for *λιποῦσα*. Monk transposes the δὲ, giving ἐμ' αὐτοῦ δὲ λιποῦσα.—πλάταισιν the present editor for πλάταις.

1134. *πρότοποι* are the ropes from the prow which keep the mast erect, πόδες are the lower ends of the mainsail. The sense seems to be that the sheets, by not being closely hauled, will expand the sails, and make them press against the forestays. The MSS. give *πρότοποι* and *πρότονος*, and πόδα. Hermann edits ἀέρι δ' ἰστία τε πρότοποι κτλ., and Monk, after Markland, ἀέρι δ' ἰστία καὶ πρότοποι. Nauck has ἀέρι δ' ἰστία πρότοποι—πόδες. Kirchhoff ἀέρι δ' ἰστία . . . πρότονος (so MS. Pal.) κατὰ | πῶραν κτλ., and in the antistrophe, εἰς ἔριν ὀνυμένα πολυπόκιλα | φάρα κτλ. We might also supply the lost monosyllable by σοι. Seidler gives *πρὸ προτόνου*. Mr. C. B. Clarke, of the Kew Herbarium, who has had great experience in the working of Indian bunts, considers ἐπὶ προτόνοις the true reading here. The loosened sheets, he says, allow the sail to bag and belly so that the back of it will often come against the forestays,—πόδες ἐκπετάσουσιν ἰστία ἐπὶ προτόνοις.—στόλος is the 'cut-water'; cf. Aesch. Pers. 418.

1138. *εὐήλιον πῦρ* is the moving upper ether, according to the theory of Anaxagoras.

1140. Monk gives *νώτοισιν ἐμοῖς* for *νώτοις ἀμοῖς*, and he is probably right, for the verse should be glyconean. In the strophe, v. 1126, we should perhaps read either *οὐρείου* or *οὐριβάτα*. See on Androm. 103, where the metre suggests *αἰπείνᾳ* for *αἰπεινᾷ*.—*θαάζουσα*, 'quickly moving.' The popular belief in angels with wings is here curiously illustrated. Cf. Pind. Pyth. iv. 183, ἄνδρας πτεροῖσι νῶτα πεφρίκοντας πορφυρέοις.

1142. *χοροῖς σταίην*, like *στᾶσα χοροῖς* Electr. 178, which Monk well compares. Dr. Badham, followed by Nauck, gives *χοροῖς δ' ἰσταίην*, and in the next verse *παρέδρος* for *παρθένος* (*πάροχος* Nauck). It is true that *παρθένος* does not suit the metre, unless with Hermann we transpose the words in v. 1129, to *ἐπτατόνου κέλαδον λύρας*. But *παρέδρος γάμων*, 'seated at a marriage feast,' is a doubtful sense. The context requires that she should say, 'Would that I could take my place in the dance, where formerly also I joined the festive ring at a marriage.' Hence it is likely the poet wrote, ὅθι καὶ πάρος ἐν εὐδοκίμοις γάμοις. The genitive would naturally follow from the slight corruption of *πάρος* ἐν into *παρθένος*. It is doubtful if the words could mean either 'a maiden honourably born' (Monk), or 'virgo nobili digna connubio' (Hermann). See however on v. 131. Kirchhoff proposes *παροῖθ' εὐδοκιμοῦσ' ἐμᾶς*, retaining the MSS. reading *φίλας ματέρος*. Madvig, Adv. i. p. 262, *χοροῖς δ' ἰσταίην—εὐδ' γάμων*, 'may I

πάρος ἐν εὐδοκίμοις γάμοις
 πέρι πόδ' εἰλίσσουσα φίλας 1145
 πρὸς ἡλίκων θιάσους
 ἐς ἀμίλλας, χαρίτων
 χαίτας *τ' εἰς ἔριν ἀβρόπλουτον
 ὀρνυμένα, πολυποίκιλα φάρεα
 καὶ πλοκάμους περιβαλλομένα γένυσιν 1150
 *κρᾶτ' ἐπεσκίαζον.

ΘΟΑΣ.

ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνή
 Ἑλληνίς; ἦδη τῶν ξένων κατήρξατο,
 ἀδύτοις *τ' ἐν ἀγνοῖς σῶμα λάμπονται πυρί; 1153
 ΧΟ. ἦδ' ἐστίν, ἦ σοι πάντ', ἀναξ, ἐρεῖ σαφῶς.
 ΘΟ. ἔα.
 τί τότε μεταίρεις ἐξ ἀκινήτων βάθρων,

set up the dances, as I used as a maid, in marriages of high life.'

1145. Hermann's correction for *παρὰ πόδ' εἰλίσσουσα φίλας ματρὸς (ματέρος)*, 'dancing by my mother's foot' (cf. *Iph. A.* 627), seems probable. Translate, 'whirling round my foot in friendly rivalry with the company of my equals.' He well compares Phoen. 319, *περιέλικτον ἄδοναν ἐκέισε καὶ τὸ δεῦρο περιχορεύουσα*. Add *Iph. A.* 212, *ἄμιλλαν δ' ἐπὶ ποδοῖν πρὸς ἄρμα τέτρωρον*.

1148. The old reading, *χαίτας ἀβροπλούτοιο εἰς ἔριν*, is not sound. It is hard to choose between *χλιδᾶς θ'* (Markland and Badham), *καὶ τὰν ἀβρόπλουτον* (Bothe), *καὶ χαίτας* (Monk), *καὶ χαίτας ἀβρόπλουτον εὖτ' | εἰς ἔριν* (Schöne), or *ἀβρόπλουτον ὅτ' εἰς ἔριν* (Hermann). The sense is, 'and entering into a rivalry of rich adornment of the hair.' This, by giving *πλάταισιν* for *πλάταις* in the strophic verse, restores the metre with accuracy.

1150. Monk gives *παραβαλλομένα*, 'displaying in rivalry,' as in v. 1094, and this is by no means improbable: though we may supply some more appropriate participle to *πλοκάμους*, like *κοσμουμένην*, from *περιβαλλομένην*, 'putting on.' Dr. Badham compares *Soph. Antig.* 1093, *λευκὴν — ἀμφιβάλλομαι τρίχα*.

1151. The common reading, *γένυσιν*

ἐσκίαζον, is defended by W. Dindorf on the ground that the dative, in point of syntax, depends on *περιβαλλομένα*, though in point of sense on *ἐσκίαζον*. The word *κρᾶτ'* is now supplied on conjecture. Hermann's correction, *γένυν συνεσκίαζον*, has been admitted by Dr. Badham; and it is confirmed by *Suppl.* 1219, *ἀλλ' οὐ φθάνειν χρῆ συνεσκίαζοντας γένυν*, and *Bacch.* 455, *πλόκαυος — γένυν παρ' αὐτὴν κεχυμένος*, said of a female attire, compared with Phoen. 63, *ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται*. Perhaps, *γένυν ἐμὰν συνεσκίαζον*. See *Troad.* 353.

1153. Thoas, the king, makes his appearance at the moment when Iphigenia, probably apprised of his approach, is leaving the temple with the sacred image in her arms. Explanations ensue, which afford an opportunity for maturing the plot that has been agreed on.—*πυλωρὸς, κληδοῦχος, ἱερία*.—*ἦδη* Reiske for *ἦ δὴ*, which Monk retains, doubting if *ἦδη* commences an interrogative question. In the next verse *τε* was added by Bothe. Dr. Badham admits the conjecture of Jacobs, *δάπτονται*. But, as *λάμπειν* is transitive (*Ion* 83, 87), the passive here may well mean *καίονται*, and the more so because oil was used in consuming the body, v. 633.

1157, *ἀκινήτων*, sacred, not to be touched by mortal hand. Monk gives *τί*

- Ἀγαμέμνωνος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις ;
 ΙΦ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.
 ΘΟ. τί δ' ἔστιν, Ἰφιδένη, καὶνὸν ἐν δόμοις ; 1160
 ΙΦ. ἀπέπτυσ' ὅσια γὰρ δίδωμ' ἔπος τόδε.
 ΘΟ. τί φροιμιάζει νεοχμὸν ; ἐξαύδα σαφῶς.
 ΙΦ. οὐ καθαρὰ μοι τὰ θύματ' ἡγρεύσασθ', ἄναξ.
 ΘΟ. τί τοῦκδιδάξαν τοῦτό σ' ; ἡ δόξαν λέγεις ;
 ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη. 1165
 ΘΟ. αὐτόματον, ἡ νιν σεισμός ἐστρεψε χθονός ;
 ΙΦ. αὐτόματον ὅψιν δ' ὀμμάτων ξυνήρμοσεν.
 ΘΟ. ἡ δ' αἰτία τίς ; ἡ τὸ τῶν ξένων μύσος ;
 ΙΦ. ἡδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.
 ΘΟ. ἀλλ' ἡ τιν' ἔκανον βαρβάρων ἀκτῆς ἐπι ; 1170
 ΙΦ. οἰκεῖον ἦλθον τὸν φόνον κεκτημένοι.
 ΘΟ. τίν' ; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.
 ΙΦ. μητέρα κατειργάσαντο κοινωνῶ ξίφει.

ποτε, because "τόδε nullam vim habet." But he points to the statue she is carrying.

1159. παραστάσιν, 'the entrance,' properly, the pilasters at the angles of the front. Aldus has παραστάσει with the MS. Pal. See Androm. 1121. Phoen. 415. Thoas is about to enter the temple to prevent the removal of the statue. Of course, being a βάρβαρος, he is easily outwitted, like Theoclymenus in the *Helena*, by a γυνή Ἑλληνίς.

1161. ἀπέπτυσσα, i. e. αὐτοῦς. But she does not finish her speech ; and, lest the king should misunderstand her meaning, she adds, 'for I devote this word to religion,' not to you or yours, but to the ceremonial defilement that is now upon the temple and the statue. Aldus has ὅσια, which Monk retains. But there is little force in the priestess saying, 'for I being holy utter this word.' Dr. Badham, who supposes ἔπος τόδε alludes to what she is about to say, interprets ὅσια διδόναι *purgare, lustrare*, like *Hel.* 869, κέλευσθον—*δὸς καθαροῖσι φλογί*. Yet surely διδόναι ὅσια should rather have been illustrated from Bacch. 370, ὅσια, πότνα θεῶν, κτλ., 'sanctify,' 'religious reverence.' The dative is here found in the best MSS. *Inf.* v. 1461, ὁσίας ἔκατι is *religionis gratia*, to satisfy the demands of

ceremonial religion.

1163. ἡγρεύσασθε. The middle verb refers to the commands of the king, who had *had* the victims caught. The captors are said *θηρᾶν* in v. 280. The accurate distinction is also observed in *Andr.* 841, where Hermione says to her nurse, τί μοι ξίφος ἐκ χειρῶν ἡγρεύσω ; and then immediately appeals to a male attendant to give back the sword he has taken away from her by the nurse's order.

1165. πάλιν, i. e. ὅπλιον, ἀπεστράφη ἀπὸ τῆς ἔδρας, sc. τοῦ βάθρου.

1166. For ἐστρεψε, where ἀνέτρεψεν would seem a more natural word, see *Herc. F.* 1306, with which compare *Bacch.* 348.

1167. Cf. Ovid, *Fast.* vi. 613, 'Signum erat in medio residens sub imagine Tulli : Dicitur hoc oculis opposuisse manum.'

1168. τι for τὸ Dobree, and so Kirchhoff and Monk, who reads ἡ with one MS. There is no difficulty in the article, for Thoas had been told in v. 1163 that the ξένοι were *μυσαροί*. But τι would imply ignorance of the fact.

1171. οἰκεῖον κτλ. 'The guilt of murder they had upon them when they came, is that of their own kindred.' On *κεκτῆσθαι* see v. 676.

1173. μητέρα, briefly for μητρὸς φόνον.

- ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τόδ' ἄν.
 ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος. 1175
 ΘΟ. ἦ τῶνδ' ἕκατι δῆτ' ἄγαλμ' ἕξω φέρεις ;
 ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
 ΘΟ. μίاسμα δ' ἔγνωσ τοῖν ξένου ποίω τρόπῳ ;
 ΙΦ. ἥλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
 ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ᾗσθου καλῶς. 1180
 ΙΦ. καὶ νῦν καθείσαν δέλεαρ ἡδύ μοι φρενῶν.
 ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλοντέ σοι ;
 ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν.
 ΘΟ. ὡς δὴ σφε σώσais ἡδοναῖς ἀγγελεμάτων ;

1174. οὐδ' ἐν βαρβάροις, i.e. whom the Hellenes are always affecting to despise. —ἔτλη, scil. τίς, a sufficiently common ellipse. The old copies give τόδ' ἔτλη τις ἄν, where it is rather difficult to say whether τόδε or τις is an interpolation. The reading in the text is Hermann's. Bothe and Kirchhoff, with Seidler, omit τόδ', supplying μητέρα κατεργάσασθαι. Elmsley however shows that τόδε or τάδε is commonly added in this phrase (Med. 1339. Hel. 97), and he proposes τόδ' ἥλπισ' ἄν, which W. Dindorf adopts. So Hel. 656, τί φῶ ; τίς ἄν τάδ' ἥλπισεν βροτῶν ποτέ ; Dr. Badham thinks the best correction would be, οὐδ' ἐν βαρβάροις τις αὐτ' ἔτλη. Nauck reads οὐδ' ἐν βαρβάροις γ'.

1175. The reply to the preceding verse is, in effect, οὐδ' ἠνέσχοντο οἱ Ἕλληνες ἠλάθησαν γὰρ οἱ φονεῖς κτλ. Otherwise we should read διωγμοῖς δ'.

1177. ὡς μεταστήσω, that I may remove it from the pollution of blood, which it has contracted from the presence of the strangers. Cf. 991.

1179. ἥλεγχον, I questioned them about the matter, when &c. Cf. 1165.

1180. ὡς, for ὅτι οὕτως. Aesch. Pers. 763, θεὸς γὰρ οὐκ ἤχηθην, ὡς εὐφρων ἔφην.

1181. καὶ νῦν κτλ. 'And but just now they held out (let down) a tempting bait of my affections,' i. e. they tried, by an appeal to my affections, to draw me from hence. Monk gives καὶ μὴν, which is adopted by Kirchhoff. If any change is necessary, καὶ συγκαθεῖσαν would seem more likely. The meaning however appears to be, that her cleverness and cunning have been further shown by her not

being deceived by the proffered bait. On the formula καὶ νῦν see Cycl. 32. Nothing can be more crafty than Iphigenia's dialogue with Thoas. She begins by stating the truth, because she has a plausible reason (her hatred of Hellas for giving her up to be sacrificed) to allege, why she should refuse to take this pretended "bait." Thoas accordingly believes that she has refused, and confides in her the more for her apparently honest avowal. The power of superstitious scruple on a well-meaning barbaric prince is illustrated by this scene, compared with the very similar one in the *Helena*, where Helen persuades Theoclymenus that certain funeral rites must be performed on board ship to a husband who is reported to have been lost at sea (v. 1240 seqq.).—For καθείσαν, properly used of dropping a bait, Dr. Badham compares Ar. Vesp. 174, οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς. So also Theocr. xxi. 43, ἐκ καλάμῳ δὲ πλάνον κατέπειον ἐδωδάν.

1182. Dr. Badham, who gives μὴν for τῶν, seems wrong in saying "τῶν Ἀργόθεν pro τῶν ἐν Ἀργεῖ dici non potest." This is one of many passages where a double meaning of the substantive is implied, ἀγγέλοντε Ἀργόθεν φίλτρον τι τῶν ἐν Ἀργεῖ φίλων, 'bringing some pleasing tidings from Argos about your friends there.' Similarly Aesch. Agam. 521, κῆρυξ Ἀχαιῶν χαίρε τῶν ἀπὸ στρατοῦ. Many instances have been given on Choeph. 497.—τι Matthiae for τί, which would have implied that Thoas knew *some* message had arrived from Argos, and wanted to know what it was.

1184. Kirchhoff puts no question at

- ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἐμόν. 1185
 ΘΟ. σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
 ΙΦ. πᾶσάν γε μισοῦς' Ἑλλάδ', ἥ μ' ἀπώλεσεν.
 ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένου περὶ ;
 ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
 ΘΟ. οὐκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν ; 1190
 ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νύβαι θέλω.
 ΘΟ. πηγαῖσιν ὑδάτων ἢ θαλασσία δρόσῳ ;
 ΙΦ. θάλασσα κλύζει πάντα τὰνθρώπων κακά.
 ΘΟ. ὀσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.
 ΙΦ. καὶ τὰμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι. 1195
 ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων ;
 ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.
 ΘΟ. ἄγ' ἔνθα χρήσεις· οὐ φιλῶ τάρρηθ' ὀρᾶν.
 ΙΦ. ἀγνιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.
 ΘΟ. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος. 1200
 ΙΦ. οὐ γάρ ποτ' ἂν νιν ἡράμην βάθρων ἄπο.
 ΘΟ. δίκαιος ἡσύεβεια καὶ προμηθία.

the end of this verse. 'Oh! *that* was that you might save them because they had given you pleasure by the news.'

1185. καὶ ζῆν τε πατέρα Monk, because "rhythmus est insuavis et γε a loco alienum." He thinks the poet should not have made Iphigenia tell a gratuitous falsehood about her father; but the Greek character was prone at all times to deceit.

1186. Monk reads εἰς τὸ τῆς θεᾶς, because he sees no meaning in the γε. It belongs rather indeed to σὺ δὲ than to θεοῦ, but its force is exerted generally on the verse: 'You however took refuge with good reason in your duty to the goddess,' i.e. you escaped from the bait by saying you were detained here by the services of the temple. By ἐκνεῖν the metaphor of swimming away from a bait is happily kept up. Cf. Hipp. 470, ἐς δὲ τὴν τύχην πεσοῦσ' ὄσπρ σὺ, πῶς ἂν ἐκνεῦσαι δοκεῖς; Ibid. 822, πέλαιος εἰσορῶ τοσοῦτον, ὥστε μήποτ' ἐκνεῦσαι πάλιν. Of course this is distinct from ἐξένευσσε and ἐκνεύειν, v. 1330.

1190. ἐν ἔργῳ, ready for action; the same in effect as ἔτοιμοι.

1193. This verse is cited by Stobaeus, Flor. iv. 20, besides several grammarians and Diogenes Laertius (quoted in the notes of Herm. and Dind.). It was a γνώμη well suited to the Greek notions of the sanctity of the elements and of the lustration, by material means, from moral guilt.

1195. καὶ τὰμά γ' κτλ. This verse is ambiguous: *she* means, 'this will also suit my plans of escape;' while Thoas is to understand by it, 'my duty to the goddess will be more satisfactorily performed.'

1196. ἐκπίπτει. See on ροτερὸν ἐκβολον, v. 1042.

1202. δίκαιος, a rare feminine form, used also in Heracl. 901, and justified by the occasional use of ὁ καὶ ἡ κύριος, Heracl. 143, Aesch. Suppl. 712. Monk gives δίκαιος in his text, but apparently, from his note, he preferred δίκαιον, after Elmsley. The meaning would be different, 'piety and forethought are right,' — a general sentiment less pointed and appropriate than the old reading, 'Your piety and your forethought are right (disinterested).' On the article joined

- ΙΦ. οἴσθ' ἄ μοι γενέσθω ;
 ΘΟ. σὸν τὸ σημαίνειν τόδε.
 ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες.
 ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν ;
 ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν. 1205
 ΘΟ. ἔτ' ἐπὶ δεσμὰ, πρόσπολοι.
 ΙΦ. κάκκομιζόντων γε δεῦρο τοὺς ξένους ΘΟ. ἔσται
 τάδε.
 ΙΦ. κρᾶτα κρύψαντες πέπλοισιν.
 ΘΟ. ἡλίου πρόσθεν φλογός.
 ΙΦ. σὼν τέ μοι σύμπεμπ' ὀπαδῶν
 ΘΟ. οἶδ' ὁμαρτήσουσί σοι.
 ΙΦ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ
 ΘΟ. ποίας τύχας ;
 ΙΦ. ἐν δόμοις μίμνειν ἅπαντας. 1210
 ΘΟ. μὴ συναντῶεν φόνῳ.

with only one of two substantives see Electr. 390.

1203. ἄ μοι γενέσθω. A mere variation of the common formula, οἴσθ' ὃ δρᾶσον ; —The metre now passes into that peculiar form of trochaic, where each line is divided between two speakers, one of whom generally puts questions, and the other replies. See Ion 530 seqq. Or. 775, 1602. Iph. A. 1338.

1206. γε for δὲ Elmsley. Hermann, less fearful of violating "Porson's canon" than Monk, retains δὲ, and so do Kirchhoff and Nauck. Either particle gives an appropriate sense.

1207. πρόσθεν φλογός. See on Herc. F. 1231.

1209. For τύχας Hermann gives ταγὰς, 'injunctions,' a rare word, and one not very likely to have been here used by Euripides, even if we could be sure that it meant προστάγματα rather than τάξεις (Aesch. Eum. 286). Perhaps εἰ for μὴ is the true reading in the next verse, and Thoas asks, 'To warn them that *what* will befall them, if they should meet the murderers?' Thus Iphigenia completes *her* sentence, *σημανεῖ* —μίμνειν, and he *his*, each interrupting the other. Elmsley quotes v. 1410, σοὶ τὰς ἐκέειθεν σημανῶν, ἄναξ, τύχας. W. Dindorf thinks ποίους λόγους the true

reading, as Elmsley had proposed.

1210. μὴ συναντῶεν, if the reading be right, and not μὴ συναντῶσιν, can hardly be interrogative, as in the old copies, 'lest they should meet with murderers?' Rather it is the true optative, either addressed by Thoas to the attendants, to be conveyed as a warning to the citizens (imperatives and optatives being occasionally interchanged, as *inf.* v. 1480, ἴωσαν —καθιδρύσαιντό τε), or the expression of his own wish, 'May they not meet!' &c. Hermann, who introduces a plausible transposition of this and the two following lines, edits συναντῶην, which he refers to ἔλεξας, thus :—

1. ἐν δόμοις μίμνειν ἅπαντας. Θ. στείχε καὶ σήμαινε σύ.
 1. καὶ φίλων γε δεῖ μάλιστα. Θ. τοῦτ' ἔλεξας εἰς ἐμέ,
 1. μὴδέν' εἰς ὄψιν πελάζειν. Θ. μὴ συναντῶην φόνῳ.
 1. μυστὰρ γὰρ τὰ τοιάδ' ἐστίν. Θ. εἴ γε κηδεύεις πόλιν.
 1. εἰκότως. Θ. ὥς εἰκότως σε πᾶσα θαυμάζει πόλις.

That something is wrong in the passage as it now stands is more than probable. Monk transposes v. 1214 thus :—

1. [ἀλλὰ χρή μ'.] Θ. ὥς εἰκότως σε πᾶσα θαυμάζει πόλις.

- ΙΦ. μυσαρὰ γὰρ τὰ τοιάδ' ἐστί.
 ΘΟ. στείχε καὶ σήμαινε σὺ
 ΙΦ. μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν.
 ΙΦ. καὶ φίλων † γ' οὐδεὶς μάλιστα
 ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.
 ΙΦ. * εἰκότως. ΘΟ. ὡς εἰκότως σε πᾶσα θαναμάζει πόλις.
 ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῷ 1215
 ΘΟ. τί χρῆμα δρῶ;
 ΙΦ. ἄγνισον πυρσῷ μέλαθρον.
 ΘΟ. καθαρὸν ὡς μόλης πάλιν;

Ι. καὶ φίλων γ' οὐ δεῖ μάλιστα. Θ. τοῦτ' ἔλεξας εἰς ἐμέ.

W. Dindorf's opinion is, that v. 1214, ὡς εἰκότως κτλ. (to which the first part is wanting in the copies, and which Markland transposed, as a senarius, to follow v. 1202), is an interpolation. Schöne transposes vv. 1212 and 1213, so as to construe καὶ φίλων γε δεῖ μηδὲνα πελάζειν κτλ., and so Nauck. The word εἰκότως is from Hermann's conjecture. The common reading of v. 1213 is καὶ φίλων γ' οὐδεὶς μάλιστα. Elmsley reads οὐ δεῖ μάλιστα, 'we don't require the presence of friends;' W. Dindorf, with Hermann, καὶ φίλων γε δεῖ μάλιστα, which might ironically mean, that she cannot do without her brother's aid. Lastly, Dr. Badham gives καὶ φίλῳ γ' οὐς δεῖ μάλιστα. He thinks the lost commencement of the next verse may have been καὶ πολίτας γ'. In saying φίλῳ, &c., Iphigenia really means Orestes, while Thoas supposes it said of himself. This is ingenious, and it appropriately follows εὖ γε κηδεύεις πόλιν, i. e. οὐ μόνον τοὺς πολίτας, ἀλλὰ καὶ φίλους εἰκότως κηδεύω. One more conjecture may be hazarded:—ΙΦ. καὶ φίλων οὐδεὶς ΘΟ. μάλιστα τοῦτ' ἔλεξας εἰς ἐμέ.—ΙΦ. μέμψεται μ'. The same use of μάλιστα seems to occur in Iph. A. 364.

1216. πυρσῷ Reiske for χρυσῷ. The emendation is confirmed by Hel. 868, σὺ δ' αὖ κέλευθον, εἴ τις ἐβλαψεν ποδὶ στείβων ἀνοσίφω, δὸς καθαρσίφω φλογί, κρούσον δὲ πύκην, ἵνα διεξέλθω, πάρος. Hermann gives κύκλω, because Thoas afterwards is seen within the temple, while here she appears to tell him to purify the exterior. However, the πυρσὸς was equally applicable either to within or without. There is some difficulty in

καθαρὸν ὡς μόλης πάλιν, and also in the use of μέλαθρον, which ought to mean the palace of Thoas, not the temple of the goddess. The latter indeed is occasionally called μέλαθρα, as in v. 69 and 1287, but with the addition of θεᾶς and τάδε, which prevented the sense from being ambiguous. He asks if this was to be done, that she may return to it purified, whereas it is now polluted. *Return*, that is, from the expiatory rite, to the space in front either of the temple or of the palace; for both were represented on the proscenium. Monk reads ὡς μόλῃ πάλιν, 'That she, the goddess, after having been brought out, may return to her shrine when it is pure.' But the old copies give μόλης, with the variant μόλις or μόλοις. Now, the strangers had been guarded within the palace, as appears from v. 1079, which seems clearly addressed to Pylades and Orestes;—

σὺν ἔργον ἤδη καὶ σὺν εἰσβαίνειν δόμους,
 ὡς αὐτίχ' ἤξει τῇσδε κοίρανος χθονὸς,
 θυσίαν ἐλέγχων, εἰ κατείργασται, ξένων.

And to the palace Iphigenia alludes when she says, ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι. Consequently, it was the palace that was polluted, and the palace alone that Thoas could purify, because the office of purifying both statue and temple devolved upon herself. Considering these points, and also the improbability of either πυρσῷ or κύκλω being corrupted to χρυσῷ, the following seems a likely restoration of the whole passage:—

- Ι. σὲ δὲ μένοντ' αὐτοῦ πρὸ ναῶν τῇ θεᾶς Θ. τί χρῆμα δρῶ;
 Ι. ἄγνισαι χρῆ σὺν μέλαθρον. Θ. καθα-
 ρὸν ὡς μόλῃ πάλιν;

- ΙΦ. ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι,
 ΘΟ. τί χρή με δρᾶν ;
 ΙΦ. πέπλον ὁμμάτων προθέσθαι.
 ΘΟ. μὴ παλαμναῖον λάβω ;
 ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζειν,
 ΘΟ. τοῦδ' ὄρος τις ἐστί μοι ;
 ΙΦ. θαυμάσης μηδέν. 1220
 ΘΟ. τὰ τῆς θεοῦ πρᾶσσο' ἐπὶ σχολῆς καλῶς.
 ΙΦ. εἰ γὰρ ὡς θέλω καθαρμὸς ὅδε πέσοι.
 ΘΟ. συνεύχομαι.
 ΙΦ. τούσδ' † ἄρ' ἐκβαίνοντας ἤδη δωμαίων ὄρω ξένους
 καὶ θεᾶς κόσμους νεογνούς τ' ἄρνας, ὡς φόνῳ φόνον
 μυσαρὸν ἐκνύψω, σέλας τε λαμπάδων τά τ' ἄλλ' ὅσα
 προϋθέμην ἐγὼ ξένοισι καὶ θεᾷ καθάρσια. 1225
 ἐκποδὼν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,
 εἴ τις ἢ ναῶν πυλωρὸς χεῖρας ἀγνεύει θεοῖς,
 ἢ γάμον στείχει συνάψων ἢ τόκοις βαρύνεται,
 φεύγετ', ἐξίστασθε, μὴ τῷ προσπέσῃ μύσος τόδε.
 ᾧ Διὸς Αἰητοῦς τ' ἄνασσα παρθέν', ἣν νύψω φό-
 νον 1230
 τῶνδε καὶ θύσωμεν οὐ χρὴ, καθαρὸν οἰκῆσεις δόμον,

When *χρὴ σὺν* had been corrupted to *χρυσὺν*, the other changes would naturally follow upon the loss of the word that governed both the infinitive and the accusative, viz. *χρὴ*.

1218. *παλαμναῖον*, i. e. *φόνου μίasma*, ἄγος *προστρόπαιον*,—a remarkable ellipse. Photius; *παλαμναῖος*, *φονεύς*, ἢ *μιαρὸς*. *παλαμναῖοι* γὰρ λέγονται οἱ διὰ χειρὸς ἀνδροφονοῦντες' παρὰ τὴν *παλάμην* καὶ Ζεὺς *παλαμναῖος*, ὁ τοὺς τοιοῦτους τιμωροῦμενος' καὶ *προστρόπαιος*, ὁ *προστρέπων* τὸ ἄγος αὐτοῖς. See Aesch. *Eum.* 426.

1221. ὡς θέλω. Ambiguously said, because she really means, 'may it result in my escape.'—At *συνεύχομαι* *Thoon* appears to leave the stage.

1222. The ἄρ' in this verse seems to indicate some error. Kirchhoff conjectures ἀλλὰ γὰρ βαίνοντας ἔξω κτλ. Dr. Badham, *τούσδε* δ' ἐκβ. Perhaps, *τοὺς* δ' ἄμ' ἐκβ.

1223. ἄρνας for ἄρσενας Pierson. What is meant by *θεᾶς κόσμους* is uncertain.

To the audience, of course, it was not so, because they saw the attendants bringing certain ornaments from within the palace. Probably a *peplus* to envelope the statue is meant among other things. Kirchhoff would read *κόσμον*. The singular is so used, in allusion to the *peplus* of Athena Polias, in Hipp. 631, γέγηθε *κόσμον* *προστιθεὶς ἀγάλματι*. Bothe's conjecture, *κατὰ θεᾶς κόσμους, secundum ritus deae*, is very improbable; a better word would have been *θεσμούς*.

1225. *προϋθέμην*, prescribed, proposed.

1227. *πυλωρὸς*, see v. 1152. 'If any one either, as a servant of a temple, keeps pure hands for the gods, or as a citizen is hastening to conclude a marriage, or is oppressed by labour-pains.' Such persons especially are warned to avoid contracting a pollution which would bring ill-luck to themselves or their future progeny.

1231. οὐ χρὴ. She means, at Athens. Cf. 1086—8. But by *καθαρὸς δόμος* she

εὐτυχῆς δ' ἡμεῖς ἐσόμεθα. τᾶλλα δ' οὐ λέγουσ' ὁμως
τοῖς τὰ πλείον' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά.

ΧΟ. εὐπαις ὁ Λατοῦς γόνος, στρ.
τόν ποτε Δηλιάσιν 1235
καρποφόρους γυάλοις
* τεκούσα χρυσοκόμαν [Φοῖβον]

is supposed to describe her own Tauric temple, purified from the pollution.

1233. τὰ πλείονα εἰδόσιν, who know the rest of the business, i. e. what remains of the plan yet to be executed. Monk, objecting to the article (which however is not uncommonly added to πλείων even in the simple sense of 'more'), gives τοῖς τε πλείον' εἰδόσιν θεοῖς σοί τε κτλ. By τὰ πλείονα Iphigenia means τὰ λοιπὰ τοῦ βουλευματος, or, in Dr. Badham's paraphrase, τὰ πλείονα τῶν εἰρημένων, 'the things beyond those expressed.'—These latter words are of course said aside.

1234. The choral ode following, like the equally difficult one in Hel. 1301 seqq., has been regarded by some as alien to the subject of the play, being an account of the occupation of the Delphic tripod by Phoebus, after dislodging the former possessor, Themis. Seidler however, and after him Monk, has observed, that as the plot of the play turns on Apollo's oracle being proved right in the end, and Iphigenia's dream wrong, it was not inappropriate to show the authority, viz. that of Zeus himself, on which Apollo delivered his oracles, and on the other hand, to declare the capriciousness of dreams, sent as they were by Earth in vexation for her ejected daughter Themis, who alone possessed the power of predicting the truth.—Latona, having given birth to Apollo and Artemis in the vales of Delos, carried the male child to the heights of Parnassus, where at that time a monstrous dragon, sent by Earth to protect the prerogatives of her daughter Themis, guarded the oracular seat. Phoebus, yet an infant in his mother's arms, slew the snake, and took possession of the oracle in the centre of the world. But, in punishment for his having ejected Themis, Earth sent up dreams, which used to delude mankind, who trusted more to the predictions derived from thence than to the oracles themselves.

Aggrieved at this indignity, the infant Phoebus appeals to Zeus to stop the baneful power of Earth. Zeus, pleased at the zeal of the infant god, puts an end to the nightly visions, confirms Phoebus in his newly-acquired honours, and causes trusty responses to be given to the most distant visitors to the Delphic shrine.

Ibid. εὐπαις, like εὐτεκνος, properly applied to parents, here refers to Apollo himself, the son of Latona. Similarly Artemis is said to dwell in the house of an illustrious father, εὐπατέρειαν ἀδλάν, Hipp. 68, as Dirce is εὐπάρθενος, Bacch. 520, and the Nile is καλλιπάρθενος, Hel. 1. Seidler quotes the Schol. on Ar. Plut. 639, εὐπαιδα δὲ, οἶον καλοὺς ἔχοντα παῖδας, ἢ τὸν καλὸν παῖδα· ἐπαμφοτερίζει γὰρ τὰ τῆς χρήσεως ἐπὶ τε τοῦ καλοῦ παιδὸς καὶ τοῦ καλοῦ παῖδας ἔχοντος.

1235. τὸν for ὃν Hermann, and Δηλιάσιν Seidler for Δηλίας ἐν. The feminine adjective with the neuter γυάλον is to be noticed. See Orest. 270. The verse does not suit the antistrophe, whether we read γυάλοισι with Monk or ἐν γυάλοις with Dr. Badham, and the construction indicates that either a verb or a participle governing τὸν has dropped out, which can hardly be any other than τεκούσα.—καρποφόροις, a mere poetical epithet, perhaps, since Delos is, now at least, "bare and desolate," as Mr. Clark informs us (Peloponnesus, p. 19).

1237. Φοῖβον was omitted by Musgrave as a gloss. Hermann gives Φοῖβον τε χρυσοκόμαν, supposing that a word has been lost in the antistrophe, v. 1260. Kirchhoff's opinion is, that a finite verb (ἔτικτε would suit the metre, sc. Λατῶ) has been lost before χρυσοκόμαν, and he would read φέρε δ' ἱνι (or νῖον) in v. 1239. Seidler first gave φέρεν ἱνι for φέρει νιν. The nominative is μάτηρ in v. 1212. She brought her son from the ridge overlooking the sea (Κύνθιος ὄχθος, v. 1098) to the height of Parnassus, leaving the rapid torrent (the Inopus), by the banks of which she had given

ἐν κιθάρα σοφὸν, ἃ τ' ἐπὶ τόξων
 εὐστοχία γάννται, φέρειν ἴνιν
 ἀπὸ δειράδος εἰναλίας 1240
 λοχεῖα κλεινὰ λιποῦσ'
 ἀστάκτων μάτηρ ὑδάτων,
 τὰν βακχεύουσιν Διονύσω
 Παρνασίον κορυφὰν,
 ὅθι ποικιλόνωτος οἰνωπὸς δράκων 1245
 σκιερᾷ †κατάχαλκος εὐφύλλῳ δάφνῃ,
 γᾶς πελώριον
 τέρας, ἄμφεπε μαντεῖον χθόνιον.
 ἔτι νιν ἔτι βρέφος, ἔτι φίλας 1250
 ἐπὶ ματέρος ἀγκάλαισι θρώσκων
 ἔκανες, ὦ Φοῖβε, μαντεῖων δ' ἐπέβας ζαθέων,
 τρίποδι τ' ἐν χρυσέῳ θάσσεις, ἐν ἀψευδεῖ θρόνῳ
 μαντείας βροτοῖς 1255
 θεσφάτων νέμων

birth to her divine offspring. Hermann refers to Callim. Hymn. Del. v. 206, for mention of this river, the waters of which are called ἄστακτα, because they flow, or were fabled to flow, in quick course. So in Oed. Col. 1251, ἀστακτὶ λείβων δάκρυον. Madvig, Adv. i. p. 263, proposes ἀθράκτων, 'tranquil.' For the construction of λοχεῖα ἀστάκτων ὑδάτων, a genitive of quality, see *sup.* v. 135.

1243. βακχεύουσιν, revelling with Dionysus, i. e. where Dionysus holds his revels. Monk and Badham adopt Dobree's conjecture βακχευθεῖσαν, 'revelled over by Dionysus,' which would resemble Virgil's *Virginiū bacchata Lacænis Taygeta*, and Ovid's *bacchatamque jugis Naxos*. Dobree compares Bacch. 1296, ἐμάνητε, πᾶσά τ' ἐξεβακχεύθη πόλις. The active however is sufficiently defended by Aesch. Edon. frag. 59, ed. Herm., ἐνθουσιᾷ δὴ δῶμα, βακχεύει στήγῃ. Here. F. 1122, οὐ γάρ τι βακχεύσας γε μέμνημαι φρένας.

1246. κατάχαλκος is generally conceded to be corrupt, though Seidler explains it 'covered with brazen (i. e. glittering) scales.' And so the word is used in Phoen. 109, κατάχαλκον ἅπαν πεδῖον ἀστράπτει. The order however of the words indicates some adjective on which

δάφνῃ depended, and none occurs more probable than κατάκρυπτος. Monk proposes κατάφρακτος, W. Dindorf κατάπαστος, Hermann κατάχλαινος, Dr. Badham κάτεχ' ἄλσος. Bothe retains κατάχαλκος, "armatus, i. e. defensus, tectus, umbrosa lauro." One might conjecture that δάφνῃ was meant for the dative of place, or some word like εἰλιχθεῖς should be restored for εὐφύλλῳ.

1247. ἄμφεπε Seidler for ἀμφέπει. The word bears its usual epic sense of 'frequented.'

1250. ἔτι βρέφος κτλ. Compare v. 232, βρέφος ἔτι, νέον ἔτι θάλος ἐν χερσὶν ματρὸς πρὸς στέρνοισιν τ'. Apollodor. i. 4, Ἀπόλλων—ἦκεν εἰς Δελφοῦς, χρησμοδόουσης τότε Θέμιδος· ὥς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὅφει ἐκώλυνε αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελών, τὸ μαντεῖον παραλαμβάνει.

1254. On the short *v* in χρυσέῳ see Bacch. 372. Tro. 520. Heracl. 916.

1256. θεσφάτων νέμων is Musgrave's excellent correction for ἀναφαίνων θεσφάτων ἐμῶν, where ἀναφαίνων is a mere gloss, as Seidler perceived, originally superscribed over νέμων. Musgrave well compares Orest. 591, Ἀπόλλων, ὃς μεσομφάλους ἔδρας ναίων βροτοῖσι στόμα νέμει σαφέστατον.

ἀδύτων ὑπο, Κασταλίας ρέεθρων
 γείτων, μέσον γᾶς ἔχων μέλαθρον.
 Θέμιν δ' ἐπεὶ γᾶς ἰὼν ἀντ.
 παῖδ' ἀπενάσσατο * 1260
 * * ἀπὸ ζαθέων
 χρηστηρίων, νύχια
 Χθὼν ἐτεκνώσατο φάσματ' ὀνειρώων,
 οἱ πολέσιν μερόπων τά τε πρῶτα
 τὰ τ' ἔπειθ' ὅσ' ἔμελλε τυχεῖν
 ὕπνου κατὰ δνοφερὰς 1265
 [γᾶς] εὐνὰς φράζον· Γαῖα δὲ τὰν
 μαντείων ἀφείλετο τιμὰν
 Φοῖβον φθόνῳ θυγατρὸς·
 ταχύπους δ' ἐς Ὀλυμπον ὄρμαθεις ἀναξ
 χέρα παιδνὸν ἔλιξεν ἐκ Διὸς θρόνων, 1270

1257. ὑπο Seidler for ὑπέρ, which in the old copies is connected with Κασταλίας ρέεθρων. Compare Hec. 53, περᾶ γάρ ἦδ' ὑπὸ σκηνῆς πόδα.

1259. ἐπεὶ Scaliger for ἐπὶ, and in the next verse Seidler conjectured Ἀπόλλων for ἀπό. Hermann supposes Πυθῶνος to have dropped out after ἀπενάσσατο, and Kirchhoff and W. Dindorf mark a lacuna in the same place. This word is probable in itself, and admits of the equally probable insertion of ἔτικτε (as suggested above) in v. 1237. Nauck inserts Λατῶος, and thinks ἀπενάσσειν ὁ Α. should be restored. For ἀπενάσσατο see Med. 166. It may be regarded as a synonym of ἀπφκίσσατο, as κατανασσομένη in Aesch. Eum. 889 is 'having made to dwell,' 'having caused to settle in a place.' Translate, 'But when (Apollo) on his arrival had dispossessed Themis, child of Earth, of the sacred oracles, the : did the Earth cause to be brought forth nightly visions of dreams, which to numbers of mortal men foretold both things at the beginning and what afterwards was destined to happen, in the dark repose of sleep.' For Themis, the successor of Earth, the πρωτόμαντις at Delphi, see Aesch. Eum. 2. For τεκνοῦσθαι, usually said of the male, see Med. 571. Earth is called 'Mother of sable-winged dreams' in Hec. 70.

1263. α τ' for ὕσα τ' Seidler. Her-

mann thinks ὅσ' ἔμελλε τυχεῖν θ' is more probable. Hartung, followed by Kirchhoff and Nauck, reads ὅσ' ἔμελλε τυχεῖν, and this seems the best of all.—πολέσιν, probably from πολὺς, as in Hel. 1332, πολέων δ' ἀπέλειπε βίος, though in both passages the word is ambiguous.

1266. εὐνὰς φράζον—μαντείων. This is the reading of Dr. Badham for κατὰ δνοφερὰς γᾶς εὐνὰς ἔφραζον. γαῖα δὲ [τὴν] μαντεῖον κτλ. Seidler also has φράζον and μαντεῖον. Hermann's emendation is less likely, κατὰ δνοφερὰς εὐνὰς γᾶς ἔφραζον ἄνω, omitting γαῖα, and placing δὲ after μαντεῖον. So also Monk, except that he gives αἰ instead of ἄνω. According to the reading given above, the sense is, οἱ καθ' ὕπνον ἔφραζον κτλ. The addition of γᾶς was due to those who thought the meaning should be, 'under the dark earth.' The metre of this verse is *glyconeian polyschematic*, consisting of an antispast + choriambus, as the two next may be made, by dividing τιμὰν. Cf. 1101—2.

1268. φθόνῳ θυγατρὸς, 'through jealousy for her daughter,' i.e. at the treatment Themis had received.

1270. ἐς Barnes, ἐπὶ Hermann (who gives Ζηνὸς) for ἐκ. The common reading may be defended by taking ἔλιξεν as a synonym of ἀνήψεν. Dr. Badham gives ὕρεξεν εἰς Δίον θρόνον, which is rather more probable, and is adopted by Nauck,

Πυθίων δόμων

χθονίαν ἀφελεῖν μῆνιν νύχιον·

γέλασε δ', ὅτι τέκος ἄφαρ ἔβα

πολύχρυσά θέλων λατρεύματα σχεῖν· 1275

ἐπὶ δ' ἔσεισεν κόμαν παῦσαι νυχίους ἐνοπὰς,

ἀπὸ δὲ μαντοσύναν νυκτωπὸν ἐξείλεν βροτῶν,

καὶ τιμὰς πάλιν 1280

θῆκε Λοξία,

πολυάνορι δ' ἐν ξενόεντι θρόνῳ

θάρσῃ βροτοῖς θεσφάτων ἀοιδαῖς.

ΑΓΓΕΛΟΣ.

ὦ ναοφύλακες βώμιοί τ' ἐπιστάται,

though the metre does not absolutely require a long syllable. The sense is, 'Apollo threw his infant hand round the throne of Zeus, supplicating him to remove the angry Earth's nightly visions from the Pythian temple.' The old copies seem to agree in ψεδόν or ψαιδόν, corrected by Scaliger.

1272. μῆνιν νύχιον Scidler for θεᾶς μῆνιν νυχίους τ' ἐνοπὰς, which latter words he perceived should be read in v. 1276 for the vulg. νυχίους δνειρους. Kirchhoff thinks ἀαχρύσαν should be read for ἀαθέων in v. 1252. Nauck gives χθονίας—θεᾶς μῆνιν.

1274. γέλασε δ' κτλ. Compare Hel. 1349. 'And Zeus smiled (to see) that his child had come straight to him from a desire to possess the service of his gold-stored temple; and he shook his locks in assent (ἐπι) to stop the nightly prophecies, and took away from mortals the divination of darkness.'—Here ἐπὶ is Musgrave's correction for ἐπεὶ (who also proposed δὲ σείσας), and παῦσαι Dr. Badham's for παῦσεν. The terminations ε and αι are often confused in MSS. (as ἐμαὶ and ἐμέ in v. 58), but here the reading ἐπεὶ would naturally involve the change of παῦσαι into παῦσεν, 'when he nodded, then he stopped' &c. Hermann gives παῦσεν, contending that a connecting particle is not necessary; Monk παύσω, which is here hardly good Greek.—ἐνοπὰς for δνειρους Scidler; see above, v. 1272. For ἐξείλεν, removed, see Hipp. 18. Ion 1044.

1278. μαντοσύναν Markland for λαθο-

σύναν. Little confidence can be placed in the correction, though the context seems to require it. Nauck suggests ἀλαθοσύναν.

1282. ξενόεις, though perhaps ἄπαξ λεγόμενον, is clearly right, the allusion being to the number of ἐπῆλυδες and θεωροὶ who were attracted by the fame of the oracle. Cf. Ion 640, καὶ τοὺς μὲν ἐξέπεμπον, οἱ δ' ἤκον ξένοι, ὥσθ' ἡδὺς αἰεὶ καινὸς ἐν καινοῖσιν ἦν.—θάρσῃ βροτοῖς, i. e. θῆκεν, ἀποκατέστησεν. The confidence of mortals, on which alone the efficacy of oracles depended, had been impaired by Dreams, which the poet describes as a kind of spurious and deceptive divination sent by Earth. Hence Zeus had first to remove these Dreams, and then, by verifying Apollo's predictions as Ζεὺς Τέλειος, to give back the ancient reputation to the Delphic tripod. Literally, 'And at the populous (Delphic) seat frequented by many strangers (he gave) confidence to mortals in the responses of oracles.'—For ἀοιδαῖς, elsewhere called ὕμνωνδια, see Ion 6, 681, &c.

1284. ἐπιστάται, servants, managers. But ἐπιστατεῖν is used rather vaguely in reference to an altar, both of those who preside at a sacrifice (θύματος ἐπιστάτης, Hec. 223), and of suppliants who are said ἐπιβωμιοστατεῖν, Heracl. 44. "Nuncius, ut gravi urgente periculo, omnes simul indistincte appellat sacrorum administratos. Hinc est, quod ναοφύλακες, in quibus chorus est, et βώμιοι ἐπιστάται, quod proprie non cadit in chorum, vo-

- Θόας ἄναξ γῆς τῆσδε ποῦ κυρεῖ βεβώς ; 1285
καλεῖτ' ἀναπτύξαντες εὐγόμφους πύλας
ἔξω μελάθρων τῶνδε κοίρανον χθονός.
- ΧΟ. τί δ' ἔστιν, εἰ χρὴ μὴ κελευσθεῖσαν λέγειν ;
ΑΓ. βεβᾶσι φροῦδοι δίπτυχοι νεανίαί
Ἀγαμεμνονείας παιδὸς ἐκ βουλευμάτων 1290
φεύγοντες ἐκ γῆς τῆσδε καὶ σεμνὸν βρέτας
λαβόντες ἐν κόλποισιν Ἑλλάδος νεώς.
- ΧΟ. ἄπιστον εἶπας μῦθον· ὃν δ' ἰδεῖν θέλεις
ἄνακτα χώρας, φροῦδος ἐκ ναοῦ συθείς.
ΑΓ. ποῖ ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα. 1295
- ΧΟ. οὐκ ἴσμεν· ἀλλὰ στειῖχε καὶ διώκέ νιν
ὅπου κυρήσας τούσδ' ἀπαγγελεῖς λόγους.
ΑΓ. ὁράτ', ἄπιστον ὡς γυναικίον γένος.
μέτεστί γ' ὑμῖν τῶν πεπραγμένων μέρος.
- ΧΟ. μαίνει ; τί δ' ἡμῶν τῶν ξένων δρασμοῦ μέτα ; 1300
οὐκ εἰ κρατούντων πρὸς πύλας ὅσον τάχος ;

cantur." *Herm.* For this reason, viz. because she was not in particular addressed, the reply of the coryphaeus is, 'what is the matter, if it is allowable for me to speak without being ordered to do so?' *Hermann*, after *Lenting*, gives εἰ με χρὴ κ. λ., *quid est, si me dicere, jussam a te, oportet ubi sit.* We suspect the true reading is, οὐ χρὴ μὴ κ. λέγειν, 'I must not tell you where the king is, unless I am specially ordered to do so.' There is a little apparent inconsistency in the messenger first asking, 'Where is the king at this moment?' and then adding, 'Call him out of this temple.' We must therefore supply, εἰ ἔνδον κυρεῖ ὢν. Cf. *El.* 777, κυρεῖ δὲ κήποις ἐν καταρρύτοις βεβώς.

1291. *φυγόντες* *Markland* and *L. Dindorf*, "recte fortasse" adds *W. Dindorf*. But, as the messenger evidently does not think the escape is yet effected, but that the fugitives may easily be captured (v. 1411—17), the present tense is more applicable, as *Monk* observes, even though *λαβόντες* follows.

1299. μέτεστί γ' the present editor for μέτεστί θ'. *Hermann* defends the τε, *videte quam perfidum* — ; *participesque estis* &c. *Monk* gives μέτεστιν after *Seid-*

ler, *Dr. Badham* χυμῶν after *Markland*, and so *Kirchhoff*, but the crasis is not a common one. By placing a full stop after γένος, the γε becomes appropriate, 'methinks, you have had some share in these doings.'—μέρος is pleonastically added, not strictly as the nominative to μέτεστι, as *Monk* supposes, but more probably, because in all cases of the genitive, μέτεστί μοι τοῦδε πράγματος &c., μέρος was originally, i. e. before the verb had passed into an impersonal form, either added or left to be supplied. Literally then the meaning is, 'there is a share to you in these things in part.' We have virtually the same construction in *Aesch.* *Cho.* 283, καὶ τοῖς τοιοῦτοις οὔτε κρατήρος μέρος εἶναι μετασχεῖν, and *Agam.* 490, μεθέξειν φιλάτου τάφου μέρος, where μέρος is the accusative, the full sense being, ἔχω μέρος τι πράγματος (i. e. σὺν) ἄλλοις, which is commonly shortened to μετέχω πράγματος. Similarly, when the chorus say to *Apollo*, *Enn.* 545, τί τοῦδε σοὶ μέτεσσι πράγματος ; the full sense is, τί μέρος τοῦδε πράγματος ἐστὶ σοὶ κοινὴ μεθ' ἡμῶν ;

1301. κρατούντων πύλας, the royal palace ; which was near, but not joined to the temple. The messenger had come

- ΑΓ. οὐ πρίν γ' ἂν εἶπη τοῦπος ἑρμηνεύς τόδε,
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον ἀρχηγὸς χθονός.
ὦή, χαλᾶτε κληῖθρα, τοῖς ἔνδον λέγω,
καὶ δεσπότην σημήναθ' οὐνεκ' ἐν πύλαις 1305
πάρειμι καινῶν φόρτον ἀγγέλλων κακῶν.
- ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν
πύλας ἀράξας καὶ φόβον πέμψας ἔσω ;
- ΑΓ. ψευδῶς λέγουσαί μ' αἶδ' ἀπήλαννον δόμων
ὡς ἐκτὸς εἴης· σὺ δὲ κατ' οἶκον ἦσθ' ἄρα. 1310
- ΘΟ. τί προσδοκῶσαι κέρδος ἢ θηρώμεναι ;
- ΑΓ. αὖθις τὰ τῶνδε σημανῶ· τὰ δ' ἐν ποσὶ
παρόντ' ἄκουσον. ἢ νεᾶνις, ἢ νηάδε
βωμοῖς παρίστατ', Ἰφιγένει' ἔξω χθονὸς
σὺν τοῖς ξένοισιν οἴχεται σεμνὸν θεᾶς 1315
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα.
- ΘΟ. πῶς φῆς ; τί πνεῦμα συμφορᾶς κεκτημένη ;

to the temple, convinced that the king was within. They tell him that Thoas has gone from thence ; but he persists in knocking at the temple gate (v. 1308) before he is convinced of the fact. There may be some irony in *κρατούντων*, as if it were said to remind the man that others were his masters, not he the master of them.

1302. *ἐρμηνεύς* is here simply 'an informer,' *μηνυτής*, as in *Herc. F.* 1137.—*εἶπη* for *εἶποι* is the necessary correction of Porson and others. The error probably arose from a misunderstanding of the sense as *οὐκ ἂν εἶποι πρότερον*. Perhaps it would be better to read *οὐ, πρίν γ' ἂν εἶπη* κτλ.

1304. *τοῖς ἔνδον*. See on v. 97.

1306. *φόρτον* — *κακῶν*. Compare *φόρτον χρέας*, *Suppl.* 5. "Expectat paulisper nunciis, equid responsuræ sint. Non respondentibus, ipse pultat fores." *Herm.* Instead of a servant, as was expected, Thoas himself appears at the portal of the temple. Thus the chorus are convicted of having deceived the messenger, by asserting that he was absent (1294).

1308. *ψόφον* for *φόβον* is the reading of *Flor.* 2, and is adopted by Nauck and Schöne.

1309. The common reading, *ψευδῶς*

ἔλεγον αἶδε, καί μ' κτλ., is manifestly corrupt. That given in the text is the correction of Pierson. Hermann gives *ψευδῶς ἔρ' αἶδε*, with *Matthiac*, who had followed Pierson in his edition ; and *W.* Dindorf adopts this, without expressing much confidence in its truth. Bothe has *ψόφρ' ἔλεγον αἶδε*. Monk proposes *ἔφησαν αἶδε* (καί μ' ἀπήλαννον δόμων), Nauck *πᾶς δ' ἔλεγον* ; Dr. Badham omits *ψευδῶς ἔλεγον* as a gloss on some word, which he thinks may have been *ἐπλάσσον*. All these emendations are liable to an objection, from which Pierson's correction is free, that *κατ'—δόμων* is made a parenthetical clause. On *ἦσθ' ἄρα* see v. 351.

1310. *εἴης* Scaliger for *ἦς*.

1312. *αὖθις*, on a future occasion. Cf. v. 1432.—*τὰ τῶνδε*, 'what is to be done to punish *them*.'

1317. *τί πνεῦμα*, 'what favouring circumstance had she obtained?' Properly, 'what gale of events,' i. e. of fortune. See on *Suppl.* 554, *δ τ' ὀλβίως νυν πνεῦμα δειμαίνων λιπεῖν, ὑψηλὸν αἶρει*. The reply is, 'effecting the escape of Orestes ; for that *you* will be surprised at,' i. e. you of all persons will be most directly concerned at the loss of the destined victim. Perhaps, *σώζειν Ὀρέστην*. Hermann observes that *σώζουσα* is added in

- ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.
 ΘΟ. τὸν ποῖον; ἄρ' ὃν Τυνδαρὶς τίκει κόρη;
 ΑΓ. ὃν τοῖσδε βωμοῖς θεὰ καθωσιώσατο. 1320
 ΘΟ. ὦ θαῦμα. πῶς σε μείζον ὀνομάσας τύχω;
 ΑΓ. μὴ ἵναυθα τρέψῃς σὴν φρέν', ἀλλ' ἄκουέ μου·
 σαφῶς δ' ἀθρήσας καὶ κλύων ἐκφρόντισον
 διωγμὸν ὅστις τοὺς ξένους θηράσεται.
 ΘΟ. λέγ'· εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλουν πόρον 1325
 φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυν.
 ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,
 οὐ ναῦς Ὀρέστου κρύφιος ἦν ὥρμισμένη,
 ἡμᾶς μὲν, οὓς σὺ δεσμὰ συμπέμπεις ξένων
 ἔχοντας, ἐξένευσ' ἀποστήναι πρόσω 1330
 Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα
 θύσουσα καὶ καθαρμὸν, ὃν μετώχετο.
 αὐτὴ δ' ὅπισθε δέσμ' ἔχουσα τοῖν ξένων

continuation of οἴχεται, not in answer to τί πνεῦμα &c.

1319. ἄρ' ὃν κτλ. We may ask, 'How could Thoas know his name and pedigree?' Hermann replies, "Finxit Euripides Orestis nomen et genus notum esse Tauris, sicut Iphigenia quae esset sciebant. Itaque Oreste nominato, statim res omnis patere debuit Thoanti."

1320. θεά. So Hermann and Seidler with two or three MSS., for the Aldine θεᾶ. The middle voice is strictly used, 'whom the goddess had just had consecrated (by her priestess) to the altar here.' Monk reads thus; ὃν τοῖς γε βωμοῖς θεᾶς καθωσιώσατο. But the γε is in the wrong place, and τοῖς βωμοῖς θεᾶς is barely admissible for τοῖς τῆς θεᾶς βωμοῖς.

1321. πῶς σε κτλ. Compare Hel. 601 (as emended by Mr. Clark), θαυμάστ' ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμ' ἔχω. The sense is, 'What stronger word than θαῦμα can I find to express my feelings on the present event?' If σε is right (and not rather δὲ or γὰρ), he addresses the event itself as θαῦμα.

1324. διωγμὸν Hermann for διωγμός. Monk gives ὅστις διωγμός, which should have been τίς διωγμός. Nauck, δλωγμ' ὅπως τι.—ἐκφρόντισον, Ar. Nub. 695,

ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

1325. ἀγχίπλουν, short-voyaged; opposed to πελάγιον, far out in the open sea. Hesychius, ἀγχίπους (ἀγχίπλους), εὐδιακόμιστος, καὶ ὁ παρεστὼς καὶ σύνεργος. Εὐριπίδης Ἰφιγενείᾳ τῇ ἐν Ταύροις.—τοῦμὸν δόρυν, my military power.

1327. ἐπεὶ κτλ. See on v. 260.—κρύφιος, see 108.

1332. ὃν μετώχετο, 'which she had gone to perform.' Commonly, like μετελθεῖν, to go in pursuit of some person or object. Il. v. 148, δ' ὅ' Ἀβαντα μετώχετο καὶ Πολύειδον. With καθαρμὸν supply from θύσουσα some participle like τελοῦσα.

1333. αὐτὴ, alone. The strangers, tied hand to hand, went before her, and she followed holding them by a chain. This, says the messenger, excited our suspicion, but we satisfied our minds that all was right. There is not the least contradiction here, and Dr. Badham unwarrantably reads μοι for μέν. If the messenger's own opinion had been opposed to that of the πρόσπολοι, he would have used the emphatic ἐμοί. Cf. Hel. 1549, ἡμῖν δ' ἦν μὲν ἥδ' ὑποψία, λόγος τ' ἐν ἀλλήλοισι, τῶν ἐπιεσβατῶν ὡς πλῆθος εἶη· διεσιωπᾶμεν δ' ὅμως, τοὺς σοὺς λόγους σάζοντες.

ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μὲν,
 ἥρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ. 1335
 χρόνῳ δ', ἵν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον,
 ἀνωλόλυξε καὶ κατῆδε βάρβαρα
 μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.
 ἐπεὶ δὲ δαρὸν ἦμεν ἡμενοι χρόνον,
 ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι 1340
 κτάνοιεν αὐτὴν δραπέται τ' οἰχοῖατο.
 φόβῳ δ' ἂ μὴ χρῆν εἰσορᾶν καθήμεθα
 σιγῇ, τέλος δὲ πᾶσι ἦν αὐτὸς λόγος,
 στείχειν ἵν' ἦσαν, καίπερ οὐκ ἑωμένους.
 κἀνταῦθ' ὀρώμεν Ἑλλάδος νεὼς σκάφος 1345
 ταρσῷ κατήρει πίτυλον ἐπτερωμένον,
 ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας
 ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
 ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.
 κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτῖδων 1350

1337. ἀνωλόλυξε. This word means the cry of good omen raised by women at a sacrifice. See on Aesch. Agam. 577. —κατῆδε, much the same as ἐπῆδε, 'chanted over them,' with the notion of magic songs being directed at a person. The performance was a clever fraud. She knew the ways of the country, and how to turn the superstitious awe of the rustics to her own purpose. Hermann takes κατὰδειν for *decantere*, and thinks it conveys the notion of protracted acting of a false part.—δοκοῖ Matthiae for δοκῇ.

1338. μαγεύουσ' Reiske and others for ματεύουσ'.

1340. μὴ—κτάνοιεν, i. e. φόβος or φροντίς μὴ κτλ., 'lest they should have killed her.' The present optative would of course have implied fear lest the attempt should be made.

1342. ἂ μὴ χρῆν κτλ. To witness secret and forbidden mysteries was thought to be punished with blindness.

1345. Ἑλλάδος νεὼς σκάφος. See v. 1292 and Cycl. 85. The next verse Hermann transposes to follow v. 1394, "feliciter," says Monk; but the sense is simple, 'we behold, on arriving at the place, a Greek ship well fitted with

banks of oars (lit. 'winged in its oarage with well-fitted blade'), and fifty sailors seated in readiness to pull them.' As oars are often called πτερὰ νεώς, so a ship is itself said πτεροῦσθαι. By πίτυλος, *remigium*, is meant the whole row or bank, like νεὼς πίτυλος εὐήρης in v. 1050; while ταρσός, which, like πλάτη, is properly the blade, here signifies ἐρετμόν, Photius, ταρροί.—τὰ πλατύσματα τῶν κωπῶν καὶ αὐτὸ τὸ πτέρωμα. As for κατήρης, it is aptly explained by Hesychius, perhaps from this passage; κατῆρες, κατηρτισμένον ἐρετμῷ (cod. κατηρτημένοι ἐν ἐρήμῳ, emended by Schaefer). He appears therefore to have derived it from ἔρω, and so wine is called ὀσμῇ κατῆρες Electr. 498, and Adrastus is κατήρης χλανιδίος, 'enveloped in a mantle,' Suppl. 110. Kirchhoff suggests σκάφος, the genitive after πίτυλον, but the vulgate is equally good.

1349. πρύμνηθεν, ἐκ πρύμνης, 'astern,' because the Greek ships were put ashore with the prow facing seawards, and the two captives had just gained the deck by climbing up the stern.

1350—3. 'And with poles some (of the sailors on board) were steadying the prow, while others were hanging the

ἄγκυραν ἔξανῆπτον, οἱ δὲ κλίμακας
 σπεύδοντες ἦγον διὰ χειρῶν πρυμνήσια,
 πόντῳ δὲ δόντες τοῖν ξένοιον καθίεσαν.
 ἡμεῖς δ' ἀφειδήσαντες, ὥς εἰσείδομεν
 δόλια τεχνήμαθ', εἰχόμεσθα τῆς ξένης
 πρυμνησίῳν τε, καὶ † δι' εὐθυντηρίας
 οἶακας ἐξηροῦμεν εὐπρύμνου νεώς.
 λόγοι δ' ἐχώρουν, Τίνι λόγῳ πορθμεύετε
 κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους ;

1355

anchors to the cat-heads, and others, getting ready ladders, were hauling in the stern-rope by passing it through their hands, and having committed it to the sea, were letting it down to the two strangers.' The ἐπώτιδες were projecting beams on each side of the prow, similar to those now in use for suspending the anchors. The word is explained by the Schol. on Thuc. vii. 34. As the ship was waiting to take the strangers on board, the sailors were hauling in the line which had fastened it to the land, and letting down the other end to be seized by the strangers, and for their assistance while mounting the ladder. The κλίμαξ was a mere plank with bars nailed across it (κλιμακτήρες, Hel. 1570), let down into the sea by a rope from the deck. Seidler supposes the line was let down that the strangers might pull the ship closer to them; Hermann says, "solutos nautae rudentes per manus trahebant, quo eos in navi reponerent;" but it would be harsh to construe καθίεσαν τὰς κλίμακας instead of καθίεσαν τὰ πρυμνήσια. Kirchhoff thinks the original stood thus, ἢ πρυμνήσια | σπεύδοντες ἦγον διὰ χειρῶν, καὶ κλίμακα | πόντῳ διδόντες τοῖν ξένοιον καθίεσαν. Dr. Badham, objecting not only to the aorist participle δόντες, but also to πόντῳ, because the strangers were yet on dry land (see however v. 1380), thinks the words must be corrupt, and would read δούντες (a form which is hardly defended by the compound συνδύντα in Iph. A. 110). He supposes πόντῳ to be a false reading for some part of the ship to which they tied the rope they were letting down. The MSS. give τὴν ξένην; altered by Seidler to τοῖν ξένοιον. Nauck thinks 1349—53 "non-dum emendatos." One may suspect 1350 was a διπτογραφία, like that illus-

trated on Androm. 7, and that one early reading was οἱ δὲ κλίμακας πόντῳ διδόντες τοῖν ξένοιον καθίεσαν, the other οἱ δὲ κλ. σπ.,—πρυμνήσια.

1354. ἀφειδήσαντες, without further reserve; becoming reckless, or unsparing. In Soph. Antig. 414, this rare verb is rather oddly used; εἴ τις τοῦδ' ἀφειδήσοι πόνον, 'if any one should be remiss in this duty.' See Hesych. in v.

1356. It is likely that we should read διευθυντηρίους οἶακας, 'the guiding rudder-handles,' i. e. the tillers of the πηδάλια (Hel. 1536), the two large paddles which were let down (as in modern Bengali boats) with tackle, and were turned to and fro on their axis by a handle projecting from each on to the deck. When these tillers were taken out, the paddle could not be used for steering. Pollux, x. 133, enumerates among ναυτικά σκεῆθ' the οἶακες as distinct from the πηδάλια. In Orest. 795 Orestes calls his friend Pylades οἶαξ ποδός, the guide of his feet, as εὐθύνων τὴν δδόν. Hesychius, διευθύνεται κυβερνᾶται εὐθέως, καλῶς. Id. εὐθυντηρία:—μέρος τι τῆς νεώς. He found the reading, but could not explain it. If the hole in the paddle-shaft was so called, the tillers must have been drawn out by some one on board.

1358. λόγοι δ' κτλ. 'And words began to run high, On what pretext are you stealing and conveying out of the land images and priestesses? Who, and whose son, are you, that you are for taking off this lady for sale in another land?' To Seidler and Elmsley is due ξόανα for ξόανον, to Matthiae θυηπόλους for —ον, "sententia invidiosius universe enuntiata," as Hermann observes, after him. The emphatic σὺ, which is wanting in the copies, was restored by Markland.

τίνος τίς ὦν *σὺ τήνδ' ἀπεμπολᾷς χθονός ; 1360
 ὁ δ' εἶπ', 'Ορέστης, τῇσδ' ὄμαιμος, ὡς μάθης,
 'Αγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι
 λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.
 ἀλλ' οὐδὲν ἦσσον εἰχόμεσθα τῆς ξένης,
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν' 1365
 ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων.
 κείνοί τε γὰρ σίδηρον οὐκ εἶχον χερσὶν
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι,
 καὶ κῶλ' ἀπ' ἀμφούιν τοῖν νεανίαίν ἅμα
 ἐς πλευρὰ καὶ πρὸς ἦπαρ ἠκοντίζετο, 1370
 †ὥστε ξυνάπτειν καὶ ξυναποκαμεῖν μέλη.
 δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνὸν, οἱ μὲν ἐν κάρᾳ
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν·
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέρας 1375
 ἐμαρνάμεσθα καὶ πέτροις ἐβάλλομεν.
 ἀλλ' εἶργον ἡμᾶς τοξόται πρύμνης ἐπι
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρὸσω.

1360. ἀπεμπολᾷς. They are charged with carrying off a captive to sell as a slave-woman. For *τίνι λόγῳ* Nauck proposes *τίνι νόμῳ*.

1366. τὰ δεινὰ. For the article see v. 320 and 924. The man points to his bruises, and says, 'From this came these terrible blows on the cheeks.'

1368. ἡμεῖς τε, scil. οὐκ εἶχομεν. Compare v. 373 with v. 1477—8.—For ἦσαν Dr. Badham needlessly proposes ἦσσον. The meaning is, *πυγμαὶ ἦσαν αἱ ἐγκροτούντο ἡμῖν*.—The Greek sailors, seeing the king's servants lay hands on Iphigenia, had leaped from the ship, so that the encounter took place on the strand.

1369. καὶ κῶλα. He seems to say that not only hands but legs and arms were used against himself and his party. Monk compares Bacch. 665, *λευκὸν κῶλον ἐξηκόντισαν*. The Greeks, well versed not only in pugilism but in the pancratium, knew how to disable their antagonists by methods opposed to modern notions of "fair play." Others understand κῶλα to mean *βραχίονες*.

1371. This verse is either corrupt, or, which is quite as probable, spurious, since the sense ends naturally and easily with the preceding verse. Hermann's correction is not improbable, *ὡς τῷ ξυνάπτειν*, 'so that our limbs got tired as soon as we began the fray,' and simultaneously with it. Dr. Monk suggests *ὥστ' ἐξαναπνέειν κτλ.*, 'so that we lost the power of breathing.' Matthiae and W. Dindorf adopt Markland's conjecture, which is little better than tautology, *ὡς ξὺν τ' ἀπειπεῖν καὶ ξυναποκαμεῖν μέλη*.

1372. Photius, *σήμαντρα, σφραγίδας*. This gloss refers perhaps to Iph. A. 325. Here it is an ingenious expression for 'marked with weals.'

1376. πέτροις seems necessary for *πέτρους*. The Greeks say either *ἰέναι πέτρους τινὸς*, or *βάλλειν λίθοις τινά*, as remarked on v. 318.

1378. ἀναστεῖλαι, 'to send us further back to a distance.' Monk well illustrates *εἶργειν* and *ἀναστέλλειν* from Thuc. vi. 70, *καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναῖοι· οἱ γὰρ ἱππῆς τῶν Συρακοσίων, πολλοὶ ὄντες καὶ ἀήσθητοι, εἶργον καὶ*

κὰν τῷδε, δεινὸς γὰρ κλύδων ᾧκειλε ναῦν
 πρὸς γῆν, φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα, 1380
 λαβὼν Ὀρέστης ὤμων εἰς ἀριστερόν,
 βὰς ἐς θάλασσαν καπὶ κλίμακος θορῶν,
 ἔθηκ' ἀδελφὴν ἐντὸς εὐσέλμου νεῶς
 τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης
 ἄγαλμα. νηὸς *δ' ἐκ μέσης ἐφθέγξατο 1385
 βοή τις, ὧ γῆς Ἑλλάδος ναῦται νεῶς,
 λάβεσθε κώπης ρόθιά τ' ἐκλευκαίνετε
 ἔχομεν γὰρ ὦνπερ οὔνεκ' Εὐξείνου πόρον
 Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.
 οἱ δὲ στεναγμὸν ἤδυν ἐκβρυχώμενοι 1390
 ἔπαισαν ἄλμην. ναῦς δ', ἕως μὲν ἐντὸς ἦν
 λιμένος, ἐχώρει, στόμια διαπερῶσα δὲ

ἐσβαλόντες ἐς τοὺς ὀπλίτας αὐτῶν, εἴ
 τινες προσδιόκοντας ἴδοιεν, ἀνέστελλον.
 See also *ibid.* vi. 2 and iii. 98.

1379. ᾧκειλε, 'had neared her to the
 shore.'—φόβος ἦν, 'there was fear on her
 (Iphigenia's) part, so that she did not
 walk into the water.' Dr. Badham,
 thinking ὥστε μὴ is not here Greek, and
 because Aldus has φόβος δ' ἦν ναύταις
 (the reading by the second hand in MS.
 Pal.), gives φόβος δ' ἦν παρθένῳ, which
 is approved by Kirchhoff, who says ὥστε
 is wanting by the first hand in MS. Pal.,
 and accordingly he marks a *lacuna*.
 Monk takes τέγξαι πόδα of the ship
 dipping its sheet lines, i. e. capsizing.
 A wave had brought the ship so close to
 land, that Iphigenia might have reached
 it by walking ankle-deep in the surge.
 As she feared to do this, Orestes carried
 her on his shoulders and placed her on
 board.

1383. εὐσέλμου Pierson for εὐσήμεον.

1384. τό τ' for τὸ δ' Markland, the old
 copies having a full stop at νεῶς, and
 omitting the δὲ in v. 1385, so that ἄγαλμα
 was taken for the nominative to ἐφθέγ-
 ξατο, and βοή τις was altered to βοήν τιν'
 in the Aldine, though not in the MSS.
 In the preceding verse Hermann gives
 ἀδελφὴν τ', which, though probable, can
 hardly be considered as necessary as he
 contends.

1385. The δ' was added by Markland.
 Kirchhoff gives ναὺς δ'. Cf. Bacch.

1078, ἐκ δ' αἰθέρος φωνή τις—ἀνεβόησεν.

1386. As ναῦται νεῶς forms one idea,
 the addition of γῆς Ἑλλάδος presents no
 difficulty. See on Herc. F. 562, οὐρίψεν
 "Αἶδον τάσδε περιβοῦλας κόμης; Dr. Bad-
 ham supposes ναῦται νεῶς to be a gloss,
 and thinks the poet may here, as in Hel.
 1593, have used ὧ γῆς Ἑλλάδος λωτίσ-
 ματα. W. Dindorf prefers ὧ τῆς Ἑλλά-
 δος, and Monk has edited, after Pierson,
 ὧ γῆς Ἑλλάδος ναῦται, νεῶς λάβεσθε,
 κώπαις ρόθι' ἄλδς λευκαίνετε. The addi-
 tion of ἄλδς is wholly needless. Cf. Hel.
 1575, ρόθιά τ' ἐξεπύματο βοῆς. The
 old reading is but slightly corrupt, λά-
 βεσθε κώπαις, ρόθιά τε λευκαίνετε, cor-
 rected by Reiske and Scaliger. We
 have ἅλα βοθιοῖσι λευκαίνειν in Cycl. 17.

1390. στεναγμὸν, the panting made in
 the effort of rowing, as in any other
 great physical exertion. So στόνος is
 used of wrestlers, in Soph. Trach. 522.
 It is called ἡδὺς to counteract the ordi-
 nary meaning of a word expressing grief.
 Bothe explains it, "desiderio patriae,
 cujus meminerat ista vox." Cf. Aesch.
 Pers. 398, εὐθὺς δὲ κώπης ροθιάδος ξυνε-
 βολῇ ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσ-
 ματος.

1392. ἐχώρει, made way. On passing
 however the mouth of the harbour, στό-
 μιον, it met with a heavy sea, and was
 driven back; for a smart gale came on
 suddenly, and forced the ship stern-fore-
 most towards the land.

λάβρω κλύδωνι συμπεσοῦς' ἡπείγετο·
 δευνὸς γὰρ ἔλθων ἄνεμος ἐξαίφνης † νεὼς
 ὤθει παλιμπρυνηδόν· οἱ δ' ἐκαρτέρουν 1395
 πρὸς κύμα λακτίζοντες· ἐς δὲ γῆν πάλιν
 κλύδων παλίρρους ἦγε ναῦν. σταθείσα δὲ
 Ἀγαμέμνωνος παῖς ἠῤῥατ', ὦ Δητοῦς κόρη,
 σῶσόν με, τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα
 ἐκ βαρβάρου γῆς, καὶ κλοπαῖς σύγγνωθ' ἑμαῖς. 1400
 φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά·
 φιλεῖν δὲ κάμει τοὺς ὁμαίμονας δόκει.
 ναῦται δ' ἐπηνφήμησαν εὐχαΐσιν κόρης
 παιᾶνα, γυμνὰς ἐξ ἐπωμίδων χέρας
 κώπῃ προσαρμόσαντες ἐκ κελεύσματος. 1405
 μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἤει σκάφος·
 χῶ μὲν τις ἐς θάλασσαν ὠρμήθη ποσίν,

1393. ἡπείγετο, 'laboured,' was hard pressed by getting into a heavy surge.' Madvig, Adv. i. p. 263, reads ἐπείχετο. But see II. xii. 452. xiii. 511.

1395. The old reading, πάλιν πρυνήσι', is clearly corrupt. Hermann cites Hesychius, παλιμπρυνηδόν, ὅλον παλιμπρυνον χώρασιν προήλθεν εἰς τοῦμπροσθεν, ἀνακάπτουσα, ὡς ἐπὶ πρύμναν κρούσαι, where perhaps we should read ἐκ τοῦμπροσθεν ἀνακάπτουσα. Compare μετωπηδόν, said of the impact of ships, Thuc. ii. 90. The ship did not turn round, but simply went back with its stern to the shore, as it had left it. It is clear that νεὼς in the preceding verse is corrupt. The genitive resulted from the false reading πρυνήσια. Probably either σκάφος should be restored, or ἐξαίφνης πνέων. Hermann, as above mentioned on v. 1346, transposes that verse to follow νεὼς, and so makes the latter to depend on πύργον.

1396. πρὸς κύμα. 'They held on their way bravely, struggling against the wave.' Nauck (ap. Kirch.) proposes πρὸς κέντρα. In either case the same proverb is alluded to.—εἰς γῆν δ' ἔμπαλιν Musgrave for δὲ πάλιν or δὴ πάλιν. Monk gives εἰς δὲ γῆν πάλιν with ed. Brubach., and so Kirchhoff.

1397. σταθείσα, taking a position on the ship, i. e. such a position as befitted a solemn supplication. So in Hel. 1591, ἐκ δὲ ταυρείου φόνου Ἀτρεὺς σταθεῖς παῖς

ἀνεβόησε συμμαχούς, where Mr. Clark would read στραφεῖς.

1401—2. φιλεῖς δὲ κτλ. As you love your brother Phœbus, so believe that I too love those born of the same parents with myself.

1404. The Aldine reading, γυμνὰς ἐκ χερῶν ἐπωμίδας, was corrected by Musgrave. The meaning is, 'applying their arms, stripped from the shoulder-sleeve, to the oar at the word of command.' The same use of ἐπωμίδας occurs in Hec. 558, λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος ἔρρηξε. It was the point of junction of the front and the back part of the dress over the shoulder. The MS. Flor. 2 has a remarkable variant, γυμνὰς ἐκβαλόντες ἐπωμίδας, whence Matthiae, followed by W. Dindorf, gives γυμνὰς ἐκβαλόντες ὠλένας. Nauck reads εὐχερῶς ἐπωμίδας κτλ. For γυμνὰς ἐξ ἐπ. compare Ion 1208, γυμνὰ ἐκ πέπλων μέλη.

1406. Photius, μᾶλλον μᾶλλον, ἀντὶ τοῦ αἰεὶ καὶ μᾶλλον. And he quotes the authority of Alexis and Menander, adding in a preceding gloss, οὕτως λέγουσιν ἄνευ τοῦ Καὶ συνδέσμου. This therefore may be regarded as one of the later Atticisms which were begun to be introduced in the time of Euripides.

1407. ὁ μὲν τις. 'Some of them (the ship's crew) rushed with all speed into the sea, while another proceeded to fasten slip-knots from the ship to the shore.' The old reading ἀγκύρας was corrected

- ἄλλος δὲ πλεκτὰς ἐξανήπτεν ἀγκύλας.
 καγὼ μὲν εὐθὺς πρὸς σέ δεῦρ' ἀπεστάλην
 σοὶ τὰς ἐκείθεν σημανῶν, ἄναξ, τύχας. 1410
 ἀλλ' ἔρπε δεσμὰ καὶ βρόχους λαβὼν χερσίν·
 εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
 οὐκ ἔστιν ἐλπίς τοῖς ξένοις σωτηρίας.
 πόντου δ' ἀνάκτωρ Ἰλιόν τ' ἐπισκοπεῖ
 σεμνὸς Ποσειδῶν, Πελοπίδαις δ' ἐναντίος, 1415
 καὶ νῦν παρέξει τὸν Ἀγαμέμνωνος γόνον
 σοὶ καὶ πολίταις, ὡς ἔοικεν, ἐν χερσίν
 λαβεῖν ἀδελφὴν θ', ἣ φόνον τὸν Αὐλίδι
 ἀμνημόνευτον θεᾷ προδοῦσ' ἀλίσκεται.
 ΧΟ. ὦ τλήμον Ἰφигένεια, συγγόνου μέτα 1420
 θανεῖ πάλιν μολοῦσα δεσποτῶν χέρας.
 ΘΟ. ὦ πάντες ἀστοὶ τῆσδε βαρβάρου χθονὸς,
 οὐκ εἶα πῶλοις ἐμβαλόντες ἡνίας
 παράκτιοι δραμεῖσθε, κὰκβολὰς νεῶς
 Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεᾷ 1425

by Musgrave. Kirchhoff says the ρ is by an alteration in MS. Pal., which therefore had ἀγκύλας by the first hand. Dr. Badham explains this of the messenger's party, who endeavoured to detain the fugitives when the ship had again come to shore. Hermann more probably understands it of the sailors' own efforts to secure the ship from being dashed against the rocks. The words are certainly ambiguous, as it is not stated to what the ropes were tied, and πλεκταὶ ἀγκύλαι is as likely a term for the loops of ropes to fasten a ship, as for nooses thrown round prisoners to secure them.

1415. Monk omits the δέ, by which the preceding τε is answered by the following καὶ νῦν. This simplifies the syntax, and is unobjectionable in itself. But καὶ νῦν is, 'and accordingly now;' see on Cycl. 32. *sup.* v. 1181. If δέ be right, the meaning is, 'favours Troy, but is opposed to the Argives,' τε and δέ being occasionally used when there is some contrast between things viewed in connexion. The favour of Poseidon towards Troy, of which he was the builder in common with Apollo, is declared in the commencement of the

Troades. For Πελοπίδαι, which seems to have a wider sense than the descendants of Atreus, compare Hel. 1242.

1418. λαβεῖν τ' ἀδελφὴν is the old reading, which Hermann defends, though he inadvertently leaves ἀδελφὴν θ', the correction of Musgrave.

1419. προδοῦσα, being faithless to. If the text be right, she is said προδοῦναι φόνον θεᾷ, to have forgotten her deliverance from the attempted sacrifice at Aulis, by which she had become devoted to the service of the goddess. Dr. Badham's reading is not very probable, ἡ φόνου τοῦ Ἰλίου ἀμνημόνευτον θεᾷ προδοῦσ' ἀλίσκεται, i. e. φόνου ἔνεκα, 'forgotten so far as the sacrifice at Aulis was concerned, but not further.' Madvig, Adv. i. 263, reads πόνον, 'her pains in sparing her.'

1423. οὐκ εἶα — δραμεῖσθε. So Hel. 1561, οὐκ εἶα — ταῦρειον δέμας ἐς πρᾶραν ἐμβαλεῖτε;

1424. ἐκβολὰς, the coming ashore of the ship. Similarly the things cast up from a wreck are *ναὺς ἐκβολαί*, Hel. 422. Heath appears wrongly to explain it here, "ca quae e nave naufraga ejiciuntur."

1425. σὺν τῇ θεᾷ, under favour of the

σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε,
οἱ δ' ὠκυπόμπους ἔλξετ' ἐς πόντον πλάτας ;
ὥς ἐκ θαλάσσης ἔκ τε γῆς ἱππεύμασι
λαβόντες αὐτοὺς ἢ κατὰ στύφλου πέτρας
ρίψωμεν, ἢ σκόλοφι πῆξωμεν δέμας. 1430
ὑμᾶς δὲ τὰς τῶνδ' ἵστορας βουλευμάτων
γυναικάς αἰθις, ἥνικ' ἂν σχολὴν λάβω,
ποινασόμεσθα· νῦν δὲ τὴν προκειμένην
σπουδὴν ἔχοντες οὐ μενούμεν ἥσυχοι.

ΑΘΗΝΑ.

ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ 1435
Θόας ; ἄκουσον τῆσδ' Ἀθηναίης λόγους.
παῦσαι διώκων ῥεύμα τ' ἐξορμῶν στρατοῦ.
πεπρωμένος γὰρ θεσφάτοισι Λοξίου
δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἐρινύων χόλον
φεύγων ἀδελφῆς τ' Ἄργος εἰσπέμψων δέμας, 1440
ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα,
[τῶν νῦν παρόντων πημάτων ἀναιψυχάς.]
πρὸς μὲν σ' ὅδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν
δοκεῖς Ὀρέστην ποντίῳ λαβὼν σάλῳ,
ἦδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα
πόντου τίθῃσι νῶτα πορθμεύων πλάτῃ. 1445
μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,
κλύεις γὰρ αὐδὴν, καίπερ οὐ παρῶν, θεᾶς,

goddess, who was the patroness of hunting and hunters.

1427. Monk, placing the question at *δέξεσθε*, gives *ἔλκετ'*, on the ground that *ἔλξετε* is too far removed from *οὐκ εἶλα*.—In all this passage there seems an intentional allusion to the name *Θόας*.

1432. *αἰθις*, 'hereafter,' cf. v. 1312.

1438. *πεπρωμένος* Hermann for *πεπρωμένος*. He observes that the oracles themselves are not *πεπρωμένα*,—unless indeed we recur to the Aeschylean doctrine that Fate is superior to Zeus, who delivers oracles through his *προφήτης* Apollo. Monk conjectures *πεπρωμένον*, 'it being fated.' We might compare with this the not infrequent use of *εἶρη-μένον*, e.g. Aesch. Agam. 1598.

1442. This verse is found in Flor. 2, but not in MS. Pal., and Kirchhoff considers it an interpolation.

1444. *χάριν ἐμὴν*. Poseidon and Athena, formerly at variance on the Trojan affairs, had come to a mutual understanding immediately after the capture of the city, *Troia. in it*.

1445. *πορθμεύων*, scil. *αὐτὸν*, conveying him, Orestes, in a ship. Monk gives *πορθμεύειν* with Tyrwhitt, adding, "quod certum videtur."

1447. *αὐδὴν θεᾶς*, the voice of a goddess; cf. Hipp. 86, *κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν*. She adds *θεᾶς*, because Orestes was far away at the time, and he could not have heard any but a preternatural voice. The same licence is

χῶρει λαβὼν ἄγαλμα σύγγονόν τε σήν.
 ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς,
 χῶρός τις ἔστιν Ἀτθίδος πρὸς ἐσχάτους 1450
 ὄροισι, γείτων δειράδος Καρυστίας,
 ἱερὸς, Ἀλὰς νιν οὐμὸς ὀνομάζει λεῶς·
 ἐνταῦθα τεύξας ναὸν ἴδρυσαι βρέτας
 ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν
 οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα 1455
 οὔστροις Ἐρινῦν. Ἄρτεμιν δέ νιν βροτοὶ
 τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.
 νόμον τε θὲς τόνδ'· ὅταν ἐορτάζῃ λεῶς,
 τῆς σῆς σφαγῆς ἅποιν', ἐπισχέτω ξίφος
 δέρῃ πρὸς ἀνδρὸς αἱμά τ' ἐξανιέτω 1460
 ὀσίας ἕκατι θεᾶς, ὅπως τιμὰς ἔχῃ.

adopted in making the Dioscuri address Helen when far out at sea, *Hel.* 1662. Cobet, *Var. Lect.* p. 598, reads *καίπερ οὐ παρὼν θυώς*.

1451. Carystus was a mountain ridge at the southern extremity of Euboea, so called from its walnuts (Photius, *Καρυστεία, γένος καρπῶν*). It is mentioned by Homer in the catalogue of ships, *Il.* ii. 539, as one of the settlements of the primitive Abantes. It is still called *Karysto*. Tibullus praises its fine marbles, *iii.* 2, 13, 'Quidve domus prodest Phrygiis innixa columnis, Taenare, sive tuis, sive Caryste, tuis?' The deme or village called Ἀλαί is mentioned by Callimachus, *Hymn. in Dian.* 173 (quoted by Barnes), as containing the translated image of Artemis:—*ἡ Ἰνα, Δαίμων, Ἀλὰς Ἀραφηνίδας οικήσουσα ἤλθες ἀπὸ Σκυθίης, ἀπὸ δ' εἴπας τέθμια Ταύρων*.

1453. *Ἰδρυσαι*. She does not say *Ἰδρυσον*, because the act of consecrating the statue would be done by others. For *τεύξας* the old copies give *τάξας*, corrected by Pierson, who compares the Homeric phrase *τεύχειν περικαλλέα νηόν*. Euripides, with his usual regard for the etymology of names, does not content himself with deriving *Ταυροπόλος* from *Ταῦροι*, or *ἡ ἐν Ταύροις πολυμένη*, but introduces Orestes' own wanderings as one element of the name. The Greeks themselves, as Hermann observes, did not know why she was called by this title. Photius in v. (to whom Hermann

adds *Etym. M.* p. 747, 52) gives various explanations, all connected with *ταῦρος*, a bull. For v. 1455 see above, v. 84. Sophocles mentions *Ταυροπόλα Διὸς Ἄρτεμιν*, *Ajac.* 172, apparently in allusion to the herds of oxen slain by Ajax at her instigation. *Ar. Lysistr.* 447, *εἰ τὰρα νῆ τὴν Ταυροπόλον ταύτη πρόσσει, ἐκκοκκίῳ σου τὰς στενοκακύντους τρίχας*, where the oath is put in the mouth of a woman. *Cf. inf.* 1466.

1454. *γῆς* for *τῆς Hermann*.

1456. *Ἐρινῦν*. See v. 931.

1458. *θὲς τόνδ'* Porson for *θέσθε* or *θέσθαι*. As good a reading, and nearer to the copies, would be *νόμον τε θέσεις*.

1459. "Quod dicit *τῆς σῆς σφαγῆς ἅποινα* sic intelligendum, ut sit pretium quo redemptus sit ne mactaretur victima Dianae a Tauris." *Hermann*. But the comma is wrongly omitted by Herm. and Dind. after *λεῶς*, for *ἅποινα* is the accusative in apposition to *ἐπισχέτω*, not to *ἐορτάζῃ*.

1461. *ὀσίας ἕκατι, religionis gratia*; to concede the demand of the goddess for a human sacrifice, without actually perpetrating it. The bloody rites of this otherwise benign goddess must be referred to her primitive connexion with hostile Chthonian powers, as the Latin Diana was but another title of Proserpina.—For *θεᾶς W. Dindorf*, with Markland, gives *θεᾶ θ' ὅπως τιμὰς ἔχῃ*, which seems probable, and so Kirchhoff and Nauck have edited. Monk, who does

σὲ δ' ἄμφι σεμνὰς, Ἰφιγένεια, κλίμακας
 Βραυρωνίας δειτῆσδε κληδουχεῖν θεᾶς
 οὐ καὶ τεθάψει κατθανοῦσα, καὶ πέπλων
 ἄγαλμά σοι θήσουσιν εὐπήνους ὑφὰς, 1165
 ἃς ἂν γυναικές ἐν τόκοις ψυχorraγείς
 λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς
 Ἑλληνίδας γυναικάς ἐξεφίεμαι
 γνώμης δικαίας οὐνεκ'· ἐξέσωσα δὲ
 καὶ πρὶν σ' Ἀρείοις ἐν πάγοις ψήφους ἴσας 1470
 κρίνας', Ὀρέστα, † καὶ νόμισμ' ἐς ταυτό γε,

not acknowledge the substantive *δσία*, either here or in v. 1161, or in Bacch. 370, (though he admits Homer so used the word, *Od.* x. 412,) thinks it means, 'on account of the holy goddess.' It is not unlikely that *θεᾶς* for *θεᾶ τ'* is really a correction of transcribers, who only knew the adjective *θεῖος*. Still, we may render it, 'to satisfy the sacred rite of the goddess.'

1462. The *κλίμακες Βραυρωνίας* are believed to refer to the steep ascent cut in the rock to the temple of Artemis at the Attic deme of Brauron.—*κληδουχεῖν*, to be the priestess; as Io was the *κληδοῦχος* of Hera, Aesch. *Suppl.* 287, where, as here, we may notice the confusion between a goddess and her deified priestess;—for Io, the moon-goddess, is only another name of Hera. Pausanias, i. 43, tells us that Hesiod in his *Κατάλογος γυναικῶν*, ἐποίησεν Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμῃ δὲ Ἀρτέμιδος Ἑκάτην εἶναι. Similarly Herod. iv. 103, τὴν δὲ δαίμονα ταύτην, τῇ θύουσι, λέγουσι αὐτοὶ Ταῦροι Ἰφιγένειαν τὴν Ἀγαμέμνονος εἶναι.

1464. *πέπλων ἄγαλμα*. The reference to the peplos of Athena Polias is evident. In imitation of that ceremony perhaps similar offerings were made to this Artemis in her attribute of *Εἰλείθυια*. Much the same was done by the Italians to Diana of Aricia, Ovid. *Fast.* iii. 267—70.

1466. *ψυχorraγείς*, 'who have died in childbirth.' Cf. *Alcest.* 20.

1467. *τάσδε γυναικάς*, the chorus, whom Iphigenia had before (v. 1067) pledged herself to convey safely to Hellas. By *γνώμης δικαίας* the disinterested decision of the chorus is meant, who at v. 1076 had consented at their mistress' request to conceal from the king the plan for escape.

It was really *δικαία*, even though Thoas, to whom the command is given ἐκπέμπειν αὐτάς, had regarded it as treachery, v. 1431.

1468. *Soph. Trach.* 759, *δν κείνος ἐνδὺς, ὡς σὺ προὔξεφίεσσο κτλ.*

1469. The common reading, *ἐκσώσασά σε καὶ πρὶν γ'*, where the *γ'* is evidently a metrical make-shift, has been restored partly from the Schol. on *Ar. Ran.* 697, who quotes *ἐξέσωσά σε* (with the variant *δὲ*) *καὶ πρὶν γ'*—*Ὀρέστα*. If *ἐξέσωσα* is right, the *σε* must wrongly come next after it, because *δὲ* is necessary to connect the sentence; and it follows that *σε*, which is addressed to Orestes, must be substituted for *γε*. Kirchhoff, after Brodaeus, marks a lacuna in this place.

1471. *κρίνας, διαριθμήσασα*, v. 966. Matthiae explains, 'making the votes equal at the trial.' The primary meaning of *κρίνειν* is however 'to separate.' Perhaps, *ψήφοις ἴσας*.

Ibid. Monk proposes *καὶ νόμισμα θεῶν*, *ἀεὶ νικᾶν κτλ.*; Markland, *καὶ νόμισμ' ἔσται τῷδε*, and so Nauck. Hermann thinks a verse has been lost which followed this; but neither critic objects to the use of *νόμισμα* for *νόμον*. Perhaps, *καὶ νόμον καθιστάμεν, νικᾶν κτλ.* (Compare, for the use of the middle voice, *Eum.* 676, *ἐρηγορὸς φροῦρημα γῆς καθίσταται*. *Eur. Suppl.* 522, *πόλεμον δὲ τούτων οὐκ ἐγὼ καθίσταμαι*.) For the institution referred to, cf. *Electr.* 1268, *καὶ τοῖσι λοιποῖς θδε νόμος τεθήσεται, νικᾶν ἴσας ψήφοις τὸν φεύγοντ' ἀεὶ*. Photius in *ἴσαι ψήφοι ἐπὶ τῶν παρ' ὀλίγων ἐν τοῖς δικαστηρίοις ἀλίσκομένων*· ἀναλύονται γὰρ οἱ διακόμενοι ἐπὶ τῶν δικαζομένων· καὶ ἴσαι γενῶνται ψήφοι· (1. *κἂν ἴσαι γενῶνται ψήφοι*) ἐν αἷς ἀπολύεται δὲ ὑπεκαλούμενος.

νικᾶν, ἰσήρεις ὅστις ἂν ψήφους λάβῃ.
 ἀλλ' ἐκκομίζου σὴν κασιγνήτην χθονὸς,
 Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θόας.

ΘΟ. ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις 1475

ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.
 ἐγὼ δ' Ὀρέστη τ', εἰ φέρων βρέτας θεᾶς
 βέβηκ', ἀδελφῇ τ' οὐχὶ θυμούμαι· τί γὰρ
 πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν ;
 ἔτωσαν ἐς σὴν σὺν θεᾶς ἀγάλματι 1480

γαῖαν, καθιδρυσαιντό τ' εὐτυχῶς βρέτας.
 πέμψω δὲ καὶ τάσδ' Ἑλλάδ' εἰς εὐδαίμονα
 γυναῖκας, ὥσπερ σὸν κέλευσμ' ἐφέται.
 παύσω δὲ λόγχην, ἣν ἐπαίρομαι ξένοις,
 νεῶν τ' ἔρετμᾶ, σοὶ τὰδ' ὥς δοκεῖ, θεά. 1485

ΑΘ. αἰνῶ· τὸ γὰρ χρῆν σοῦ τε καὶ θεῶν κρατέῃ·
 ἴτ', ὦ πνοαί, ναυσθλοῦσθε τὸν Ἀγαμέμνονος
 παῖδ' εἰς Ἀθήνας· συμπορεύσομαι δ' ἐγὼ
 σώζουσ' ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.

ΧΟ. ἴτ' ἐπ' εὐτυχίᾳ τῆς σωζομένης, 1490
 μοίρας εὐδαίμονες ὄντες.

ἀλλ', ὦ σεμνὴ παρά τ' ἀθανάτοις
 καὶ παρὰ θνητοῖς Παλλὰς Ἀθάνα,
 δράσομεν οὕτως ὥς σὺ κελεύεις.

μάλα γὰρ τερπνὴν κἀνέλπιστον 1495

1473. ἀλλ' ἐκκομίζου κτλ. 'So, as I said (v. 1448), convey away your sister out of the land, Orestes ; and do you, Thoas, no longer be angry.'

1476. ἄπιστός (ἔστι), ἀπιστεῖ, 'is disobedient.' See on Heracl. 968.

1480. ἔτωσαν. The shorter Attic form ἔτων occurs in Eumen. 32.

1484. λόγχην—ἔρετμᾶ. See v. 1428. Bacch. 789, οὐ φημι χρῆναί σ' ὕπλ' ἐπαίρεσθαι θεῶ.

1486. τὸ γὰρ χρῆν W. Dindorf for τὸ γὰρ χρεῶν. See on Hec. 260. Herc. F. 828. But Nauck retains χρεῶν, perhaps rightly. For αἰνῶ, 'you are right,' see Bacch. 10.

1490. "Dicit haec chorus ad portum conversus, bonis votis prosequens vela dantes. Deinde se ad Minervam conver-

tens alterum systema recitat." Hermann. The meaning is, '(Go, with the good fortune of her who is being conveyed safely away (Iphigenia), and be happy on account of your lot.' This is said to Orestes and Pylades. For the genitive μοίρας, scil. ἕνεκα, compare Soph. Oed. Col. 111, οὐ πάνυ μοίρας εὐδαιμονίσαι πρώτης, 'certainly not one to congratulate on his first-rate fortune.' But τῆς σωζομένης seems said with something of bitterness, as if they meant, 'while we, the chorus, are still detained in a hostile land.' Musgrave quotes from Aristides the phrase τῆς σωζομένης μοίρας εἶναι, but Aristides himself perhaps took it from this very passage.

1495. τερπνὴν L. Dindorf for τερπνύν. For the plural ἀκοᾶ cf. Phoen. 1480.

φήμην ἀκοαῖσι δέδεγμαι.
 ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
 βίοτον κατέχοις
 καὶ μὴ λήγοις στεφανοῦσα.

1497—9. These lines, which also conclude the *Orestes* and the *Phoenissae*, are in all the three instances marked as spurious by W. Dindorf. See however the note on the oft-repeated five anapaestics at the end of the *Bacchae*. The appeal to *Νίκη* (*Ion* 457, 1529), whether as the same goddess as *Athena* herself, or, as in

Ar. Equit. 581—9, her companion or *πάρεδρος*, probably has a more or less direct allusion to the poet's success in exhibiting the play before the judges and the audience. The singular *ἐμὸν*, contrasted with *δρᾶσσομεν* above, shows that the three last lines were spoken by the coryphaeus.

**ΕΥΡΥΠΙΔΟΥ ΙΦΙΓΕΝΕΙΑ
Ἡ ἐν Αὔλιδι.**

•

IPHIGENIA IN AULIDE.

It is allowed by all modern critics, that the *Iphigenia at Aulis* has come down to us in an imperfect state. There are good grounds for believing that it has been interpolated by a later writer, after the decline of the true Attic drama; and that the form in which we have it is due to a desire to complete what had been left by the poet himself imperfect, or to remodel it (*ἀνασκευάζειν*) for exhibition after his death. We are told by the Schol. on Ar. Ran. 67, who quotes the authority of the Didascalie, that after the death of Euripides, his son of the same name (some say, his nephew) exhibited at the City Dionysia (*ἐν ἄστει*) the *Iphigenia at Aulis*, the *Alcmaeon*, and the *Bacchae*. There is no improbability therefore in the opinion entertained by many, that the younger Euripides completed what the elder had left unfinished. This indeed is the more probable, because the interpolations, which can be detected by internal evidence alone, are by no means badly written in general, and are, many of them at least, just such as a somewhat inferior genius might have supplied, especially towards the decline of the art.¹ Critics do not by any means agree as to the parts which are genuine and those which are spurious in the body of the play; but the epilogue, as we now have it, is allowed to be the work of another hand, and to have superseded one that probably existed entire in the age of Aelian, who cites two and a half verses from the play by name, that evidently belonged to the concluding scene.—The question of interpolation however has been fully discussed in the course of the notes.² A large part of the

¹ Hermann's judgment of the comparative merit of the interpolated parts is juster than Dr. Monk's, in the present editor's opinion. The former says of the spurious epilogue, that it is "non prorsus contemnenda," and that even the latter part of the parade (v. 231—302) is "neque inusitatis metris scripta, et diligenter observatis antistrophicorum numeris exaequata" (Praef. pp. viii, xxiii), while the latter says (Praef. p. 217), "Non dicere queo, quod dixit Hermannus, ea scripsisse poetam recentiorem; nam ad meum quidem sensum ista sunt Interpolatoris foetus audacissimi, qui, minime poeta cujuscunque gentis, nedum Atticae, ingenio pariter et sensu expers, Parodo revera Euripideo sua melica subjunxit."

² Hermann's general statement of the case, according to his own conclusions,

play is undoubtedly the work of Euripides ; for the attempt of Boeckh to attribute the authorship to the younger Euripides fails in every point.³ It is, moreover, one of his best works ; and though both difficult and corrupt, it is one that will repay the most careful study. K. O. Müller calls it⁴ “one of the most admirable of this poet’s tragedies, and based upon such a noble idea that we might put it on the same footing with the works of his better days, such as the *Medea* or the *Hecuba*.” In truth, the desponding anxiety and wavering mind of Agamemnon ; his struggles between filial affection and patriotism, between fear of his wife’s anger and the army’s resentment ; the determined and half-threatening Clytemnestra, who finds she has been deceived by her lord, and refuses to resign her daughter into his hands ; the chivalrous and natural part of Achilles, who offers to save the maid even at the cost of his own life, but dares not in the end oppose her magnificent act of self-devotion to her country ;—all this is excellently described, and contributes to invest the play, imperfect as it unfortunately is, with an interest second to none.⁵—The subject of it, which is the earliest, in point of the history, of all those relating to the Trojan war, was taken, as was that of the preceding play, from the poem known as the *Cypria*,⁶ which formed an introduction to the action of the *Iliad*. The Grecian fleet is detained by adverse winds in Aulis, between Euboea

which lean rather on the side of genuineness in the doubtful passages, is given in these words (Praef. p. xxviii), “Qua forma hodie habemus hanc tragoediam, ea non poterit pro nova recensione haberi, sed nihil est nisi vetus tragoedia, sine truncata, cui quae desce videbantur, aliquot post Euripidem seculis ignotus scriptor adjecit, augens ille eam paucis quoque aliis in locis aliquot versuum accessione.”

³ Its fallacy has been well shown by Monk, in the Preface to his Latin edition, Camb. 1857.

⁴ Hist. Gr. Lit. p. 379.

⁵ Aristotle (Poet. cap. xxviii.) cites the character of Iphigenia at Aulis as an example of want of consistency or uniformity ; since she first supplicates for life, and afterwards consents to die. It is difficult to attribute much weight to the criticism, though it comes with the sanction of a great name. The part of Iphigenia throughout appears singularly natural. Her first impulse is to live ; but, when she clearly perceives how much depends on her voluntary death, and how Achilles, her champion, is compromised by his dangerous resolve to save her ; lastly, how the Greeks are bent on the expedition from motives of national honour, she yields herself up a willing victim. It would be quite as reasonable to object to Menelaus’ sudden change of purpose, from demanding the death of the maid, to the refusing to consent to it.

⁶ Proclus, Chrestom. p. 235, ed. Westphal ; Κάλχαντος δὲ εἰπόντος τὴν τῆς θεοῦ μῆνιν καὶ Ἰφιγένειαν κελεύσαντος θύειν τῇ Ἀρτέμιδι, ὥς ἐπὶ γάμον αὐτὴν Ἀχιλλεὶ μεταπεψφάμενοι θύειν ἐπιχειροῦσιν. Ἀρτεμις δὲ αὐτὴν ἐξαρκάσασα εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ, ἔλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βασιλεῖ.

and the mainland, and Calchas has declared that Iphigenia must be sacrificed to Diana, in fulfilment of a vow made by Agamemnon, that he would offer to her the most beautiful object that the year of her birth had produced. Induced by the urgent persuasion of Menelaus, in whose cause the expedition had been undertaken, Agamemnon consents to a fraudulent scheme for conveying his then marriageable child to Aulis, as if to be wedded to Achilles. To this effect he has sent a letter to his wife at Argos, ordering her to conduct the maid thither without delay. But he soon repents, and consigns another letter, cancelling the former, to the hand of an old servant whom he believes to be trusty, but who afterwards proves himself devoted to Clytemnestra's interests. This second letter is intercepted and opened by Menelaus, who upbraids his brother with treachery and deceit, and with want of zeal in the cause of Hellas' glory. They part in anger; but the sudden and unexpected announcement of the near arrival of Iphigenia and her mother, who were to have been stopped on the road, gives a new turn to affairs. Menelaus is touched by his brother's evident distress and perplexity at the prospect of meeting his daughter. He offers his hand in a cordial spirit, and refuses to be a party to the death of a maid for any selfish purposes of his own. Agamemnon however represents to him that the army, resolutely bent on the expedition, is not so easily to be put off. They are already clamouring for the sacrifice, headed by Calchas and Ulysses. The consequences of refusal may be, that not only the girl, but the parents who would save her, will fall victims to their unreasoning fury. Clytemnestra and her daughter now enter, and have an interview with Agamemnon. They are both full of the subject of the approaching marriage; but he answers evasively, and endeavours to induce his wife to return alone to Argos. She however refuses to leave her child, and conducts her into the royal tent, there to await the arrival of Achilles. He, knowing nothing of the pretended marriage, comes accidentally to inform Agamemnon of the discontent of the army at the long delay. He represents himself as no longer able to control his own troops, and describes the coercion and actual danger in which he is placed as the leader of the war-loving Myrmidones. Clytemnestra meets him, and offers her hand to her destined son-in-law. He, of course, is astonished; explanations ensue; the old servant now reveals the whole secret; and Achilles yields to Clytemnestra's importunity, and promises to use his best exertions to save the life of the maid.

Agamemnon, little suspecting that his wife has been made

acquainted with the whole plot, and that his own servant has given evidence against him, again has an interview with her. Here she charges him openly with the intention to kill Iphigenia, and at considerable length, with threats mixed with entreaties, urges him to change his purpose. Iphigenia, who has been apprised of the fate that awaits her, in a very touching speech implores her father to spare her, and carries in her arms the infant Orestes to add weight to her appeal. But Agamemnon is relentless; he replies that necessity has no law; the honour of his country demands the sacrifice. Again Achilles comes forward; he is flying from his own enraged troops, who threaten him with death if he dares to save the life of the maid on the ground that he is betrothed to her. They will have her blood; but he is prepared for them, and will fight rather than yield. At this crisis of affairs Iphigenia resolves to devote herself for her country's good. She, like Macaria in the Heraclidae, Polyxena in the Hecuba, and Menoeceus in the Phoenissae, avows her readiness to die,⁷ to resign the prospects of marriage and happiness in this life, that it may be said of her, *This woman saved Hellas*. Achilles hesitates, offers a last alternative of safety, and at length yields. Even Clytemnestra seems reconciled to stern necessity, and receives her child's last injunctions with some composure. A procession is formed, and the maiden is conducted to the altar of Artemis with a threnos between herself and the chorus. With this the play ends: the spurious epilogue without doubt represents the genuine one in so far as the substitution of a deer for the human victim on the altar is described. But, as we have it, the scene is described by a messenger, whereas Euripides seems to have made Artemis herself appear at the end, to inform Clytemnestra of her daughter's miraculous removal to another land, the Tauric Chersonese, where, many years later in the history, she is found and brought back to Argos by her much younger brother Orestes. So far, and no further, are the plots of the two plays, *Iphigenia at Aulis* and *Iphigenia at Tauri*, connected. The former commences, the latter concludes, the far-famed legends of the house of the Atridae and their part in the Trojan war.

The long *parode* (164—302) is especially remarkable as containing, with an admixture of other matter from the tale of Troy, references to several passages of the *Iliad* as we have it. How far

⁷ The doctrine of voluntary surrender and submission is remarkable, especially in connexion with Aesch. *Prom.* 1048, πρὶν ἂν θεῶν τις—θελήσῃ εἰς ἀναύγητον μολεῖν "Αἰδην.

this long ode is genuine, or, as some think, spurious, it is impossible with certainty to determine.

Internal evidence confirms the statement already given, that the present play is the latest from the pen of Euripides. If he had left it quite completed, like the *Bacchæ*, it would be hard to account for the treatment it has received from interpolators. Probably it was finished for him, according to the best abilities of those on whom the task devolved, whether Euripides the younger, or some poet of a still later school. On the whole, with a considerable laxity of metre, and the frequent use of rhetorical rather than of tragic terms, there is much excellent writing in it. Not a few ancient authors quote it by name, and Ennius seems to have translated it.—The chorus consist of maidens of Calchis, who had crossed over to Aulis for the purpose of seeing the Grecian fleet.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΡΕΣΒΥΤΗΣ.

ΧΟΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΙΦΙΓΕΝΕΙΑ.

ΑΧΙΛΛΕΥΣ.

ΑΓΓΕΛΟΣ.

ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΑΥΛΙΔΙ.

ΑΓΑΜΕΜΝΩΝ.

Ω πρέσβυ, δόμων τῶνδε πάροιθεν
στείχε.

ΠΡΕΣΒΥΤΗΣ.

στείχω. τί δὲ καινουργεῖς,
Ἀγάμεμνον ἄναξ;

ΑΓΑ.

πέύσει.

ΠΡ.

σπεύδω.

1—48. It has been objected, as an argument against the genuineness of the first part of this play, that in no other instance has Euripides commenced without a regular prologue, if we except (as of doubtful authorship) the *Rhesus*, which also begins with anapaestic dialogue between two actors. As in the Greek Argument to the *Rhesus* we are told that two spurious prologues formerly existed, so in this instance it has been thought that v. 49 seqq. was composed by another hand, as a prologue, and that a second was current in the time of Aelian, who cites, with the name of the play, two and a half verses (Hist. An. vii. 39), which appear to have been spoken by Artemis in a pseudo-prologue. Perhaps these verses belonged, not to the prologue, but to the lost exode of the play (see on v. 1509). The present opening of the play, if one or two doubtful lines be excepted, is worthy of Euripides, and it was rendered by Ennius ap. Varro L. L. p. 29 and 353.—Agamemnon is seen advancing at early morning from within his tent at Aulis. His careworn coun-

tenance betokens a sleepless night and a load of grief on his mind. He holds in his hand a letter which he has just written. An old man, his attendant, calms his agitation, and moralizes with him on the uncertainty of human greatness.

2. The title *πρεσβύτης* has been altered by W. Dindorf to *θεράπων*, on the evidence of v. 860 compared with v. 46, by which the identity of the two persons is inferred. Hermann perceived this; but in the catalogue of persons (*δράματος πρόσωπα*) he omits *θεράπων*, while W. Dindorf omits *πρεσβύτης*, Kirchhoff retaining both.

3. Hermann would read *σπεύδει* for *πέύσει*. But this would be merely to reiterate the *στείχε*—*στείχω* above;—as if two speakers should say, ‘come’—‘I am coming,’ and immediately add, ‘be quick’—‘I am hastening.’ Nauck, after Dobree, gives *σπεύσεις*; Cf. inf. 140, *σπεύδω, βασιλεῦ*. Yet *πέύσει*, ‘you shall hear,’ sc. *τί καινουργώ*, is aptly answered by *σπεύδω*, ‘I am eager to do so.’—*τοι* for *το* is Heath’s and Barnes’ correction. The old man does not mean

- μάλα τοι γῆρας τοῦμὸν ἄπνον
καὶ ἐπ' ὀφθαλμοῖς ὀξὺ πάρεστιν. 5
- ΑΓΑ. τίς ποτ' ἄρ' ἀστήρ ὅδε πορθμεύει ;
ΠΡ. Σείριος, ἐγγὺς τῆς ἑπταπόρου
Πλειάδος ἄσσων ἔτι μεσσῆρης.
ΑΓΑ. οὐκουν φθόγγος γ' οὐτ' ὀρνίθων
οὔτε θαλάσσης· σιγαὶ δ' ἀνέμων 10
τόνδε κατ' Εὐριπον ἔχουσιν.
ΠΡ. τί δὲ σὺ σκηνῆς ἐκτὸς αἴσσεις,
'Αγάμεμνον ἄναξ ;
ἔτι δ' ἡσυχία τῇδε κατ' Αὔλιν
καὶ ἀκίνητοι φυλακαὶ τειχέων. 15
στείχωμεν ἔσω.

to explain his own word *σπεύδω*, but to give a reason for cheerfully obeying his lord's summons; hence he says 'my age sits light and wakeful on my eyes,'—he can readily throw off slumbers, and his eyes are not weighed down by them. Hermann thinks *ὀξὺ* refers rather to τὸ ἄπνον than to γῆρας, but this is a harsh construction. Compare *ὀξεῖα ἀκοή*, *ὀξὺ ἀκούειν*, &c. Possibly *πρόσεστιν* rather than *πάρεστιν* is the genuine word.

6. *τίς ποτ' ἄρ' κτλ.* In effect, he asks 'Do you perceive the night is far advanced?' for he wishes him to take the letter he has in his hand at once to Argos (v. 111). And the old man's answer is equivalent to saying, 'It is yet far from morning,' *ἄωρι νυκτῶν*, because Sirius is not yet near the horizon. Kirchhoff and Nauck follow Bremi in giving the whole speech (6—11) to Agamemnon; 'What bright star is passing yonder near the Pleiades?' But thus the question is left without any reply; besides that, in the version of Ennius, the servant evidently answers *temo superat* &c.—*μεσσῆρης* Hermann interprets in a somewhat general sense, 'not yet near setting.' On the epithet *ἑπταπόρου* see Rhes. 529. The two passages are discussed in the Cambridge Philological Museum, vol. i. p. 23. Matthiae thinks Σείριος here improperly used for the bright star *Aldebaran*, in the constellation *Taurus*. He quotes the authority of Eratosthenes, who says, τοὺς τοιούτους ἀστέρας οἱ ἀστρολόγοι Σείριους

καλοῦσι, διὰ τὴν τῆς φλογὸς κίνησιν. Photius (in v. *σίριον*) says Ἴβυκος δὲ πάντα τὰ ἄστρα *σίρια*. Probably the word *ἐγγὺς* must be taken in a rather wide sense, 'not far distant from.'

9—16. Dr. Monk, omitting *σιγαὶ δ'*—*ἄναξ* as an interpolation, gives *οὐκουν—θαλάσσης* to the old man in continuation; and this is probable. 'Accordingly,' he says, 'the birds are still, and the sea is at rest, and silence of the winds prevails over the Euripus here spread before us.' It would perhaps be an improvement to transpose 14, 15, to follow 11.

12. The *σὺ* means, 'why do you thus hastily leave your tent?' i.e. when repose to you, of all others, would seem most desirable. Monk needlessly objects to *σκηνῆς*, which is the same as *δόμον* in v. 1, the general's tent being doubtless represented on the stage, as in the Hecuba. For *αἴσσεις* see Hec. 31. Troad. 156. Orest. 1429.

14. *τῇδε*. Monk gives *τῇδε*, after Blomfield.

15. *ἀκίνητοι*. The change of the watch for the morning, or last of the four night-divisions, would have caused a stir in the general silence. See Rhes. 527 seqq.

16—20. These fine lines are quoted by Stobaeus, Fl. lvi. 2, as from *Εὐριπίδου Ἰφιγενείας*, and with the variant *ἦσσαν ἐπαινῶ* for *ἦσσαν ζηλῶ*. Plutarch cites the first three, p. 471 C (De Tranq. Anim. cap. xi.), and Cicero alludes to them, Tusc. Disp. iii. 24. The *ἦσσαν*

- ΑΓΑ. ζηλῶ σέ, γέρον,
 ζηλῶ δ' ἀνδρῶν ὃς ἀκίνδυνον
 βίον ἐξεπέρασ' ἀγνώς, ἀκλεής·
 τοὺς δ' ἐν τιμαῖς ἤσσον ζηλῶ. 20
- ΠΡ. καὶ μὴν τὸ καλόν γ' ἐνταῦθα βίου.
- ΑΓΑ. τοῦτο δέ γ' ἐστὶν τὸ καλὸν σφαλερόν·
 [καὶ τὸ φιλότιμον]
 γλυκὺ μὲν, λυπεῖ δὲ προσιστάμενον.
 τοτὲ μὲν τὰ θεῶν οὐκ ὀρθωθέντ'
 ἀνέτρεψε βίον, τοτὲ δ' ἀνθρώπων 25
 γινώμαι πολλὰ
 καὶ δυσάρεστοι διέκναισαν.
- ΠΡ. οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως·
 οὐκ ἐπὶ πᾶσιν σ' ἐφύτευς' ἀγαθοῖς,
 Ἀγάμεμνον, Ἀτρεΐς. 30
 δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι·
 θνητὸς γὰρ ἔφυσ. κἂν μὴ σὺν θέλῃς,
 τὰ θεῶν οὕτω βουλόμεν' ἔσται.
 σὺ δὲ λαμπτήρος φάος ἀμπετάσας

ἐπαινῶ of Stobaeus is thought to have been an error of memory from Hipp. 264, οὕτω τὸ λίαν ἤσσον ἐπαινῶ τοῦ μηδὲν ἄγαν.

21. καὶ μὴν — γε. 'And yet, 'tis in this position of life (viz. ἐν τιμαῖς, 'in office') that Good exists,' i.e. is commonly considered to exist. This is clearly better than to join τὸ καλὸν βίου, which Monk gives as an alternative.

22. Kirchhoff supposes some lacuna. It is not improbable that both this and the next are interpolations. This one at least seems the result of a gloss τὸ φιλότιμον on τὸ καλόν. The sense continues well enough, 'tis sweet indeed, yet it has its pain when it comes home to us closely.' The comic writer Macho in Athenaeus, vi. p. 244 A, has a similar verse, noticed by Porson, Γλυκὺ μὲν, προσιστάμενον δὲ λυπεῖ πανταχῇ. Agamemnon is thinking of his own case, and of the enmity of Artemis, when he says, 'at one time the affairs of the gods not set right (i.e. the neglect of their just prerogatives) overthrow life;' and of the clamour and dissensions of his

army in consequence of their detention, when he speaks bitterly of the γινώμαι δυσάρεστοι.

28—33. These fine lines are also quoted by Stobaeus, Fl. cv. 6, with the variants ἀριστέως for ἀριστέος, οὐκ ἐπὶ πᾶσιν ἔφυσ, and νερόμισται for βουλόμεν' ἔσται. Translate; 'I like not these sentiments in a man who is a chieftain. 'Twas not on the condition of having every good that Atreus begot you. No! you must have grief as well as joy; for you were born a mortal; and if you do not choose it, the will of the gods will so decree it.' For ἄγαμαί τινος see Rhcs. 243. Monk well compares Hipp. 459, χρῆν σ' ἐπὶ βῆτοῖς ἄρα πατέρα φυτεύειν. The meaning is, 'for the possessing every blessing,' 'for the enjoyment of all good.' The verses οὐκ ἐπὶ — ἔσται are cited by Plutarch, p. 103 B, with τῶν θεῶν οὕτω βουλομένων ἔσται, and, with the two last verses omitted, p. 33 E.

34. σὺ δὲ κτλ. The connexion is not quite clear. He seems to mean, 'Here are you, with all your honours, who show yourself fretful, irresolute, and

δέλτον τε γράφεις 35
 τήνδ', ἣν πρὸ χερῶν ἔτι βαστάζεις,
 καὶ ταῦτ' ἀπάλιν γράμματα συγχεῖς,
 καὶ σφραγίζεις λύεις τ' ὀπίσω,
 ῥίπτεις τε πέδῳ πεύκην θαλερὸν
 κατὰ δάκρυ χέων, καὶ τῶν ἀπόρων 40
 οὐδενὸς ἐνδεῖς μὴ οὐ μαίνεσθαι.
 τί πονεῖς ; τί νέον περὶ σοι, βασιλεῦ ;
 φέρε κοίνωσον μῦθον ἐς ἡμᾶς.
 πρὸς δ' ἄνδρ' ἀγαθὸν πιστόν τε φράσεις· 45
 σῇ γάρ μ' ἀλόχῃ τότε Τυνδάρεως
 πέμπει φερνὴν
 συννυμφοκόμον τε δίκαιον.

anxious in mind.'—*λαμπτήρ*, any large burner on a stand or pedestal; see Agam. 22. Thus *ἀπετάσαι* would mean to expand and spread out the lighted end to increase the blaze. *Excilians ignem, ut clarius ardeat*, Bothe.

36. *ἐτι βαστάζεις*. The writing had been done κατ' *εὐφρόνης σκιάν*, v. 109, and he had not ceased to keep the letter in his hand now that the morning was approaching. The present tenses do not so much express what he is doing at the moment, as what he has been doing for some time past.

37. *ταῦτ'—συγχεῖς*. 'You write the same letters twice over, and then again efface them.' In *συγχεῖν* the waxen surface of the *δέλτοι* is meant, which the Greeks used much in the same way as the Romans employed the *pugillares* and *stilus*, both as to the method of writing, and the fastening them with a string and a seal. See Herod. vii. 239. Plat. Theaet. p. 194 fin. Iph. Taur. 727. Hence in Hipp. 864, *ἐξελίσσει περιβολὰς σφραγισμάτων* is 'to unwind the envelope of the sealed fastening.'

39. *πεύκην*, the piece of thin pine-wood on which you have been writing. Hipp. 1253, καὶ τὴν ἐν τῇ γραμμάτων πλήσειε τις πεύκην.

40. καὶ τῶν ἀπόρων κτλ. 'And you fall short of no perplexity, so as not to be downright mad;' a Greek way of saying, 'your perplexity comes near to madness.' Cf. Aesch. Prom. 1077, τί γὰρ ἐλλείπει μὴ παραπαίειν ἢ τοῦδε τύχη;

42. Nothing can be weaker than the common reading, τί πονεῖς, τί πονεῖς; τί νέον, τί νέον κτλ. As several copies give τί νέον only once, Monk concludes that τί πονεῖς was doubled in consequence of the accidental repetition of τί νέον; This was also Blomfield's opinion, and so Nauck has edited.—For περὶ Monk gives πάρα σοι, which is probable. The other reading may mean 'what is the matter concerning you?' according to the epic use of περὶ.

46. τότε, not unfrequently used for ποτὲ, but less indefinitely, 'on that former occasion.' See below, v. 860 and 869.—For πέμπει the old copies give πέμπεν (the MS. Palat. πέμπτε), doubtless by an alteration made on account of τότε. But cf. Bacch. 2, ὅν τίς ποθ' ἢ Διὸς κόρη. Hermann admits a conjecture of his own, which is by no means probable, πέμπειν — δικαιοί. Here, as often, δίκαιον is 'disinterested,' (not influenced by κέρδος, Med. 87,) a sense overlooked by Hermann, but rightly pointed out by Monk. With Clytemnestra then the man formerly went, as 'fellow-attendant on the bride,' i.e. as νυμφαγωγὸς along with others. So Clytemnestra says to him in v. 870, ἦλθες εἰς Ἀργεῖον μεθ' ἡμῶν, κάμεις ἡσθ' αἰετοῖ. Bothe gives σοι νυμφοκόμον τε δίκαιον.

47. φερνὴν. Cf. Aesch. Suppl. 955, ὡς ἐφ' ἐκαστῇ διεκλήρωσεν Δαναὸς θεραπῶν-τίδα φερνὴν, and inf. 869.

ΑΓΑ. ἐγένοντο Δῆδ'α Θεστιάδι τρεῖς παρθένοι,
 Φοῖβη Κλυταιμνήστρα τ', ἐμὴ ξυνάορος, 50
 Ἑλένη τε ταύτης οἱ τὰ πρῶτ' ὠλβισμένοι
 μνηστῆρες ἦλθον Ἑλλάδος νεανίαι,
 δειναὶ δ' ἀπειλαὶ καὶ κατ' ἀλλήλων φόνος
 ξυνίσταθ', ὅστις μὴ λάβοι τὴν παρθένον.
 τὸ πρᾶγμα δ' ἀπόρως εἶχε Τυνδάρεω πατρὶ, 55
 δοῦναί τε μὴ δοῦναί τε, τῆς τύχης ὅπως
 ἄψαιτ' ἄριστα, καὶ νιν εἰσῆλθεν τάδε,
 ὅρκους συνάψαι δεξιὰς τε συμβαλεῖν
 μνηστῆρας ἀλλήλοισι, καὶ δι' ἐμπύρων
 σπονδὰς καθεῖναι κἀπαράσασθαι τάδε, 60
 ὅτου γυνὴ γένοιτο Τυνδαρὶς κόρη,
 τοῦτ'α συναμυνεῖν, εἴ τις ἐκ δόμων λαβὼν
 οἴχοιτο τόν τ' ἔχοντ' ἀπωθοίη λέχους,

49—114. W. Dindorf supposes this to be one of two spurious prologues, both composed in order to adapt the play to the usual method of Euripides in commencing with a narrative of events; while Hermann regards it as a genuine prologue, only inserted in an unusual place by a licence not altogether strange in the decline of the tragic art. In the judgment of W. Dindorf (in his introduction), this prologue is "oratione scriptus minus quam qua Euripides in prologis uti solet poetica, ne quid de vocabulis quibusdam locutionibus dicam non Euripideis." In the notes on the play at this verse he calls it "prologus a poeta recentiore loco perinepto insertus." Kirchhoff expresses no doubts about its genuineness, nor does Dr. Monk. In fact, this ῥῆσις contains a direct answer to the old man's question, τί νέον περί σοι, βασιλεῦ; It is conceivable that the poet adopted this variation in the prologue, while he adhered to his usual plan of explaining how matters stood at the conjuncture of affairs with which his play commences.

51. With τὰ πρ. ὠλβ. Monk compares μέγα ὠλβισθῆναι in Troad. 1253.—ὠλβισμένοι, i.e. ἐν τοῖς πρώτοις ὠλβιοὶ δοκοῦντες.

53. Supply some verb to ἀπειλαί, like ἐχώρουν or ἦσαν. For συνιστάναι φόνον is simply 'to conspire to kill.' The meaning is, 'each declared that, if he did

not win the maid, he would kill the successful rival.' *Mutuum caedem parabant, qui nuptam non tulissent.*

55. τὸ πρᾶγμα κτλ. 'Thus the matter was perplexing to her father Tyndareus, in respect of giving her away or not, how he might best deal with the case.' The expression is short, for τὸ πρᾶγμα ἄπορον ἦν Τυνδάρεω, εἴτε δοίη εἴτε μὴ δοίη, ἀγνοοῦντι ὅπως κτλ. Markland well compared Aesch. Suppl. 374, δρᾶσαι τε μὴ δρᾶσαι τε, καὶ τύχην ἐλεῖν. Hermann takes ὅπως for ὡς rather than *quomodo*, which latter seems the true meaning.

60. καθεῖναι. Properly, 'to pour on the ground.' Compare Ion 1034, κάθες βαλὼν ἐς πῶμα τῷ νεανίᾳ, i.e. τὸ φάρμακον. Ar. Vesp. 174, ὅταν πρόφασιν καθῆκεν. Thence, 'to ratify treaties.' The addition of δι' ἐμπύρων shows that all the three solemn forms of swearing were gone through, the βωμὸς, the δεξιὰ, and the ὅρκος.—ἐπαράσασθαι, 'to add an imprecation of harm to him who should fail in the obligation to assist.' Hesychius perhaps found here a false reading; ἐπερήρασθαι ἐπιστηριχθῆναι. On the oaths of the suitors see Thueyd. i. 9. Apollodorus, iii. 10, 8.

62. συναμυνεῖν Heath for συναμύνειν, and below κἀπιστρατεύσειεν Markland for —εὔειν.

κάπιστρατεύσειν καὶ κατασκάψειν πόλιν
 "Ελλην" ὁμοίως βάρβαρόν θ' ὀπλων μέτα. 65
 ἐπεὶ δ' ἐπιστώθησαν, εὖ δέ πως γέρων
 ὑπῆλθεν αὐτοὺς Τυνδάρεως πυκνῇ φρενὶ,
 δίδωσ' ἐλέσθαι θυγατρὶ μνηστήρων ἕνα,
 ὅτου πνοαὶ φέροιεν Ἀφροδίτης φίλαι.
 ἡ δ' εἴλεθ', ὥς γε μήποτ' ὤφελεν λαβεῖν, 70
 Μενέλαον. ἐλθὼν δ' ἐκ Φρυγῶν ὁ τὰς θεὰς
 κρίνας ὄδ', ὡς ὁ μῦθος ἀνθρώπων ἔχει,
 Λακεδαίμον', ἀνθηρὸς μὲν εἰμάτων στολῇ
 χρυσῷ τε λαμπρὸς, βαρβάρῳ χλιδήματι,
 ἔρων ἔρῳσαν ὥχετ' ἐξαναρπάσας 75
 Ἑλένην πρὸς Ἴδης βούσταθμ', ἔκδημον λαβὼν
 Μενέλαον· ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ

67. ὑπῆλθεν, 'had deceived them,' 'had beguiled them into a specious treaty.' The deception depended on this, that they were unconscious that the oath was extorted with a view to keeping the peace among themselves. Hence they are called *κακόφρονες*, infatuated, in taking such an oath, *inf.* v. 391. By inserting the clause "Ελλήνα βάρβαρόν τε, old Tyndareus had made their united aid available against the seducer Paris.

68. δίδωσ' Markland for δίδωσιν. Hermann and Nauck prefer διδοὺς with Elmsley, by which ἡ δ' εἴλετο becomes the apodosis. This however is not so good; for it would express the point wherein Tyndareus deceived them. The meaning is, 'when they had bound themselves by the oath, and Tyndareus had cleverly succeeded in deceiving them as to his real intention, he allows his daughter to choose,' &c. Nauck gives ἐμπέδως for εὖ δέ πως.

69. ὅτω is Boissonade's conjecture; ὅποι, *quo sc. ad quem*, Madvig, Adv. Crit. i. p. 255. The sense is, 'by whose love she might be carried away,' the metaphor from a favouring gale being common, as in ἐπιπνοιαί. The optative is used, because the actual words of the speaker are adapted to past narrative, ἐλοῦ, ὅτου ἂν φέρωσι σε πνοαὶ Ἀφροδίτης. —On πνέειν, used of inspiring love, see Aesch. Ag. 1177.

70. For ὥς γε Hermann gives ὥς δέ, Monk ὥς σφε. The γε is not much

wanted; but we may compare Iph. T. 518, ὥς μήποτ' ὤφελόν γε, μηδ' ἰδὼν ὕναρ, though γε merely perhaps assents to the question. Kirchhoff and Nauck follow Monk.

71. From ἐλθὼν to Μενέλαον in v. 77 are quoted by Clemens Alexandrinus, Paedagog. iii. 2, with the variant κρίνων ὄδ', ὡς ὁ μῦθος Ἀργείων ἔχει, and στολῇ for στολῆ. For the allusion to Paris' wealth and personal vanity, and the absence of Menelaus in Crete, while his young wife remained at home with Paris, see Androm. 593. Troad. 944, 991. Cycl. 183.

72. ἔχει. Perhaps λέγει (as Nauck also suggests).

76. ἐκδημον. In the *Cypria* it was said that Menelaus had gone off to Crete.—λαβὼν, καταλαβὼν. Shortly put for *καίρῳ λαβὼν τοῦ ἐκδημῆν Μενέλαον*.

77. οἰστρήσας, from οἰστρᾶν. See on Bacch. 32.—δρόμῳ is the conjecture of Markland for μόρῳ or μόνος. The Palatine MS. (B. Kirchhoff) had οἰστρήσας μου, corrected to μόνος. Bothe cannot be right in explaining the vulgate by *κατοιστρήσας Ἑλλάδα μόρῳ, Graeciam stimulans infata*, as if from *κατοιστρεῖν*. Compare for the neuter use Prom. 855, οἰστρήσασα τὴν παρακτίαν κέλευθον. As the rejected suitors of Helen lived in various parts of Hellas, the extent as well as the speed of his journeys to them is expressed by δρόμῳ. This was taken directly from the *Cypria*. See Proclus, p. 235, ed.

ὄρκους παλαιούς Τυνδάρεω μαρτύρεται,
 ὡς χρή βοηθεῖν τοῖσιν ἡδίκημένοις.
 τοῦντεῦθεν οὖν Ἕλληνες ἄξαντες δορί, 80
 τεύχη λαβόντες, στενόπορ' Αὐλίδος βάθρα
 ἦκουσι τῆσδε, ναυσὶν ἀσπίσιν θ' ὁμοῦ
 ἵπποις τε πολλοῖς ἄρμασίν τ' ἡσκημένω.
 καμὲ στρατηγεῖν *πᾶσι Μενέλεω χάριν
 εἴλοντο, σύγγονόν γε. τάξιωμα δὲ 85
 ἄλλος τις ὤφελ' ἀντ' ἐμοῦ λαβεῖν τόδε.
 ἦθροισμένου δὲ καὶ ξυνεστῶτος στρατοῦ
 ἤμεσθ' ἀπλοῖα χρώμενοι κατ' Αὐλίδα.
 Κάλχας δ' ὁ μάντις ἀπορία κεκρημένοις
 ἀνεῖλεν Ἰφιγένειαν ἣν ἔσπειρ' ἐγὼ 90
 Ἀρτέμιδι θῦσαι τῇ τόδ' οἰκούσῃ πέδον,
 καὶ πλοῦν τ' ἔσεσθαι καὶ κατασκαφὰς Φρυγῶν
 θύσασι, μὴ θύσασι δ' οὐκ εἶναι τάδε.
 κλύων δ' ἐγὼ ταῦτ' ὀρθίῳ κηρύγματι
 Ταλθύβιον εἶπον πάντ' ἀφίεναι στρατὸν, 95

Westphal; ἔπειτα τοὺς ἡγεμόνας ἀθροίζουσιν ἐπελθόντες τὴν Ἑλλάδα.

80. This verse is quoted by Aristotle, Rhet. iii. 11, the MSS. giving τοῦλεύθερον δ' (τὸ ἐλευθέριοι ed. Ald.) Ἕλληνες ἄξαντες ποσίν. W. Dindorf does not admit that this is the passage which Aristotle intended to quote. He should have added, that *δορί* is a variant for *ποσίν* in the MSS. and one early edition of Aristotle.

83. As ἡσκημένοι ἀσπίσιν means 'attired in a hoplite's dress,' like εὖ γὰρ ἡσκησai πέπλοις, Ion 326, the addition of ἵπποις and ἄρμασιν refers rather to some other participle in the poet's mind. The old reading ἵπποις τε πολλοῖς θ' ἄρμασιν was emended by Reiske.

84. *πᾶσι* seems a probable reading for *κατα* or *κατα*. The same appears to have occurred to Markland, but he rejected it, preferring *στρατηγήσοντα*. Hermann, Bothe, and Monk give *κατα* after Heath, "*Menelai marine causa*;" but this does not seem the true Attic use of *κατα*. Madvig, Adv. Crit. i. p. 255, would read *στρατηγεῖν ταῦτα, hoc imperium gerere*. Hermann mentions with praise an im-

probable emendation of Seidler, *καμὲν στρατηγεῖν κρατα*, while W. Dindorf admits a still more violent one of Jacobs, *καμὲ στρατοῦ γ' ἀνακτα*. It is likely that *κατα* or *κατα* arose from a gloss *κατά*, i. e. *κατά χάριν Μενέλεω*, by which the genuine word was ejected. In the next verse *γε* is used as if it were *σύγγονόν γε ὄντα*, i. e. *ὡς εἰκὸς ἦν τὸν γε σύγγονον ἐλέσθαι*. Eustathius, cited by Hermann and others, remarks from this passage that Agamemnon's election to be commander-in-chief was a popular one, and not conceded to him as king of Argos, as Homer represents it. See Thucyd. i. 9.

89. *κεκρημένοις* Heath for —ος. The reason of Calchas' injunction is declared in Iph. T. 20, *ὅτι γὰρ ἐνιαυτὸς τέκοι κάλλιστον, ἠὲ φωσφόρῳ θύσειν θεῇ*. The cause of the offence to Artemis, as given in the *Cypria*, is adopted by Sophocles in El. 566.

93. *οὐκ εἶναι*. For *ὅτι δὲ οὐκ ἔξεστι τάδε γενέσθαι, ἐὰν μὴ θύσωμεν αὐτῇ*. Nauck regards this line as spurious.

94. *ὀρθίῳ*, 'loud,' or, as Monk prefers to render it, 'rousing.'

ὡς οὔ ποτ' ἂν τλὰς θυγατέρα κτανεῖν ἐμήν.
 οὐδ' ἄν μ' ἀδελφὸς πάντα προσφέρων λόγον
 ἔπεισε τλῆναι δεινά. κὰν δέλτου πτυχαῖς
 γράφας ἔπεμψα πρὸς δάμαρτα τὴν ἐμήν
 †πέμπειν Ἀχιλλεῖ θυγατέρ' ὡς γαμουμένην, 100
 τό τ' ἀξίωμα τάνδρὸς ἐκγαυρούμενος
 συμπλέειν τ' Ἀχαιοῖς οὔνεκ' οὐ θέλοι λέγων
 εἰ μὴ παρ' ἡμῶν εἴσιν ἐς Φθίαν λέχος·
 πειθὼ γὰρ εἶχον τήνδε πρὸς δάμαρτ' ἐμήν,
 ψευδῇ συνάψας ἀμφὶ παρθένου γάμον. 105
 μόνοι δ' Ἀχαιῶν ἴσμεν ὡς ἔχει τάδε
 Κάλχας, Ὀδυσσεὺς, Μενελάωσ θ'. ἃ δ' οὐ καλῶς
 ἔγνω τὸτ', αὖθις μεταγράψω καλῶς πάλιν
 ἐς τήνδε δέλτον, ἣν κατ' εὐφρόνης σκιάν
 λύοντα καὶ συνδούντά μ' εἰσείδες, γέρον. 110
 ἀλλ' εἴα χώρει τάσδ' ἐπιστολὰς λαβὼν
 πρὸς Ἄργος. ἃ δὲ κέκευθε δέλτος ἐν πτυχαῖς,
 λόγῳ φράσω σοι πάντα τὰ γγεγραμμένα·
 πιστὸς γὰρ ἀλόχῳ τοῖς τ' ἐμοῖς δόμοισιν εἶ.
 ΠΡ. λέγε καὶ σήμαιν', ἵνα καὶ γλώσση 115

96. ἂν τλὰς. So Rhcs. 80, πάντ' ἂν φοβηθεῖς ἴσθι, δειμαίνων τόδε. The next verse and a half, according to Hermann, are said aside, because the old man cannot be supposed to know that Iphigenia has really been given up for sacrifice by her father. If he had known it, he must have known also that the marriage with Achilles was a pretence; and he could not then, at v. 124, have asked, 'How will Achilles bear his disappointment?' But this view involves the necessity of regarding v. 104—7 as also withheld from the old man's hearing. It is more likely that, as the latter knew the demand had been made, Agamemnon should now admit that he had weakly yielded to it, while time yet remains to retract his consent. Moreover, in saying μόνοι—ἴσμεν, v. 106, he seems to mean, 'the only persons who know it beside myself.' He is sending a confidential servant on a confidential message; and it was hardly likely he would withhold from him the circumstances of the case. On this supposition we can perceive why Agamemnon communicates to him the

contents of the letter, v. 113.

97. οὐδ' ἄν, 'whereupon,' i. e. seeing my reluctance. Cf. Alcest. 5, and the note.

100. πέμπειν, 'to escort.' Monk and Bothe give στέλλειν with Markland, comparing v. 117—9. The change is certainly a probable one.

101. ἐκγαυρούμενος, like ἐκπαγλούμεναι in Hec. 1156, 'magnifying,' 'expressing admiration of,' 'exaggerating his rank.'

104. πειθὼ τήνδε, this argument, this way of persuading her.—συνάψας, *si finxissem*.

105. ἀμφὶ for ἀντι Markland. Monk retains ἀντ', 'in return for the maid,' i. e. to get her sent,—a rather forced use.

112. κέκευθε, *intus habet*. Rhcs. 620, οὐ γὰρ ἔσθ' ὅπου τοιόνδ' ὄχημα χθῶν κέκευθε πωλικόν. The resemblance of this passage to Iph. T. 760, τὰ νόντα κἀγγεγραμμέν' ἐν δέλτου πτυχαῖς λόγῳ φράσω σοι, has been made an argument for the spuriousness of this prologue.

115—116. Transposed by Reiske from following ᾧ Λήδας ἔρνος. Agamemnon

σύντονα τοῖς σοῖς γράμμασιν αὐδῶ.

ΑΓΑ. πέμπω σοι πρὸς ταῖς πρόσθεν
δέλτοις, ὦ Λήδας ἔρνος,
μὴ στέλλειν τὰν σὰν ἴνιν
πρὸς κολπῶδη πτέρυγ' Εὐβοίας, 120
Αὔλιν ἀκλύσταν.

εἰς ἄλλας ὥρας γὰρ δὴ
παιδὸς δαίσομεν ὑμεναίους.

ΠΡ. καὶ πῶς Ἀχιλεὺς λέκτρων ἀπλακὼν
οὐ μέγα φυσῶν θυμὸν ἐπαρεῖ 125
σοὶ σῆ τ' ἀλόχῃ;

ΑΓΑ. τόδε καὶ δεινόν. ΠΡ. σήμαιν' ὃ τι φῆς.

ΑΓΑ. ὄνομ', οὐκ ἔργον, παρέχων Ἀχιλεὺς

might begin at once *πέμπω σοι κτλ.*, and the old man might interrupt him with 'say on' &c. But the new arrangement seems some improvement.

116. *σύντονα, συμφῶδα, σύμφωνα, congruentia*. Compare *συντείνειν* in Hec. 190. "Mirus vocabuli usus," objects W. Dindorf, who includes these two anapaestics in the same condemnation as the preceding prologue.

117—163. In this dialogue W. Dindorf finds a duplicate commencement of the drama, which he conceives to have been adapted to the opening anapaestics by some later poet who interpolated the intervening prologue. Matthiae thinks that the whole passage is by another hand.—It will be observed that Agamemnon speaks in irregular, or spondee-anapaestics, as far as v. 143, the rest of his speech, like that of the servant, being in the regular dimeter.

119. *μὴ στέλλειν*. 'Not to send her, whereas my former letter gave the contrary order.'

120. The old copies give *τὰν κολπῶδη*. Thus the *πρὸς* completed the preceding catalectic verse. The article is rejected by Monk and W. Dindorf.

121. *Αὔλιν*. Probably in apposition to *πτέρυγα*, though Hermann construes it with *στέλλειν*, 'to send her to Aulis towards the sheltering harbour (or wing-shaped bay) of Euboea.' Wordsworth, *Athens and Attica*, p. 6, remarks that Aulis is "a port of larger dimension,

which begins at the south of the narrowest point of the Euripus, and spreads itself like an unfolded wing from the side of Euboea."—The feminine *ἀκλύστη* may be compared with *περικλύστη* Pers. 598, *δυσούστη* Eum. 758, *ἐφιλήτη* Theb. 104. The meaning is, 'secure from the swell of the Euripus.'

122. *γὰρ δὴ*. 'For, you are to understand, we propose to postpone our daughter's marriage to another time.' The MSS. give *τὰς ἄλλας*, which was meant to complete the anapaest.

124. The old readings *λέκτρ' ἀπλακῶν, φυσῶν, ἐπαρεῖ* admit of very obvious corrections. See Cobet, Var. Lect. p. 607. 'Surely,' says the old man, 'Achilles will be angry when he finds the promised bride is withheld!'—'No doubt,' is the reply; 'but here is another difficulty; Achilles knows nothing about the matter; how shall we explain our action, if the maid is brought to Aulis?' The old man seems to have fancied Achilles was privy to the plot, and deceived by it; he is now told distinctly, that *οὐκ οἶδε γάμους, οὐδ' ὃ τι πράσσομεν*. For *παρέχειν ὄνομα* compare Hel. 1100, *τοῖνομα παρασχούσ', οὐ τὸ σώμ' ἐν βαρβάροις. ibid.* 1653, *ἐπεὶ—τοῖς θεοῖς παρέσχε τοῖνομα*.

127. The words *τόδε καὶ δεινόν* were given by Musgrave to Agamemnon in place of the old man; and he is followed by Monk and Bothe. Nauck retains the arrangement in the MSS.

- οὐκ οἶδε γάμους, οὐδ' ὅ τι πράσσομεν,
οὐδ' ὅτι κείνῳ παῖδ' ἐπεφήμισα 130
νυμφείους εἰς ἀγκώνων
εὐνὰς ἐκδώσειν λέκτροις.
- ΠΡ. δεινά γε τολμᾷς, Ἀγάμεμνον ἄναξ,
ὃς τῷ τῆς θεᾶς σὴν παῖδ' ἄλοχον
φατίσας ἦγες σφάγιον Δαναοῖς. 135
- ΑΓΑ. οἴμοι, γνώμας ἐξέστην,
αἰαῖ, πίπτω δ' εἰς ἅταν.
ἀλλ' ἴθ' ἐρέσσω σὸν πόδα γήρα
μηδὲν ὑπείκων. 140
- ΠΡ. σπεύδω, βασιλεῦ.
- ΑΓΑ. μή νυν μήτ' ἀλσώδεις ἴζου
κρήνας μήθ' ὕπνω θελχθῆς.
- ΠΡ. εὐφημα θρόει.
- ΑΓΑ. πάντῃ δὲ πόρον σχιστὸν ἀμείβων
λεῦσσε φυλάσσω μή τίς σε λάθῃ 145
τροχαλοῖσιν ὄχοις παραμειψαμένη
παῖδα κομίζουσ' ἐνθάδ' ἀπήνῃ
Δαναῶν πρὸς ναῦς.
- ΠΡ. ἔσται.

130. ἐπεφήμισα, Markland's correction of ἐπέφησα, has the same sense as φατίσαι *inf.* 135 and φημίζειν *inf.* 1356, viz. 'to make a verbal declaration,' with the notion of not executing it in effect,—a mere λόγος without the ἔργον. Hermann renders φατίσας *quum dare simulaveris*. In Aesch. Ag. 1144, ἐπιφημίζεσθαι, and in Thuc. vii. 75, 7, ἐπιφημίσματα, are words implying sayings of ominous import. We have φατίζειν much in the sense of λέγειν in Soph. Oed. Col. 139 and Ajac. 715.

132. ἐκδώσειν Markland for ἐνδώσειν. Monk gives λέκτρον, 'for a bride,' which is not unlikely, but is far from necessary. The dative is superfluously added, on the principle noticed on Hel. 3.

133. ἐτόλμας Monk after Markland, on account of the ἦγες following. Agamemnon plainly says in v. 130 that he has plighted the maid to Achilles, though Achilles has not been yet informed of the promise.—ἦγες manifestly relates to

his present change of purpose.—ὃς τῷ Canter for οὗτω.

142. μή νυν κτλ. 'Mind now that you neither sit down by the fountains in the woods, nor give way to the soothing spell of sleep.'—'Hush! say not so.' Matthiae explains this, "quia somnus minime convenit fido ministro, hanc suspicionem a se amovet verbis εὐφημα θρόει." Perhaps θέλγειν, commonly applied to sorcery, seemed an ominous word. For the accusative after ἴζεσθαι see Orest. 871. Androm. 1265, παλαιᾶς χοιράδος κοιλὸν μυχθὸν Σηπιάδος ἴζου.

144—8. 'And whenever you pass the spot where two roads diverge, look in every direction, taking heed lest a mule-chariot should pass without your notice on the trot, conveying the maid hither to the Grecian ships.'—μή τις for μή τι Markland.

149. ἔσται, 'it shall be done.' One MS. (C) adds τάδε, which Hermann, Nauck, and Dindorf retain. The formula

- ΑΓΑ. κλήθρων δ' ἐξόρμα.
 ἦν γάρ [νιν] πομπαῖς ἀντήσης, 150
 πάλιν ἐξόρμα, σείε χαλινούς,
 ἐπὶ Κυκλώπων ἰεῖς θυμέλας.
- ΠΡ. πιστὸς δὲ φράσας τάδε πῶς ἔσομαι,
 λέγε, παιδὶ σέθεν τῇ σῇ τ' ἀλόχῳ.
- ΑΓΑ. σφραγίδα φύλασσε' ἦν ἐπὶ δέλτῳ 155
 τῇδε κομίζεις. ἴθι. λευκαίνει
 τόδε φῶς ἤδη λάμπουσ' Ἥως
 πῦρ τε τεθρίππων τῶν Ἀελίου.
 σύλλαβε μόχθων. 160
 θνητῶν δ' ὄλβιος ἐς τέλος οὐδεὶς
 οὐδ' εὐδαίμων.
 οὔπω γὰρ ἔφυ τις ἄλυσος.

ΧΟΡΟΣ.

ἔμολον ἀμφὶ παρακτίαν

στρ. α.

may be defended by Alcest. 328, ἔσται τὰδ', ἔσται, but it is more like an interpolation to complete a dimeter verse, and the best MS. omits it.—Agamemnon, having heard his consent, adds, 'Then start at once.' Monk ejects this verse because of the hiatus at the end of it, because ἐξόρμα occurs below in an active sense, and "sine causa et parum decore Agamemnonis sermo interrumpitur." A better objection to its genuineness would have been, that the γάρ gives a reason, not for his starting immediately, but for watching at the cross-roads. Hermann and Nauck transpose the present verse after v. 152, where it occupies a more appropriate place. But it is easy to supply some ellipse, as φράζου νυν, 'mind what I say' &c.

150. Monk omits νιν, and he is possibly right, because πομπαῖς ἀντᾶν naturally means 'to meet the escort.' We might read ἦν γὰρ δῆ.

151. σείε χαλινούς is Blomfield's emendation for ἐξορμάσεις τοὺς χαλινούς. The meaning is, 'make them set out homewards again, and do you yourself drive to Argos (with them) at full speed.' It was obviously necessary for the old man to accompany the convoying party back to Argos, because they might otherwise have eluded him, and reached Aulis by some other route. For the phrase, to

shake the reins so as to urge an animal to its full speed, compare Soph. El. 712, ἵπποις δμοκλήσαντες ἥνις χεροῖν ἔσεισαν. Antig. 109, φυγάδα πρόδρομον δευτέρῳ κινήσασα χαλινῷ.—With ἰεῖς supply either σεαυτὸν or αὐτούς. A more usual term would be ἰέμενος.—For the long ἰ see Soph. Aj. 154. By θυμέλας the piles of ancient masonry are meant, the same as τὰ Κυκλώπων βάθρα in Herc. F. 944. Mycenae is often so described, e. g. Tro. 1088. Iph. T. 845 &c. *inf.* v. 1501.

155. ἐπὶ δέλτῳ τῇδε. He hands him the letter, and bids him take care of the seal on it. Hermann gives τῇδε, with two MSS., and so Kirchhoff and Nauck.

156. Whether λευκαίνει or λάμπουσα, or both are transitive, is not clear. We have ἄλλα λευκαίνειν in Cycl. 16, Taur. 1387, λάμπειν ἀστέρα in Hel. 1131. Perhaps the meaning here is, 'the morning grows grey, beginning to light up the day.' Kirchhoff conjectures λάμπει δ' Ἥως. The true Attic form is Ἥως, as in Ion 1158. Perhaps λάμπουσ' Ἥως is an interpolation.

160. Cf. Ion 331, τίς; εἰ πόνον μοι συλλαβῶι, χαίρομεν ἄν. See on Cycl. 472. For the familiar sentiment in the concluding lines see Andr. 100—2. Heracl. 866. Tro. 510.

164. Here follows the parade, or first song of the chorus on entering the

- ψάμαθον Αὐλίδος ἐναλίας, 165
 Εὐρίπου διὰ χευμάτων
 κέλσασα, στενόπορθμον
 Χαλκίδα, πόλιν ἐμὰν, προλιποῦσ',
 ἀγχιάλων ὑδάτων τροφὸν
 τᾶς κλεινᾶς Ἀρεθούσας. 170
 Ἀχαιῶν στρατιὰν ὥς κατιδοίμαν
 † Ἀχαιῶν τε πλάτας ναυσιπόρους
 ἡμιθέων, οὓς ἐπὶ Τροί-
 αν ἐλάταις χιλιόναυσιν
 τὸν ξανθὸν Μενέλαον 175
 ἀμέτεροι πόσεις
 ἐνέπουσ' Ἀγαμέμνονά τ' εὐπατρίδαν
 στέλλειν ἐπὶ τὰν Ἑλέναν,
 ἀπ' Εὐρώτα δονακοτρόφου
 Πάρις ὁ βουκόλος ἂν ἔλαβεν, 180
 δῶρον τᾶς Ἀφροδίτας,
 ὅτ' ἐπὶ κρηναίαισι δρόσοις
 Ἦρα Παλλάδι τ' ἔριν ἔριν

orchestra. The first *stasimon* commences at v. 231. Of the genuineness of the long parade we cannot be sure; in great part it is made up from the Homeric Catalogue.—The chorus, composed of young married women of Calchis in Euboea, declare the object of their coming across the strait to be simply curiosity to see the collected Grecian fleet.

169. ἀγχιάλων. Monk gives ἀγχιάλων, though somewhat to the detriment of the metre, unless indeed the word be scanned as a *pes creticus*, in which case the two verses combined form a regular glyconeian, with a pherecratean termination. Thus ὀπλοφόρους in v. 190 must be considered as having the first two short syllables equal to one long one. He quotes the Homeric Χαλκίδα τ' ἀγχιάλων, [Il. ii. 640,] and remarks that the epithet, like Σαλαμὶς ἀγχιάλος in Soph. Ajac. 135, is properly said of settlements not far from the sea. See Aesch. Pers. 877. Still, as the fountain of Arethusa was near the coast if not on it, Calchis may be called 'the feeder of far-famed

Arethusa's waters by the sea-shore.'

172. κατιδοίμαν G. Dindorf for ἴδοιμ' ἂν, a Paris MS. having στρατὸν καὶ ἴδοιμ' ἂν, though Kirchhoff remarks that this is only the common error of καὶ and ὥς being confused (*inf.* v. 173). In the next verse Hermann gives ἀρήων for Ἀχαιῶν, Nauck ἀγανῶν. We might also conjecture Ἀργείων.

173. ἡμιθέων. Hermann and Nauck give ἡιθέων after Musgrave. Monk thinks the poet may have had in mind ἡμιθέων γένος ἀνδρῶν, Il. M. 23. Perhaps he used the word laxly in the sense of ἡρώων. For οὓς, the correction of Scaliger, the copies give ὥς, one MS. having καί. On ὥς and καί confused see Iph. T. 335. Herc. F. 801.

181. δῶρον. In the *Cypria* it was related that the goddess promised Helen to Paris as a bride, if he gave his judgment in her favour, and afterwards brought them together, συνάγει τὴν Ἑλένην τῷ Ἀλεξάνδρῳ (Proclus, ed. Westphal. p. 234).

μορφᾶς ἃ Κύπρις ἔσχεν.
πολύθυτον δὲ δι' ἄλσος Ἀρ- ἀντ. ἃ. 185
τέμιδος ἦλυθον ὀρομένα,
φοινίσσουσα παρῇδ' ἐμὰν
αἰσχύνᾳ νεοθαλεῖ,
ἄσπιδος ἔρμα καὶ κλισίας
ὀπλοφόρους Δαναῶν θέλουσ' 190
ἵππων τ' ὄχλον ἰδέσθαι.
κατείδον δὲ δὺ Αἴαντε συνέδρω
τὸν Οἰλέως Τελαμῶνός τε γόνον,
† τοῖς Σαλαμινίοις στέφανον.
Πρωτεσίλαόν τ' ἐπὶ θάκοις 195
πεσσῶν ἡδομένους μορ-
φαῖσι πολυπλόκοις,
Παλαμήδεά θ', ὃν τέκε παῖς ὁ Ποσει-
δᾶνος, Διομήδεά θ' ἡ-
δοναῖς δίσκου κεχαρημένον, 200
πάρα δὲ Μηριόνην, Ἄρεος
ὄζον, θαῦμα βροτοῖσι,
τὸν ἀπὸ νησαίων τ' ὀρέων
Λαέρτα τόκον, ἅμα δὲ Νι-
ρέα, κάλλιστον Ἀχαιῶν 205
τὸν ἰσάνεμόν τε ποδοῖν ἑπφδ.

185. ἄλσος Ἀρτέμιδος. Mentioned here in reference to the sacrifice to that goddess, which is the point of the play. In the next verse the old reading ὀρομένα was emended by Canter.

188. νεοθαλεῖ, for νεοθηλεῖ, is perhaps ἀπαξ λεγόμενον. For the dislike of women to appear in public, especially maidens, see Phoen. 1485. — ἄσπιδος ἔρμα, for στρατὸν ἄσπίσιν πεφραγμένον, ὀχυρωθέντα.

194. Hermann gives τοὺς Σαλαμῖνος στέφανον, scil. ὄντας, Monk and Nauck τὸν Σαλαμῖνος στέφανον, W. Dindorf τοῖς Σαλαμῖνοις. Aldus has τοῖς Σαλαμῖνος, (a correction in MS. Pal., which had τοῖς σαλαμινίοις with Flor. 2.) the later editions τῆς Σαλαμῖνος.

196. ἡδομένους. As Palamedes was commonly regarded as the inventor of

the game of drafts, (which are called πολυπλόκοι from the board being marked with five intersecting lines in cross directions, πεσσὰ πεντέγραμμα, Soph. frag. Naupl. 381,) this plural participle must refer to the proper name following as well as to that preceding. This has been called "schema Alemanicum."

200. The Ionic κεχάρηκας occurs Ar. Vesp. 764, and κεχάρησαι *ibid.* 389.

201. πάρα δὲ, 'and near him.' In this sense, the accent should stand on the first syllable, as it has been placed also in Tro. 570.

204. Νιρέα. Pronounced Νιρῆ by *synizesis*. Il. ii. 673, Νιρεὺς δὲ κάλλις-τος ἀνὴρ ὑπὸ Ἰλίον ἦλθεν.

206. ἰσάνεμον, for ἰσήμενον. Bothe makes an hexameter verse, if such it can be called, ἰσάνεμόν τε ποδοῖν, λαιψηρο-

λαίψηροδρόμον Ἀχιλλῆα,
 τὸν ἅ θεΐτις τέκε καὶ
 Χείρων ἐξεπόνασεν,
 εἶδον αἰγιαλοῖσι 210
 παρά τε κροκάλαις δρόμον ἔχοντα σὺν ὄπλοις·
 ἄμιλλαν δ' ἐπόνει ποδοῖν
 πρὸς ἄρμα τέτρωρον
 ἐλίσσων περὶ νίκας. 215
 ὁ δὲ διφρηλάτας ἐβοᾷτ'
 Εὐμηλος Φερητιάδας,
 ᾧ καλλίστους ἰδόμαν
 χρυσοδαϊδάτους στομίους
 πώλους κέντρῳ θειωμένους, 220
 τοὺς μὲν μέσους ζυγίους,
 λευκοστίκτῳ τριχὶ βαλιούς,
 τοὺς δ' ἔξω σειροφόρους,
 ἀντήρεις καμπαῖσι δρόμων,
 πυρρότριχας, μονόχαλα δ' ὑπὸ σφυρὰ 225
 ποικιλοδέρμονας· οἷς παρεπάλλετο

δρόμον Ἀχιλλῆα. Perhaps, λαίψηροδρόμον τ' Ἀχιλλῆ, by which each verse will be *glyc. polysch.*

209. ἐξεπόνασεν, 'educated.' Theocr. *Hylas*, xiii. 14, ὡς αὐτῷ κατὰ θυμὸν ὁ παῖς πεποναμένος εἶπεν.

211. κροκάλαις, the shingles. Photius, κρόκαι, ψῆφοι παραθαλάσσιοι, where Monk remarks that we should read κροκάλαι. It was from this custom of the swift-footed Achilles, of running races, accounted as a hoplite, on the sea-strand against horses, that the place on the Euxine called Ἀχιλλεῖος δρόμος was dedicated to him as a hero after death. Of the present passage Hermann says "vereor magnopere ne non his metris usus sit Euripides, sed servavi, quia nihil variant libri." Monk reads εἶδον αἰγιαλοῖς παρά κροκάλαις τε, and calls it "metrum antispasticum."

215. ἐλίσσων, scil. ἐαυτὸν, ἐλίσσόμενος, running in a ring, or rather in the curved δίαυλος, and so turning to and fro, ἀναστρέφόμενος.

216. ἐβοᾷτ' W. Dindorf for βοᾷτ', and ἰδόμαν for εἶδωμαν. Monk remarks that

this passage also is borrowed from Il. ii. 763 seqq. His name, says the poet, was loudly called by the herald. Many of the scenes here described are represented on the Greek vases, and it is very probable that the poet had such designs in view.

216—7. These, with 219, 220, 222, 224, are *glyconeian polyschematic*. The intervening verses are the same, but want the initial syllable (ἀκέφαλοι).

221—3. σειροφόρους W. Dindorf for σειραφόρους. Greek chariots with four horses abreast were often represented in vase-paintings. The two middle, he says, were piebald, the two trace-horses were bay with spotted fetlocks. By ἀντήρεις καμπαῖσι he means that the outer horses first met and as it were faced the καμπτήρ at the end of the stadium. Compare Soph. El. 721. Bothe understands it to mean, 'rivalling each other in the speed of the course;' but the words cannot signify this.

225. πυρρότριχας Monk, which is nearer the Attic of the age of Euripides.

Πηλείδας σὺν ὄπλοισι παρ' ἄντυγα
 καὶ σύριγγας ἀρματείους. 230
 ναῶν δ' εἰς ἀριθμὸν ἤλυθον στρ. β'.
 καὶ θέαν ἀθέσφατον,
 τὰν γυναικείον ὄψιν ὁμμάτων
 ὥς πλήσαιμι, † μέιλινον ἄδονάν.
 καὶ κέρας μὲν ἦν δεξιὸν πλάτας ἔχων 235
 Φθιώτας ὁ Μυρμιδῶν Ἀρης
 πεντήκοντα ναυσὶ θουρίαις.
 χρυσέαις δ' εἰκόσιν
 κατ' ἄκρα Νηρηῆδες ἔστασαν θεαί, 240
 πρύμναις σῆμ' Ἀχιλλείου στρατοῦ.
 Ἀργείων δὲ ταῖσδ' ἰσήμεροι ἀντ. β'.
 νᾶες ἔστασαν πέλας·
 ὦν ὁ Μηκιστέως στρατηλάτας
 παῖς ἦν, Ταλαὸς ὃν τρέφει πατήρ· 245
 Καπανέως τε παῖς Σθένελος· Ἀθίδος δ' ἄγων

227. παρ' ἄντυγα. The driver of the steeds, against whom Achilles contended as a *δωλιτοδρόμος*, was Eumelus; and the runner kept abreast of the hinder part of the car, and close to the wheel. The same phrase occurs in *Rhes*. 373, *δοχμῖαν πεδαίρων (πέλταν) σχιστὰν παρ' ἄντυγα*.—*σύριγγας*, the axle-boxes, i. e. the wheels, *Hipp*. 1234. The resolved reading *Πηλείδας* is due to Elmsley, the metre in the two preceding verses having changed to dactylic, and in the strophe following to varieties of trochaic or cretico-trochaic.

231. *εἰς ἀριθμόν*. The statement that there were a thousand ships was not enough; a woman's curiosity must be satisfied by counting them. The numbers of the several fleets accordingly are specified.

233. *γυναικείον* Hermann for —αν. The addition of the article is hardly according to Attic usage. The same remark applies to *μέιλινος ἥδονή*, 'honeyed delight.' Hermann gives *μᾶλλον ἄδονάν*, Bothe *μέλινον ἄδονάν*, Markland *μέλι-χον*.

235. *πλάτας ἔχων*. 'Having his ships on the right wing.' The accusative *κέραν* is used as in *Rhes*. 485, ἄλλ' εἴτε *λαῖον*

εἴτε δεξιὸν κέρας—*πᾶρεστί σοι πέλτην ἐρεῖσαι*. Suppl. 657, καὶ τοὺς ξὺν αὐτῷ *δεξιὸν τεταγμένους κέρας*. *Heracl*. 671, καὶ δὴ λαὸν ἔστηκεν κέρας.—*Φθιώτας* here stands for *Φθιωτῖδας*.—In the next verse Hermann gives *Μυρμιδῶν* for *-δων*, comparing v. 1352, *στρατὸς δὲ Μυρμιδῶν οὗ σοι παρῆν*; where the same error had been removed by L. Dindorf.

240. κατ' ἄκρα Pierson for κατ' ἄκραν. The stern, as well as the prow, of Greek ships had likenesses, *εἰκόνες*, of tutelary gods. But the *σῆμα* or *παράσημον* seems to have been commonly at the prow. Hence one might suggest *πρόραις* for *πρύμναις*. But see v. 275. Perhaps κατ' ἄκρα means high on the *ἄφλαστον*, *ἄκροστολόιον*, or *κόρυμβα*, where gilt portraits of the Nereids formed the badge of the son of the sea-goddess.

244. ὁ *Μηκιστέως*. See *Il*. ii. 560—6.

246. *Ἀθίδος*, supply *γῆς*. But Dobree plausibly proposed *Ἀθίδας*. The son of Theseus meant is either Acamas or Demophon. Barnes remarks, after Brodaeus, that this is said in praise of Athens. Homer makes Menestheus the leader of the Athenians, and assigns to him fifty, not *sixty*, ships, *Il*. ii. 551—6.

ἐξήκοντα ναῦς ὁ Θησέως
 παῖς ἐξῆς ἐναυλόχει θεῶν
 Παλλάδ' ἐν μωνύχοις 250
 ἔχων πτερωτοῖσιν ἄρμασιν θετὸν,
 εὖσημόν τε φάσμα ναυβάταις,
 Βοιωτῶν δ' ὄπλισμα, ποντίας στρ. γ'.
 πεντήκοντα νῆας εἰδόμεναι
 σημείοισιν ἐστολισμένας 255
 τοῖς δὲ Κάδμος ἦν χρύσειον δράκοντ' ἔχων
 ἀμφὶ ναῶν κόρυμβα·
 Ληϊτός δ' ὁ γηγενὴς
 ἄρχε ναῖον στρατοῦ 264
 Φωκίδος δ' ἀπὸ χθονὸς
 Λοκρῶν τε τοῖσδ' ἴσας ἄγων
 ναῦς *ἦν Οἰλέως τόκος κλυτὰν
 Θρονιάδ' ἐκλιπὼν πόλιν.
 Μυκῆνας δὲ τὰς Κυκλωπίας ἀντ. γ'. 265
 παῖς Ἀτρώς ἔπεμπε ναυβάτας
 ναῶν ἑκατὸν ἡθροῖσμένους.

249. ἐξῆς ἐναυλόχει, had his ship moored next in order to that of Sthenelus.

251. θετὸν is explained by Hermann "ex composito adscitum." The poet probably meant *θετὸν ἐν ἄρμασιν*, 'placed on a chariot,' (or rather in a chariot,) 'drawn by winged steeds,' ἄρμα, as usual, meaning both horses and carriage. Cf. Alcest. 483. Hermann joins *θετὸν εὖσημόν τε*, but the *τε* has rather an exegetical sense, though it is not very properly added. Bothe gives *εὖσημόν γε*, Markland *εὖσημόν τι*. See Madvig, Adv. Crit. i. p. 256. The badge of Demophon, he observes, was Pallas on a car drawn by winged steeds. He objects both to *μῶνυχά ἄρματα* and to *θετὸν φάσμα*, and would read *ἐν μωνύχοις ἔχων πτερωτοῖσιν, εὖσητον κτλ.*, omitting *θεῶν* in the strophic verse 240. The use of *φάσμα* for *σήμα* is hardly correct. Aeschylus uses *εὖσημος* of ships, Suppl. 694.

255. *ἐστολισμένας* Scaliger for *εὖστ.* The word occurs in Suppl. 659, *λαῖν δὲ Πάραλον, ἐστολισμένον δορί*. The *ἀκρο-*

στόλιον of the stern is meant.

262. *ἴσας*, sc. *ἀριθμῶ*. "Iliad. ii. v. 524 et 534 et Phocensium quadraginta naves et totidem numerantur Locrensiū." Herm. *Λοκρῶν* is Heath's reading for *Λοκροῖς*. Hermann and Matthiae give *Λοκρὰς* with Markland. Madvig also, Adv. Crit. i. p. 256, would read *Λοκρὰς τε*. See Il. ii. 527. The *τε* seems necessary in place of *δέ*.

263. *ἦν* is inserted by Hermann, *ἦλθ'* by Matthiae, on account of the metre. Bothe prefers *ἄγων ἦν ναῦς κτλ.*—*Θρονιάς πόλις*, the chief city of the Locri of that division. *Thronium* is mentioned in Il. ii. 533, among several other Locrian settlements.

265. *Μυκῆνας*. See Il. ii. 576. The use of the singular perhaps indicates a later hand. Euripides would have said *Μυκηνῶν*, as in Iph. T. 510, and elsewhere. The MSS. prefix *ἐκ*.

267. *ἡθροῖσμένους* Hermann and W. Dindorf, the latter of whom compares for the diaeresis Ar. Av. 253, *πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν*.

σὺν δ' ἀδελφὸς ἦν ταγὸς, ὡς φίλος φίλῳ,
 τὰς φυγούσας μέλαθρα 270
 βαρβάρων χάριν γάμων
 πρᾶξιν Ἑλλὰς ὡς λάβοι.
 ἐκ Πύλου δὲ Νέστορος
 Γερηνίου κατειδόμεν
 πρύμνας σῆμα ταυρόπουν ὄραν, 275
 τὸν πάροιικον Ἀλφεόν.
 Αἰνιάνων δὲ δωδεκάστολοι 280
 νᾶες ἦσαν, ὧν ἄναξ Γουνεὺς
 ἄρχε· τῶνδε δ' αὖ πέλας
 Ἥλιδος δυνάστορες,
 οὓς Ἐπειοὺς ὠνόμαζε πᾶς λεῶς·
 Εὐρυτος δ' ἄνασσε τῶνδε·
 λευκήρετμον δ' Ἄρη
 Τάφιον † ἦγεν, ὧν Μέγης

στρ. δ'.

268. Ἄδραστος the old copies. ἀδελφὸς Markland, who supposed that Menelaus was meant. Kirchhoff records an emendation of Mehlhorn, σὺν δ' ἄρ' αὐτὸς ἦν, i. e. Agamemnon. Translate, 'And in joint command with him was his brother, as friend to friend (i. e. neither superior nor inferior), that Hellas might get satisfaction for her who had fled from her home for the sake of a foreign marriage.' The phrase πρᾶξιν λαβεῖν, for δικὴν or τίσιν, is somewhat strange. Hermann observes that the passage is adapted from Il. ii. 586 seqq. Compare, for the mention of Ἑλλὰς generally, rather than of the two royal brothers as personally interested in the expedition, Iph. T. 12, τὸν καλλίνικον στέφανον ἴλιον θέλων λαβεῖν Ἀχαιοὺς.

276. Ἀλφεὸν, in apposition to σῆμα. The river-god himself was carved on the stern in the form of a bull, according to the usual way of representing rivers. He is called πάροιικος, because the Alpheus flowed not far from Pylos.

277. Αἰνιάνων. The word is pronounced as of three syllables. This people of Thessaly are mentioned in Soph. El. 705, ἐβδόμος Μάγνης ἀνὴρ, ὃ δ' ὕγδοος λεύκιππος, Αἰνιᾶν γένος. Il. ii. 748, Γουνεὺς δ' ἐκ Κύφου ἦγε δῶα καὶ εἵκοσι

νῆας· τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοι τε Περαιβοί.

277—8. δωδεκάστολοι νᾶες Hermann for δῶδεκα στόλοι ναῶν. It is a mere periphrasis for the number 12.

281. Ἐπειοὺς. This people are enumerated in Il. ii. 619, where four leaders are mentioned, one of whom is not Eurytus, but Thalpius the son of Eurytus. Hence Hermann reads Εὐρύτου δ' ἄνασσε τῶνδε, after which he supposes three verses to have dropped out. The metre of v. 294 suggests τῶν for τῶνδε, and in 295 κατειδόμεν is an easy correction.

284. Ἄρη Τάφιον. Eurytus also led the warlike Taphii, because they, inhabitants of the Echinades, (Herc. F. 1081.) and so dwelling, as Homer says, ii. 626, πέρηνάλδς, Ἥλιδος ἄντα, naturally enough accompanied their neighbours the Epei. But Meges was their commander, as Homer also distinctly says, ib. 627, τῶν αὐτ' ἡγεμόνευε Μέγης ἀτάλαντος Ἄρηι, Φυλείδης. But he calls them μέλαινα νῆες, and perhaps the oars were painted white in contrast. Hermann thinks ἡγεμῶν Μέγης was the true reading, some verb like ἔτασσε being lost, which governed Ἄρη. In this view he is followed by Kirchhoff.

ἄνασσε, Φυλέως λόχευμα, 285
 τὰς Ἐχινάδας λιπὼν
 νήσους ναυβάταις ἀπροσφόρους.
 Αἴας δ' ὁ Σαλαμῖνος ἔντροφος 286
 † δεξιὸν κέρας πρὸς τὸ λαιὸν ξύναγε, 290
 ἄσσον ὦν ὥρμει πλάταις
 ἐσχάταισι συμπλέκων
 δώδεκ' εὐστροφωτάταισι ναυσίν' ὥς
 αἶον καὶ ναυβάταν 295
 εἰδόμαν λεών
 ᾧ τις εἰ προσαρμόσει
 βαρβάρους βάριδας,
 νόστον οὐκ ἀποίσεται.
 ἐνθάδ' † αἶον εἰδόμαν
 νάϊον πόρευμα, 300
 [τὰ δὲ κατ' οἴκους κλύουσα συγκλήτου
 μνήμην σώζομαι στρατεύματος.]

ΠΡ. Μενέλαε, τολμᾶς δειν', ἃ σ' οὐ τολμᾶν χρεών.

ΜΕ. ἄπελθε· λίαν δεσπότηταισι πιστὸς εἶ.

286. Ἐχίνας Brodaeus for Ἐχιδνας. Vossius read Ἐχινάδας, and so W. Dindorf; and this better suits the metre of v. 298. Homer calls them Ἐχινάων ἱερῶν, ii. 625.

287. ἀπροσφόρους, difficult of access. Med. 279, κοῦκ ἔστιν ἄτης εὐπρόσοιστος ἐκβασίς. The danger to be apprehended from the piratical Taphians is here meant.

290. This verse is corrupt, and the next also fails in its correspondence with the strophe. Hermann supposes Ulysses was mentioned, because Homer, ii. 631, introduces him as leader of the Cephallenians, immediately after the ships from the Echinades under Meges. And he transposes the first verse of the antistrophe to follow v. 291, and understands ξύναγε κέρας of Ulysses uniting the two wings by himself occupying the centre. But ἐσχάταισι better suits the position of the ships of Ajax; see Soph. Aj. 4.

291. This verse suits the strophe (279) by a slight change from τῶν ἄσσον ὥρμει πλάταισιν.

292. συμπλέκων, closing in the ranks; joining his own ships to those next to

him in order.

296. ᾧ τις κτλ. 'With whom if any one shall dare to engage his barbaric (Trojan) ships, he shall not return from the conflict alive.' Cf. Phoen. 1161. The metre shows there is something wrong in the reading.

299. Perhaps, in metrical agreement with 287, ᾧ τις ἢν νάϊον πόρευμ' ἰδεῖν.

301. συγκλήτου. W. Dindorf gives συλλόγου on his own conjecture, comparing v. 514 and 1545. These two lines seem clearly spurious.

303. Menelaus and the old servant now appear on the stage. The former has intercepted and opened the letter which was destined for Clytemnestra. He had been aware (v. 107) of Agamemnon's desire hitherto to forward the expedition to Troy; and he now finds with dismay that the scheme of bringing his daughter to Aulis has been cancelled. Agamemnon hearing the dispute, and summoned by the messenger to his aid (v. 314), comes forth from his tent, and an angry altercation, apparently even a personal struggle (319) ensues.

- ΠΡ. καλόν γέ μοι τοῦναιδος ἐξωνείδισας. 305
 ΜΕ. κλαίοις ἄν, εἰ πράσσοις ἃ μὴ πράσσειν σε δεῖ.
 ΠΡ. οὐ χρῆν σέ λῦσαι δέλτον, ἣν ἐγὼ ῾φέρων.
 ΜΕ. οὐδέ γε φέρειν σέ πᾶσιν Ἑλλήσιν κακά.
 ΠΡ. ἄλλοις ἀμιλλῶ ταῦτ᾽· ἄφες δὲ τήνδ᾽ ἐμοί.
 ΜΕ. οὐκ ἂν μεθίμην. ΠΡ. οὐδ᾽ ἔγωγ᾽ ἀφήσομαι. 310
 ΜΕ. σκήπτρῳ τάχ᾽ ἄρα σὸν καθαιμάξω κάρα.
 ΠΡ. ἀλλ᾽ εὐκλεές τοι δεσποτῶν θνήσκειν ὕπερ.
 ΜΕ. μέθες· μακροὺς δὲ δοῦλος ὦν λέγεις λόγους.
 ΠΡ. ὦ δέσποτ᾽, ἀδικούμεσθα. σὰς δ᾽ ἐπιστολὰς
 ἐξαρπάσας ὃδ᾽ ἐκ χερῶν ἐμῶν βία, 315
 Ἀγάμεμνον, οὐδὲν τῇ δίκῃ χρῆσθαι θέλει.
 ΑΓΑ. ἔα·
 τίς ποτ᾽ ἐν πύλαισι θόρυβος καὶ λόγων ἀκοσμία ;
 ΜΕ. οὔμους, οὐχ ὁ τοῦδε μῦθος κυριώτερος λέγειν.
 ΑΓΑ. σὺ δὲ τί τῷδ᾽ εἰς ἔριν ἀφίξαι, Μενέλεως, βία τ᾽
 ἄγεις ;

305. καλόν γε κτλ. Cf. Bacch. 652, ὠνείδισας δὴ τοῦτο Διονύσω καλόν. Med. 514, καλόν γ᾽ ὄνειδος τῷ νεωστὶ νυμφίῳ.

306. πράσσεις Matthiae with one MS. But cf. Aesch. Suppl. 902, κλαίοις ἄν, εἰ ψαύσεις, οὐ μὲν ἐς μακράν.

307. ἐχρῆν Flor. 1 for οὐ χρῆν. Interrogatively taken, this is not a bad reading: 'was it right for you to open the letter which I was conveying?' But the οὐδὲ in the next verse is in favour of οὐ χρῆν in this. 'It was not *your* part to open a letter which *I* was carrying.'—'Nor *yours* to carry mischief to all the Greeks.'

308. Kirchhoff thinks δεῖ after σέ an interpolation, the original reading of the MS. Pal. being οὐδέ γε φέρειν σε δεῖ. Commonly, οὐδέ σε φέρειν δεῖ.

309. ἄλλοις Markland for ἄλλως, which arose from a variant ἀμίλλα, the Aldine reading, i. e. 'you are arguing in vain.' The sense is, 'Argue that matter with others,' viz. with Agamemnon himself. Compare Suppl. 195, ἄλλοις δὴ πόνῃσ' ἀμιλλῶντο λόγῳ τοιῷδ'. Hec. 271, τῷ μὲν δικάῳ τόνδ' ἀμιλλῶμαι λόγον.

311. With this verse Monk compares Androm. 588, σκήπτρῳ δὲ τῷδε σὸν καθαιμάξω κάρη, and with the next Hel. 1640,

πρὸ δεσποτῶν τοῖσι γενναίοις δούλοις εὐκλεέστατον θανεῖν. For the sententious *τοι* a similar verse might be adduced from Aesch. Ag. 1271, ἀλλ᾽ εὐκλεῶς *τοι* καταναεῖν χάρις βροτῶν.

313. μέθες, 'give it up.' At the word he snatches the letter from his hand.

316. οὐδὲν is used for οὐ on account of the common idiom χρῆσθαι τί τινι, to put a thing to a particular use. He means, that in this as in other matters Menelaus acts unjustly; 'he chooses to observe Right in nothing.' For the article see Phoen. 527.

317. τίς ποτ' Monk for τίς δῆτ', and so Hermann from Bekker's Anecd. p. 369, 8, with the variant θύραισι. The same critic supposes a verse to have been lost after this.

318. This verse was restored by Hermann to Menelaus. The old copies wrongly attribute it to the servant, who could not be said to have a better right to speak than the king's own brother. Bothe transposes v. 319 to follow v. 317, thus giving a distich to Agamemnon.

319. ἄγεις, a term used for dragging off captives and slaves.

- ME. βλέπον εἰς ἡμᾶς, ἔν' ἀρχὰς τῶν λόγων ταύτας
λάβω. 320
- ΑΓΑ. μῶν τρέσας οὐκ ἀνακαλύψω βλέφαρον, Ἀτρέως
γεγώς ;
- ME. τήνδ' ὀρᾶς δέλτον, κακίστων γραμμάτων ὑπηρέτιν ;
- ΑΓΑ. εἰσορῶ, καὶ πρῶτα ταύτην σὼν ἀπάλλαξον χερῶν.
- ME. οὐ, πρὶν ἂν δείξω γε Δαναοῖς πᾶσι τὰγγεγραμ-
μένα.
- ΑΓΑ. ἦ γὰρ οἶσθ' ἃ μή σε καιρὸς εἰδέναι, σήμαντ'
ἀνείς ; 325
- ME. ὥστε σ' ἀλγῦναί γ' ἀνοίξας, ἃ σὺ κάκ' εἰργάσω
λάθρα.
- ΑΓΑ. ποῦ δὲ κάλαβές νιν ; ὦ θεοὶ, σῆς ἀναισχύντου
φρενός.
- ME. προσδοκῶν σὴν παῖδ' ἀπ' Ἀργους, εἰ στράτευμ'
ἀφίξεται.
- ΑΓΑ. τί δέ σε τὰμὰ δεῖ φυλάσσειν ; οὐκ ἀναισχύντου
τόδε ;
- ME. ὅτι τὸ βούλεσθαί μ' ἔκνιζε, σὸς δὲ δοῦλος οὐκ
ἔφυν. 330
- ΑΓΑ. οὐχὶ δεινὰ ; τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἑάσομαι ;

320. βλέπον εἰς ἡμᾶς. Equivalent to saying, 'Dare you look me in the face, after what you have just done ?'

321. τρέσας — Ἀτρέως. 'Shall I, the son of *Fearless*, fearful be ?' The play on these words was first noticed by Vater, Prolegom. ad Rhés. p. cliv.

324. There is a reading Δαναοῖς ἅπασιν, which arose from the omission of the γε.

325. σήμαντρα. See Iph. T. 1372. Hesych. σήμαντρα' σφραγιδες.

326. The σὺ here is rather suspicious. Perhaps, ὥς or ὅσα κάκ' εἰργάσω. 'So as to vex you, no doubt (γε), by unfolding the mischief you did in secret (by writing it).'

327. ποῦ — καί. See on Alcest. 482. Hec. 515.—νιν, viz. the bearer of the letter. Kirchhoff would prefer τῆς for σῆς ἂν. φρ. Cf. Orest. 1666.

328. προσδοκῶν κτλ. There is the bitterest irony in this verse. Menelaus

now knew that Iphigenia was not to come to Aulis at all ; so he says that he caught the messenger (who was to be the cause of her not coming), while he was waiting the fulfilment of the promise that she should come.

330. ἔκνιζε, moved me, incited me to do so. Med. 568, οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίξοι λέχος.

331. οἰκεῖν οἶκον. This phrase means, 'to be master of my own affairs,' i. e. without the interference of others. The reply is, 'No, you shall not, for your views are perverse, both now and for some time past.' Monk compares Andr. 581, πῶς ; ἢ τὸν ἀμὸν οἶκον οἰκήσεις μολῶν δεῦρ' ; Hermann needlessly edits οὐχὶ δεῖν', εἰ κτλ., to which Monk objects that οὐ should be μὴ. But οὐκ ἑάσομαι, the future passive, might be taken for καλυθῆσομαι. Nauck reads οὐκ ἔξῃς ἐμέ.

ΜΕ. πλάγια γὰρ φρονεῖς, τὰ μὲν νῦν, τὰ δὲ πάλαι, τὰ δ' αὐτίκα.

ΑΓΑ. εὖ κεκόμψευσαι πονηρά· γλῶσσ' ἐπίφθονον σοφή.

ΜΕ. νοῦς δέ γ' οὐ βέβαιος ἄδικον κτήμα κοῦ σαφές φίλοις.

334

βούλομαι δέ σ' ἐξελέγξαι, καὶ σὺ μήτ' ὀργῆς ὕπο ἀποτρέπου τάληθές, τοῦτοι καταινῶ λίαν ἐγώ. οἷσθ' ὅτ' ἐσπούδαζες ἄρχειν Δαναΐδαις πρὸς Ἴλιον, τῷ δοκεῖν μὲν οὐχὶ χρῆζων, τῷ δὲ βούλεσθαι θέλων,

ὥς ταπεινὸς ᾔσθα πάσης δεξιᾶς προσθιγγάνων,

332. πλάγια φρονεῖν, like ἐλικτὰ φρονεῖν, Androm. 448, is opposed to ὀρθὰ φρονεῖν, to be straightforward and upright. Bothe wrongly explains, after Brodaeus, "diversa, sibi pugnancia."

333. This verse is edited according to Monk's reading. The old copies give ἐκκεκόμψευσαι. πονηρὸν γλῶσσ' ἐπίφθονον σοφή. Ruhnken proposed εὖ κεκόμψευσαι, to which Musgrave added ἐπὶ φθόνον, and so Hermann and W. Dindorf have given, i.e. 'a tongue clever at exciting envy (dislike) is a bad thing.' To Monk πονηρά is due. He compares Hec. 1191, Hipp. 505, and Med. 582, in all which passages a neuter plural follows a verb with εὖ or καλῶς. The sense is, 'You are well versed in eloquence for evil; a clever tongue is an odious possession.' Bothe gives ἐκκεκόμψευσαι. πονηρῶν γλῶσσ' κτλ., 'the clever tongue of bad men is odious.' Nauck also gives πονηρῶν. For κομψός, used especially of orators, see Hipp. 986, ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον. Troad. 646, κομψὰ θηλειῶν ἔπη. Thus κομψεύειν is to be κομψός, curiously eloquent on a subject, as Antig. 324, κόμψευε νῦν τὴν δόξαν, and κομψεύεσθαι is to be made κομψός, said of either a person or a thing. Photius, κεκομψυμένος, σεμνός, ἡ ἀστειός, ἢ εὐκαλλῶπιστος.

334. σαφές, sure, πιστόν. Monk would prefer σαφής. A mind, says Menelaus, that is not staunch, not consistent, but changeable, like Agamemnon's, cannot be relied on by friends; meaning, of course, by himself, to whom the pledge had been given. Compare Herc. F. 55.

335. ἐξελέγξαι, which Monk renders 'to expostulate with,' both here and in

Iph. T. 955, seems properly rather to mean 'to cross-question you,' 'to get the truth out of you by inquiries.' But, as the best MS. gave δέ σ' ἐλέγξαι by the first hand, Kirchhoff thinks βούλομαι δ' ἐγὼ σ' ἐλέγξαι may be the true reading. Nauck suggests βούλομαι δὲ δὴ σ' ἐλέγξαι. The trochaic ῥῆσις which follows (the longest in the extant tragedies, if the whole of it be genuine), is rather an exposure of Agamemnon's insincerity, than a series of home-questions put to him. It is enough perhaps to translate ἐξελέγξαι 'to show you in your true character.'

336. οὔτε κατατενῶ is Hermann's reading, adopted by Nauck and W. Dindorf, who says κατατενῶ was also suggested by Boeckh. The old copies give οὔτοι καταινῶ, and some of them add σ' after λίαν. Bothe edits κατανοῶ, non sane quidem nimis te observo. It may be doubted if the true reading can be restored. Probably καὶ σὺ μή μ' ὀργῆς ὕπο ἀποτρέπου was the first part of the sentence. The latter should be, 'I am not the man to exaggerate the truth.' We have σπουδὰ λόγων κατατεινομένων in Hec. 132, but this hardly defends κατατενῶ in the sense of 'I will not press the point too hard,' not to mention that there is an unusual combination in μήτε σὺ ἀποτρέπου, οὔτε ἐγὼ κατατενῶ. Monk proposes οὐτ' αὖ σ' ἀλγυνῶ, which has no very high probability.

338. τῷ βούλεσθαι, in real desire; opposed to τῷ δοκεῖν. Nauck proposes τῷ λέγειν μὲν οὐχὶ χρῆζων, τῷ δὲ φαίνεσθαι θέλων. The sense is, 'pretending not to desire it, though you really did.'

339. ᾔσθα πάσης Markland for ᾔς, ἀπάσης, or ᾔς πάσης. Nauck has ᾔσθα πάσι.

καὶ θύρας ἔχων ἀκλήστους τῷ θέλοντι δημοτῶν, 340
καὶ διδοὺς πρόσρησιν ἐξῆς πᾶσι, κεῖ μὴ τις θέλοι,
τοῖς τρόποις ζητῶν πρίασθαι τὸ φιλότιμον ἐκ μέσου,
καῖτ' ἐπεὶ κατέσχευς ἀρχὰς, μεταλαβὼν ἄλλους τρό-
πους
τοῖς φίλοισιν οὐκέτ' ἦσθα τοῖς πρὶν ὥς πρόσθεν
φίλος,
δυσπρόσιτος, ἔσω τε κλήθρων σπάνιος. ἄνδρα δ'
οὐ χρεὼν 345
τὸν ἀγαθὸν πράσσοντα μεγάλα τοὺς τρόπους μεθ-
ιστάναι
ἀλλὰ καὶ βέβαιον εἶναι τότε μάλιστα τοῖς φίλοις
ἡνίκ' ὠφελεῖν μάλιστα δυνατός ἐστιν εὐτυχῶν.
ταῦτα μὲν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶθ' ἡῖρον
κακόν.
ὥς δ' ἐς Αὔλιον ἦλθεν αὖθις χῶ Πανελλήνων στρα-
τὸς, 350
οὐδὲν ἦσθ', ἀλλ' ἐξεπλήσσου τῇ τύχῃ τῇ τῶν
θεῶν
οὐρίας πομπῆς σπανίζων. Δαναΐδαι δ' ἀφιέναι

341. διδοὺς πρόσρησιν, affording an opportunity to all in succession (ἐξῆς) of speaking with you, even if some desired it not, but would rather have declined it, from fear or modesty.

342. τὸ φιλότιμον, popularity. This description of a candidate for office is a good sketch, and intended as a satire on the part of the poet.

343. ἐπεὶ κατέσχευς, when you had secured for yourself. See on Iph. T. 980. —μεταλαβὼν Cobet, Var. Lect. p. 572, for μεταβαλὼν. Cf. inf. 364.

344. τοῖς φίλοις φίλος. Suppl. 867, φίλος τ' ἀληθὴς ἦν φίλοις. Iph. T. 610, τοῖς φίλοις τ' ὁρθῶς φίλος.

345. ἔσω κλήθρων σπάνιος, seldom at home, i. e. when wanted. Musgrave would read ἔξω, 'seldom seen in public.' Either makes good sense. Thucyd. i. 130, Παισανίας — δυσπρόσοδόν τε αὐτὸν παρείχε, καὶ τῇ ὁρῇ χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως. As the metre does not allow δὲ in contrasting this clause, we

must supply γενόμενος.

347. βέβαιον, staunch. See v. 334.

349. ἐπῆλθον κτλ. 'These are the points on which I blame you first, viz. those wherein first I found you base; but when afterwards the Grecian host also came to Aulis,' &c. Cf. Androm. 689, ταῦτ' εὖ φρονῶν σ' ἐπῆλθον, οὐκ ὀργῆς χάριν. Monk reads αὐτὸς for αὖθις, but it is obvious that his conduct before setting out is contrasted with what it was afterwards. The MS. reading is ἦλθεν αὖθις, but most editors, with Monk, adopt ἦλθες from the Aldine. Kirchhoff conjectures, ὥς δ' ἐς Αὔλιον ἦλθεν αὐτίχ' ὅδε Πανελλήνων στρατός. For the vulg. εὔρω Reiske gave εὔρον.

352. σπανίζων, because you wanted a favouring gale;—exegetical of τῇ τύχῃ. W. Dindorf transposes the preceding verse after v. 353. Nauck regards both 351 and 354—5 as the result of a 'botch,' and he omits them accordingly. Rather, perhaps, a verse has dropped out after

ναῦς διήγγελλον, μάτην δὲ μὴ πονεῖν ἐν Αὐλίδι.
ὥς δ' ἀνολβον εἶχες ὄμμα σύγχυσίν τε μὴ νεῶν
χιλίων ἄρχων, τὸ Πριάμου πεδίον ἐμπλήσας δορὸς,
* * * *

καμὲ παρεκάλεις, τί δράσω ; τίνα δὲ πόρον εὔρω
πόθεν ; 356

ὥστε μὴ στερέντα σ' ἀρχῆς ἀπολέσαι καλὸν κλέος.
κατ' ἐπεὶ Κάλχας ἐν ἱεροῖς εἶπε σὴν θῦσαι κόρην
'Αρτέμιδι, καὶ πλοῦν ἔσεσθαι Δαναΐδαις, ἥσθεις
φρένας 359

ἄσμενος θύσειν ὑπέστης παῖδα· καὶ πέμπεις ἐκὼν,
οὐ βία, μὴ τοῦτο λέξης, σῇ δάμαρτι παῖδα σὴν
δεῦρ' ἀποστέλλειν, Ἀχιλλεῖ πρόφασιν ὥς γαμου-
μένην.

οὗτος αὐτός ἐστιν αἰθὴρ ὃς τάδ' ἤκουσεν σέθεν. 363

355. 'How downcast you were, lest with all your forces [you should fail to take Troy].'

356. *πάθεν* L. Dindorf for *ποθέν*. Matthiae preferred *τίνα πόρον δ'*, but he is not followed by subsequent editors. Kirchhoff suggests *τίνα πόρον τέμω πόθεν*, the best MS. omitting *δὲ* by the first hand. So in *Androm.* 121, for *ἄκος τῶν δυσλῦτων πόνων τεμείν*, Aldus and one MS. give *πόνων εὐρεῖν*, and there are other examples of the same confusion. Nauck reads *τίν' ἀπορῶν εὔρω πόρον* ;

357. Unless we should read *με* for *σε*, (so as to continue this verse as the appeal of Agamemnon for his brother's aid,) the clause depends on *παρεκάλεις*, 'you invited my aid, that you might not' &c. Nauck gives *στερέντας*.

358. *ἐν ἱεροῖς*, *circa sacra versatus*.

360. *ἐκὼν*, *οὐ βία*. Menelaus guards himself against the suspicion of having had any share in the scheme of sacrificing Iphigenia. Euripides, from his dislike to the Spartans, always depicts Menelaus in a bad light. Nothing could show greater baseness than his present argument. He protests he had nothing to do with the fraud put upon Iphigenia, and yet he is angry because that fraud is likely to be frustrated. He pretends it was Agamemnon's sole interest to get the ships away from Aulis, and yet he knows that the whole expedition was

planned for his own sake.

363. *αὐτός* Markland for *αὐτός*. This verse has been transposed from its usual position after v. 365. The reasoning proceeds thus : 'You voluntarily ordered your wife to send Iphigenia hither,—in pretence, for her marriage ; in reality, to be sacrificed. This very heaven which is above us was a witness to your conduct on that occasion ; and yet now you are detected in writing the contrary message, to the effect that now you will *not* slay your own child ! Aye, be it so. Thousands of others have had it happen to them in conducting public affairs : they try to carry them out when they are in possession, and then they retire from them with discredit.' W. Dindorf omits v. 365, Nauck both it and the preceding, and Hermann reads *μάλιστα γ' ὦν*, with which he supposes *οὗτος αὐτός κτλ.* to be closely connected, according to its old order ; 'you said you would not be, though you were so in an especial manner, as heaven is witness.' According to the common reading, no stop is placed before *μάλιστα γε*, and Monk sees nothing to object to in the received text. Bothe gives *μάλιστα γε* to Agamemnon ; but it is very unlikely that he should interpose only two short words during the long speech of his brother. L. Dindorf proposed *κάλλιστά γε*, which could convey a taunt on his pretended goodness in

κᾶθ' ὑποστρέψας λέλῃσαι μεταβαλὼν ἄλλας γρα-
 φὰς,
 ὡς φονεὺς οὐκ * αὖ θυγατρὸς σῆς ἔσει. μάλιστά γε.
 μυρίοι δέ τοι πεπόνθασ' αὐτὸ πρὸς τὰ πράγματα·
 ἐκπονοῦσ' ἔχοντες, εἴτα δ' ἐξεχώρησαν κακῶς,
 τὰ μὲν ὑπὸ γνώμης πολιτῶν ἀσυνέτου, τὰ δ' ἐν-
 δίκως,
 ἀδύνατοι γεγῶτες αὐτοὶ διαφυλάξασθαι πόλιν.
 'Ελλάδος μάλιστ' ἔγωγε τῆς τάλαιπώρου στένω, 370
 ἣ θέλουσα δρᾶν τι κεδνὸν βαρβάρους τοὺς οὐδένας
 καταγελῶντας ἐξανήσει διὰ σέ καὶ τὴν σὴν κόρην.
 μηδένα †χρέους ἕκατι προστάτην θέϊμην χθονὸς,
 μηδ' ὄπλων ἄρχοντα· νοῦν χρὴ τὸν στρατηλάτην
 ἔχειν· 374
 πόλεος ὡς ἄρχων ἀνὴρ πᾶς, ξύνεσιν ἣν ἔχων τύχῃ,
 * * * *

loving his daughter better than his country.

365. οὐκ αὖ seems a necessary correction for οὐκέτι, 'now, on the other hand, you say you will not kill her, as before you resolved that you would.'

367. ἐκόντες Canter for ἔχοντες. There may be an allusion to ἐκὼν οὐ βίᾳ in 360. But Monk more correctly supplies τὰ πράγματα with ἔχοντες, after Matthiae, 'while in the administration of affairs.'

368. If ἐνδίκως and not ἐκδίκως be the true reading, it can hardly mean, as Hermann would have it, 'altogether powerless,' for πανδίκως ἀδύνατοι, but rather, that some people retire discredibly from the management of affairs, when they are bound to do so from being unable to conduct them as they would.—διαφυλάξασθαι seems to mean, 'to keep the city in their own interest to the end,' i.e. to carry with them the hearts of the citizens. Bothe interprets, *custodire, servare*.

370. This verse was parodied by the comic writer Eubulus, Athen. xiii. p. 569, as Porson remarked, 'Ελλάδος ἔγωγε τῆς τάλαιπώρου [πέρι] στένω.—For τοὺς οὐδένας, 'those non-entities,' see Andr. 700. Ion 591. Photius, οὐδένας, τὸ πληθυντικὸν τοῦτο σύνθησε τοῖς παλαιοῖς, καὶ οὐδέναυ καὶ οὐδέσι καὶ οὐδένας.—On the idea of triumph implied in καταγελῶντας, see Med. 1361. One of the advantages

thought to be derived from the Trojan war was the supremacy of Hellas over the Asiatics, collectively called Βάρβαροι. Cf. *inf.* v. 1400. Troad. 932, καὶ τοσὺνδ' οὐμοὶ γάμοι ὦνησαν 'Ελλάδ'. οὐ κρατεῖσθ' ἐκ βαρβάρων, οὐτ' ἐς δόρυ σταθέντες, οὐ τυραννίδι.—διὰ σέ κτλ., 'all through you and that daughter of yours, whose life you have preferred to your country.'

373. Hermann edits οὐ χρέους ἕκατι, 'for the sake of his own private interest.' The MS. Pal. has χρεῖους by the first hand, which seems to be the Homeric χρεῖώ, 'never let me regard any one as the leader of the state merely because I am bound to do so.' Perhaps κλέους ἕκατι, 'because he is a man of renown,' and has got a name though without much good sense, which is the one thing needful. The MS. reading is μηδέν' ἄν, for which Nauck reads μηδέν' ἄρα. Perhaps, μή τι χρημάτων ἕκατι κτλ. Monk has μηδέν' οὐν γένους ἕκατι, and W. Dindorf approves γένους, which was also the correction of Reiske.

374. After this verse a line seems to have dropped out, like μυρίων κρείσσων, ἀβούλως ἣν διοικῶσιν πόλιν. (Thus ἀνὴρ εἷς would be better than ἀνὴρ πᾶς. 'One man of sense governs better than the many do without good counsel.') Or, οὐκ ἀφ' αἵματος τόδ' ἔσχευ, εὖ διοικῆσαι πόλιν.

- ΧΟ. δεινὸν κασιγνήτοισι γίγνεσθαι λόγους
μάχας θ', ὅταν ποτ' ἐμπέσωσιν εἰς ἔριν.
- ΑΓΑ. βούλομαι σ' εἰπεῖν κακῶς αὖ βραχέα, μὴ λίαν ἄνω
βλέφαρα πρὸς τάναιδές ἀγαγών, ἀλλὰ σωφρο-
νεστέρως,
ὥς ἀδελφὸν ὄντ'. ἀνὴρ γὰρ χρηστὸς αἰδεῖσθαι
φιλεῖ. 380
εἰπέ μοι, τί δεινὰ φυσᾶς αἵματηρὸν ὄμμ' ἔχων ;
τίς ἀδικεῖ σε ; τοῦ κέχρησαι ; λέκτρα χρήστ' ἐράς
λαβεῖν·
οὐκ ἔχοιμ' ἄν σοι παρασχεῖν· ὦν γὰρ ἐκτίσω
κακῶς
ἦρχες. εἴτ' ἐγὼ δίκην δῶ σῶν κακῶν, ὃ μὴ σφα-
λείς ;
ἦ δάκνει σε τὸ φιλότιμον τοῦμόν ; ἀλλ' ἐν ἀγκά-
λαις 385
εὐπρεπῇ γυναῖκα χρήζεις, τὸ λελογισμένον παρεῖς
καὶ τὸ καλὸν, ἔχειν· πονηροῦ φωτὸς ἡδοῖναι κακαί.

376—7. This distich is cited by Stobaeus, Flor. lxxxiv. 3.

378. αὖ for εὖ is Markland's emendation, rightly admitted by Monk, Kirchhoff, Nauck, and W. Dindorf. Stobaeus, who quotes this and the two next lines, Flor. xxxi. 2, also gives εὖ, but the Greek doctrine of ἴσα λέγειν, ἴσα ἀκούσαι, noticed on Alcest. 708, seems to require αὖ 'in return.' The meaning is, 'In replying to your attack on me by a similar recrimination, I wish to speak at once briefly and with moderation.' In favour of εὖ it might be alleged, that this very moderation constituted a kind of good method of saying evil things.

379. σωφρονεστέρως Stobaeus, —os MSS., —ον Aldus, with an abbreviated termination.

380. αἰδεῖσθαι, to be modest, to show consideration or fellow-feeling. Stobaeus has ἀνὴρ γὰρ χρηστὸς χρηστὸν αἰδεῖσθαι φιλεῖ, the copies of Euripides giving αἰσχροὺς αἰδεῖσθ' οὐ φιλεῖ, or οὐκ αἰδεῖσθαι φιλεῖ. The οὐ was inserted from necessity when αἰσχροὺς for χρηστὸς had crept into the text.

381. αἵματηρὸν ὄμμα, 'that sanguinary

look.' Monk's interpretation will hardly hold good, *vultum sanguine suffusum*.

382. After λαβεῖν Hermann removed the mark of a question. 'You want,' says Agamemnon, 'to get a good wife. Well, I cannot give you one. That one whom you possessed, you did not properly control; and then am I to pay the penalty for your misfortunes, though I was not a sharer in your weakness?' On the peculiar sense of σφαλῆναι, said of unwise attachments to women, see Hipp. 5. Ion 1523. It is rather doubtful, at first sight, whether λαβεῖν is for ἀναλαβεῖν, 'to recover,' as in Electr. 810, or whether Agamemnon tauntingly pretends that Menelaus wishes for a good wife in place of his bad one. The irony of the passage makes it probable that this word, like παρασχεῖν, is ambiguously used. Compare v. 390.

385. τὸ φιλότιμον, see v. 342. 'Perhaps it is my ambition that annoys you? 'Tis not that; you want to keep a fair wife in your embrace, putting aside what is reasonable and what is honourable; a bad man's pleasures are themselves bad.'

εἰ δ' ἐγὼ, γνοὺς πρόσθεν οὐκ εὔ, μετεθέμην εὐ-
 βουλίαν,
 μαίνομαι; σὺ μᾶλλον, ὅστις ἀπολέσας κακὸν
 λέχος
 ἀναλαβεῖν θέλεις, θεοῦ σοι τὴν τύχην διδόντος εὔ.
 ὤμοσαν τὸν Τυνδάρειον ὄρκον οἱ κακόφρονες 391
 φιλόγαμοι μνηστήρες. ἡ δέ γ' ἐλπὶς, οἶμαι μὲν,
 θεός,
 καῖξέπραξεν αὐτὸ μᾶλλον ἢ σὺ καὶ τὸ σὸν σθένος.
 οὐς λαβὼν στράτευ'· ἔτοιμοι δ' εἰσὶ μωρία φρε-
 νῶν·
 οὐ γὰρ ἀσύνετον τὸ θεῖον, ἀλλ' ἔχει συνιέναι
 τοὺς κακῶς παγέντας ὄρκους καὶ συνηναγκασμέ-
 νους. 395
 τὰμὰ δ' οὐκ ἀποκτενῶ γὰρ τέκνα, καὶ τὸ σὸν μὲν εὔ

388. μετεθέμην for μετετέθην, and εὐβουλίαν for —α, are corrections by Dr. Monk. He compares Orest. 251, ταχὺς δὲ μετέθου λύσσαν, ἄρτι σωφρονῶν, and adds, that one Paris MS. gives μετέθην. Conversely in Hel. 42, the copies give προὔθεμην for προὔτέθην. But he seems wrong in reading ἀλλ' ἐγὼ for εἰ δ' ἐγὼ, on the ground that Euripides should have said μὴ εὔ for οὐκ εὔ. For γνοὺς οὐκ εὔ is here a fact, and is no part of a mere supposition. The meaning obviously is, 'Am I mad because I have taken a wise course, where before I took an unwise one?'

391. κακόφρονες, infatuated, foolish; see on v. 67. For the long ὄ see Suppl. 744.

392. θεός, i. e. θεός ἦν ἡ πράξασα αὐτό. See Cycl. 316. Aesch. Cho. 50, τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλεόν. Nauck reads ἦγε δ' ἐλπὶς, with Matthiae. Thus καῖξέπραξεν, the reading of the MSS., is rightly preferred by the later editors to the Aldine ἐξέπραξεν. The authority of Menelaus in fact, as Hermann remarks, had nothing to do either with the oath of the suitors, or with the fulfilment of it. They had taken that oath, because each hoped to be the husband of Helen: they had joined in the Trojan expedition, simply because they were bound, when called upon, to fulfil it.

394. ἔτοιμοι δ' εἰσὶ Monk and Nauck for γ' οἶμαι (or οἶμαι) δ' εἴη. So also W. Dindorf. But Dindorf's punctuation seems better ('and they are ready to do so in the folly of their minds') than Monk's στράτευ' (ἔτοιμοι δ' εἰσὶ) μωρία φρενῶν. Hermann gives ἐγῆμαι, μωρίαν εἴη φρενῶν, 'I flatter myself, you will find out their folly.' There may be an allusion to the common meaning of μωρία (*lascivia*), as φιλόγαμοι. The next verse is wanting in the copies of Euripides, but is preserved by Stobaeus, Flor. xxviii. 10, who quotes it together with that following. 'For the god is not devoid of intelligence, but is able to comprehend those oaths that have been badly made because under constraint.' The oath was extorted on a false pretence (v. 67), and they must take the consequences of their folly. Aeschylus has ὄρκος, πῆγμα γενναῖως παγὲν, Agam. 1169. Stobaeus gives the variant κατηναγκασμένους, which is adopted by Kirchhoff; cf. Bacch. 644.

396. τὸ σὸν μὲν, τὰ σὰ πράγματα, εὔ ἔσται, εὔ ἔξει, παρὰ δίκης, sc. διδούσης τῆς δίκης. Monk appears to construe τὸ σὸν εὔ, 'your success.' Hermann and Nauck edit κοῦ τὸ σὸν and τιμωρία, in this sense, 'I shall never be, that your affairs shall be prospered by justice, by your taking vengeance for a most worthless wife, while I by day and

παρὰ δίκης ἔσται, κακίστης εὐνιδος τιμωρία,
ἐμὲ δὲ συντήξουσιν νύκτες ἡμέραι τε δακρύοις
ἄνομα δρῶντα κοῦ δίκαια παῖδας οὓς ἐγεινάμην.
ταυτὰ σοι βραχέα λέλεκται καὶ σαφῇ καὶ ῥάδια·
εἰ δὲ μὴ βούλει φρονεῖν εὖ, τὰμ' ἐγὼ θήσω κα-
λῶς.

401

ΧΟ. οἶδ' αὖ διάφοροι τῶν πάρος λελεγμένων
μύθων, καλῶς δ' ἔχουσι, φείδεσθαι τέκνων.

ΜΕ. αἰαῖ, φίλους ἄρ' οὐχὶ κεκτήμην τάλας.

ΑΓΑ. εἰ τοὺς φίλους γε μὴ θέλεις ἀπολλύναι. 405

ΜΕ. δείξεις δὲ ποῦ μοι πατὴρ ἐκ ταύτου γεγώς ;

ΑΓΑ. συσσωφρονεῖν γὰρ, οὐχὶ συννοσεῖν ἔφυν.

ΜΕ. ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους.

ΑΓΑ. εὖ δρῶν παρακάλει μ', ἀλλὰ μὴ λυπῶν ἐμέ.

ΜΕ. οὐκ ἄρα δοκεῖ σοι τάδε πονεῖν σὺν Ἑλλάδι ; 410

night am melted to tears, for doing to my own offspring what is both unlawful and unjust.' A simpler enunciation of the sentiment would be, *ἦν ἐγὼ ἀποκτάνω τέκνα*, τὸ σὺν μὲν εὖ ἔσται, ἐμὲ δὲ συντήξουσιν νύκτες· ταῦτα δὲ οὐκ ἔσται ποτέ. For the negation of both propositions a comma instead of a colon has been placed after *τέκνα*.—For *πέρα δίκης*, which violates the metre, W. Dindorf would read *παρὰ δίκην*, and so Kirchhoff and Nauck, with Porson. But the getting satisfaction even for a bad wife was not a course involving injustice of itself. Reiske's correction *παρὰ δίκης* seems at least as good ; and it is preferred by Hermann, Monk, and W. Dindorf. In fact there appears to be an antithesis between the τὸ παρὰ δίκης of Menelaus, and the ἄνομα κοῦ δίκαια of Agamemnon. 'I *οἶμι* will prosper in the just punishment of a bad wife, while I shall pine from the unjust slaughter of an innocent child.'

398. *συντήξουσι*. Med. 25, τὸν πάντα συντήκουσα δακρύοις χρόνον, 'wasting away her whole life in tears.' Electr. 240, λύπαις γε συντετηκός. Monk compares Il. xxiv. 745, νύκτας τε καὶ ἡμέρας δακρυχέουσα.

404. As *κέκτημαι* has the force of a present tense, 'I possess,' so *ἐκεκτήμην*, *Ἀτλίδ' ἐκεκτήμην*, has the force of an imperfect, 'I possessed.' Compare *οἶδα*

and *ᾔδην*. Monk seems mistaken in editing *κέκτημαι* interrogatively, and saying, "plusquam perfectum illud est ab hoc loco alienum." The true use of *ἄρα* with an imperfect (see Iph. T. 351) is here maintained, 'So then, after all, I find I did not possess friends, as I supposed.'

405. *εἴ γε κτλ.* 'Yes, you do, provided you do not wish to undo your friends,' i. e. to bring your nearest relatives to grief.

406. *ποῦ*. On the negative sense of this particle see Herc. F. 1414. Hec. 1199, ποῦ ποτ' ἂν φίλον τὸ βάρβαρον γένοιτ' ἂν Ἑλληνιν γένος; The sense here is, 'That is not the way to show yourself a brother.'

407. This verse was restored from Plutarch, vol. ii. p. 64 C. The old reading was *συσσωφρονεῖν σοι βούλομαι*, ἀλλ' οὐ συννοσεῖν. Cf. Antig. 523, οὗτοι συνέχθην, ἀλλὰ συμφιλεῖν ἔφυν. Agamemnon means to say, 'It is my nature to act like a brother to one who is prudent, not to one who is infatuated.'

409. *εὖ δρῶν κτλ.* 'Summon me to your aid (i. e. claim my assistance as a brother) when you are acting rightly, and not when you are causing grief to me,' as now in demanding the life of my child. It seems quite necessary to lay some emphasis on *ἐμέ*.

ΑΓΑ. Ἑλλάς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.

ΜΕ. σκήπτρῳ νυν αὔχει σὸν κασίγνητον προδούς·
ἐγὼ δ' ἐπ' ἄλλας εἶμι μηχανάς τινας
φίλους τ' ἐπ' ἄλλους.—

ΑΓΓΕΛΟΣ.

ὦ Πανελλήνων ἀναξ,

Ἀγάμεμνον, ἤκω παῖδά σοι τὴν σὴν ἄγων, 415
ἦν Ἰφιγένειαν ὠνόμαζες ἐν δόμοις.

μήτηρ δ' ὁμαρτεῖ, σῆς Κλυταιμνήστρας δέμας,
καὶ παῖς Ὀρέστης, ὥς τι τερφθείης ἰδὼν
χρόνον παλαιὸν δωμαίων ἔκδημος ὢν.

ἀλλ', ὥς μακρὰν ἔτεινον, εὐρυτον παρὰ 420

411. θεόν. Monk has θεῶν with Porson. The sense is, 'No, for Hellas shares in your folly according to the will of some god.' It is not ἐγὼ πονῶ σὺν Ἑλλάδι, but Ἑλλάς νοσεῖ σὺν σοί.

412. αὔχει Tyrwhitt for αὔχεις. 'Go then, glory in your sceptre, while you abandon your own brother's cause.'

414. A messenger arrives so suddenly, that Menelaus' speech is intercepted in the middle of a verse, exactly as in Suppl. 513 Theseus interrupts Adrastus' exclamation ὦ παγκάκιστε, by saying σῖγ', 'Ἀδραστ', ἔχε στόμα, and as in Soph. Phil. 974 (quoted by Hermann) Ulysses interposes ὦ κάκιστ' ἀνδρῶν, τί δρᾶς; when Neoptolemus had just asked τί δρῶμεν, ἄνδρες; See also Eur. Electr. 692. The ῥῆσις of the messenger is an interesting one, and a good iambic composition, and Monk and Hermann think it is probably genuine. The Dindorfs assert that "haec declamatio nuntii quique eam sequuntur duo versus Agamemnonis ab homine ineptissimo est composita." And that "omnino tota hujus nuntii narratio talis est, ut desipere eum magis quam sapere credas. Adeo tumide, confuse, inepte loquitur." The spuriousness of the passage has been also held by Kirchhoff and Nauck, who include 413—411, as "ab interpolatore aevi recentissimi additi, explendae, quam in exemplo suo invenerat, lacunae." It is clear that a messenger must have arrived, and at this crisis of affairs; for Agamemnon's next speech shows that he

has just heard of his wife's and his daughter's presence in the camp (v. 457).

416. ὠνόμαζες Markland for ὠνόμαζας or ὠνόμασάς ποτ'. That he is right, and that the imperfect is the regular idiom, has been shown on Heracl. 87. See *sup.* v. 281. But perhaps the verse is not genuine.

417. Hermann, with Elmsley, edits σὴ Κλυταιμνήστρα δάμαρ. One would perhaps prefer this; but Monk defends the vulgate by Orest. 107, τί δ' οὐχὶ θυγατὶς Ἑρμιόνης πέμπεις δέμας; Add Electr. 1340, Πυλάδῃ, χαίρων ἴθι, νυμφεύου δέμας Ἠλέκτρας, and Hec. 724, ἀλλ' εἰσὼρῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος.

418. ὥς τι Hermann for ὥστε. The optative follows the present verb because in ὁμαρτεῖ is implied ἅμα ἐφέρετο, and ὥς is the particle of purpose, 'in order that.' Compare Ar. Ran. 23, αὐτὸς βαδίξω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι. It is surprising that Hermann forgot to quote Ion 1375, χρόνον γὰρ ὅν μ' ἐχρῆν ἐν ἀγκάλαις μητρὸς τρυφῆσαι, καὶ τι τερφθῆναι βίου, which is nearly conclusive in favour of his emendation, and furnishes a reply to L. Dindorf's criticism, "frigidum illud τι quis non sentiat sententiae nocere plus quam prodesset?" Monk gives ὥς σὺ τερφθείης, but the pronoun is only used where there is some emphasis. With ἰδὼν supply αὐτὸν, sc. Ὀρέστην.

420. ἀλλ', ὥς κτλ. 'But, as they were making a long journey, hard by a clear-flowing fount the ladies are recruiting

κρήνην ἀναψύχουσι θηλύπουν βάσιν
 αὐταί τε πῶλοί τ'· ἐς δὲ λειμώνων χλόην
 καθεῖμεν αὐτὰς, ὡς βορᾶς γευσάιατο.
 ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς χάριν
 ἤκω· πέπυσται γὰρ στρατὸς, ταχεία γὰρ 425
 διῆξε φήμη, παῖδα σὴν ἀφιγμένην.
 πᾶς δ' ἐς θέαν ὄμιλος ἔρχεται δρόμῳ,
 σὴν παῖδ' ὅπως ἴδωσιν· οἱ δ' εὐδαίμονες
 ἐν πᾶσι κλεινοὶ καὶ περίβλεπτοι βροτοῖς.
 λέγουσι δ', Ὑμέναιός τις, ἣ τί πράσσεται ; 430
 ἣ πόθον ἔχων θυγατρὸς Ἀγαμέμνων ἀναξ
 ἐκόμισε παῖδα ; τῶν δ' ἂν ἤκουσας τάδε
 Ἀρτέμιδι προτελίζουσι τὴν νεάνίδα,
 Αὐλίδος ἀνάσση. τίς νιν ἄξεται ποτε ;
 ἀλλ' εἶα, τὰπὶ τοισίδ' ἐξάρχου κανᾶ, 435
 στεφανοῦσθε κρᾶτα. καὶ σὺ, Μενέλεως ἀναξ,
 ὑμέναιον εὐτρέπιζε, καὶ κατὰ στέγας
 λωτὸς βοάσθω καὶ ποδῶν ἔστω κτύπος·
 φῶς γὰρ τόδ' ἦκει μακάριον τῇ παρθένῳ.

both themselves and their cattle.' Perhaps *ἔτειναν*, 'as they had come far.' L. Dindorf pronounces *ὡς* in the sense of *ἐπειδὴ* "pravum et barbare positum," and denies that it can ever precede the proposition, of which it gives the explanation by alleging the cause. To which Hermann replies, by observing that γὰρ is often so used; and he gives an actual instance of *ὡς* so placed from Xen. Cyrop. iv. 2, 29. For *ὡς* in the sense of *ἐπει* see Iph. T. 1180.

424. *σῆς παρασκευῆς χάριν*. That you might make the requisite preparations for receiving a daughter about to be married, τοῦ παρασκευάζεσθαι σε.

425. *ταχεία γὰρ* one MS. for *ταχεία δέ*. As this clause is parenthetical, and gives a reason why the whole army have already heard so recent an event, the above reading seems preferable. Compare Andr. 70, οἱμοι, πέπυσται τὸν ἐμὸν ἐκθετον γόνον ;

433. *προτελίζουσι*. This verb, which is recognized, in some copies at least, by Pollux, iii. 38, is objected to by the Dindorfs as a later form. We have *προτέλεια*,

inf. v. 718, and Aesch. Agam. 65, 219, so that the substantive at least, signifying the rites preparatory to marriage, was a word of the old Attic. Euripides, in his latest plays, was inclined to admit forms of the later dialect, of which this may have been one, though we cannot be sure about it. Photius, *προτελείαν ἡμέραν ὀνομάζουσιν, ἐν ἣ εἰς τὴν ἀκρόπολιν τὴν γαμουμένην παρθένον ἄγουσιν οἱ γονεῖς ὡς τὴν θεὸν, καὶ θυσίαν ἐπιτελοῦσιν*. There seems an allusion to the real sacrifice of the maid to Artemis, as well as to the ceremonial sacrifice to Ἥρα *τελεία*. With *ἐξάρχου κανᾶ*, 'bring up the sacrificial meal-basket as a preliminary rite,' Monk compares *κανᾶ δ' ἐναρχέσθω τις*, *inf.* v. 1471, and might have added *κανοῦν δ' ἐνήρκεται*, El. 1142.

436. *καὶ σὺ Μενέλεως τε* Hermann, who thinks that both Agamemnon and his brother should be reminded of the coming ceremony.

438. *βοάσθω*. We might have expected *βοάτω*, but cf. Hel. 1434, *πᾶσαν δὲ χρὴ γαίαν βοᾶσθαι μακαρίαις ὕμνῳδαις*, and the note there.

ΑΓΑ. ἐπῆνεσ'. ἀλλὰ στεῖχε δωμάτων ἔσω· 440
 τὰ δ' ἄλλ' ἰούσης τῆς τύχης ἔσται καλῶς.
 οἶμοι, τί φῶ δύστηνος ; ἄρξομαι πόθεν ;
 εἰς οἷ' ἀνάγκης ζεύγματ' ἐμπεπτώκαμεν.
 ὑπῆλθε δαίμων, ὥστε τῶν σοφισμάτων
 πολλῶ γενέσθαι τῶν ἐμῶν σοφώτερος. 445
 ἡ δυσγένεια δ' ὥς ἔχει τι χρήσιμον.
 καὶ γὰρ δακρῦσαι ῥαδίως αὐτοῖς ἔχει
 ἅπαντά τ' εἰπεῖν, τῷ δὲ γενναίῳ φύσιν
 ἄνολβα ταῦτα. προστάτην δὲ τοῦ βίου
 τὸν ὄγκον ἔχομεν, τῷ δ' ὅχλῳ δουλεύομεν. 450

440—1. ἐπῆνεσα. 'Thank you.' By *ιούσης* is meant, with intentional ambiguity, that the course of events will make all right. Thus the messenger is dismissed without any suspicion of harm. —The soliloquy following v. 441 is remarkably fine. The king perceives the strait into which he has been brought by the unexpected arrival of his wife and daughter. He is compelled to assume the appearance of joy ; but his heart is racked with the consciousness of his concession to the popular clamour, and his mind is perplexed how to avert the dreaded consequences, on the one hand, of refusal, on the other, of performing so fearful an engagement. Human cunning, he now feels, has been defeated by the superior wisdom of the god. He wishes that his lot had been cast in obscurity, for then he might weep. But for kings and heroes it is derogatory, as men say, to shed tears. So do princes live on a false theory of glory, while they are but the slaves of the multitude. They may not do what the people will condemn. With what face can he now receive his wife, who so unsuspectingly attended her daughter to Aulis to be married, as she supposes ? How shall he meet, and with what voice reply to the endearments of his child ? How listen to her imploring accents when the terrible truth is revealed to her, or how endure a child's dying curse ? Alas ! Paris the son of Priam has been the cause of all this woe.

442. πόθεν Grotius for σέθεν. G. Burges proposes ἄρξομαι, which Kirchhoff and W. Dindorf approve. But the combination of aorist subjunctive with

future indicative was rather a favourite one with the Greek dramatists. See Med. 1101. *inf.* 455.

444. ὑπῆλθε, has deceived or frustrated me by his superior cunning in outwitting me. Cf. v. 67.

448—9. The words ἅπαντα and ἄνολβα are wrongly interchanged in the old copies, as Hermann perceived. 'For to the low-born it is easy to weep and to say anything (however derogatory to themselves); but to the man of high birth these things are considered unworthy of his high position.' Bothe reads ἀποίητα ταῦτα, with little or no probability. Perhaps however ἅπαντα is corrupt. We might well read ἀδύνατα ταῦτα, and explain ἄνολβα εἰπεῖν 'to say words that ill befit the high-born.' These verses were thus translated by Ennius in his Iphigenia, quoted by St. Jerome, as Voss and others have pointed out : *Plebes in hoc regi antestat loco : licet Lacrumare plebi, regi honeste non licet.*

449. Plutarch, citing this passage in the life of Nicias, ch. 5, gives δὲ for γὰρ and ὄγκον for δῆμον, where Muretus proposed ὄχλον. Monk retains δῆμον, but either it must have a different sense from ὄχλος, (as *populus* from *plebs*), or it is the merest tautology, 'the people are our masters, and we are slaves to the people.' But ὄγκος means the parade of royalty, the external worship paid to rank, the popularity which is the prominent feature in the life of a king, while in fact his very throne depends on the will of the people. Plutarch's reading τῷ δ' ὅχλῳ seems better than the vulg. τῷ δ' ὄχλῳ.

ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ,
 τὸ μὴ δακρῦσαι δ' αὖθις αἰδοῦμαι τάλας,
 ἐς τὰς μεγίστας συμφορὰς ἀφιγμένους.
 εἶεν, τί φήσω πρὸς δάμαρτα τὴν ἐμὴν ;
 πῶς δέξομαί νιν ; ποῖον ὄμμα συμβάλω ; 455
 καὶ γάρ μ' ἀπώλεσ' ἐπὶ κακοῖς ἃ μοι πάρα
 ἐλθοῦσ' ἄκλητος. εἰκότως δ' ἄμ' ἔσπετο
 θυγατρὶ νυμφεύσουσα, καὶ τὰ φίλτατα
 δώσουσ', ἵν' ἡμᾶς ὄντας εὐρήσει κακούς.
 τὴν δ' αὖ τάλαιναν παρθένον, τί παρθένον ; 460
 Ἄιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα,
 ὡς ᾤκτισ'· οἶμαι γάρ νιν ἱκετεύσειν τάδε·
 ὦ πάτερ, ἀποκτενεῖς με ; τοιούτους γάμους
 γήμειας αὐτὸς χῶστις ἐστὶ σοι φίλος.
 παρῶν δ' Ὀρέστης ἐγγὺς ἀναβοήσεται 465
 οὐ συνετὰ συνετῶς· ἔτι γάρ ἐστι νήπιος.
 αἰαί, τὸν Ἑλένης ὥς μ' ἀπώλεσεν γάμον
 γήμας ὁ Πριάμου Πάρις, ὃς εἵργασται τάδε.
 ΧΟ. καγὼ κατ' ὥκτειρ', ὡς γυναιῖκα δεῖ ξένην
 ὑπὲρ τυράννων συμφορᾶς καταστένειν. 470

451. ἐγὼ γάρ. Through fear of what the people will say, he dares not either give free vent to his tears or suppress them.

452. Kirchhoff thinks αἰδοῦμαι interpolated from the preceding verse; Do-bree proposed οὐ σθένω τάλας.

455. συμβάλω Herm. with three MSS. Aldus has συμβαλῶ, which most editors prefer. See on v. 442.

456. ἐπὶ κακοῖς is to be construed with ἐλθοῦσα, *malis superveniens*, viz. his present perplexity.

458. νυμφεύσουσα Markland for —ουσα. In the active, this word generally means, as here, 'to attend on a bride;' cf. Alcest. 317. 'Well! no wonder that she came with her daughter to the wedding.'

459. ἵνα, 'on an occasion when,' &c.

460. τί παρθένον; i. e. τί λέγω αὐτὴν παρθένον; 'Maiden, indeed!' On this idiom see Alcest. 807. Phoen. 1726. Ion 286.—νυμφεύσει, in the same sense as above.

462. ἱκετεύσειν Markland for —σαι.

464. γήμειας αὐτός. The Greeks thought an imprecation peculiarly terrible when uttered by a dying relative against another, especially by a child against a parent. It was to prevent this that the mouth of the maiden was stopped at the sacrifice, Aesch. Agam. 226, στόματος καλλιπάρου φυλακὴν κατασχέειν φθόγγον ἄραιον οἴκοις.

466. Monk gives ἀσύνετα, with Bothe; and W. Dindorf rejects the verse as spurious. But it is like the style of Euripides. The language of the boy was unintelligible as language, being mere lisping, but was intelligible from the method of expression, by looks, gestures, &c. The words ἔτι γάρ κτλ. obviously refer to οὐ συνετὰ. Markland proposed συνετοῖς, i. e. τοῖσιν εἰδόσιν, like εὐξύνετον ξυνετοῖσι βοᾶν, Iph. T. 1092.

468. ὅς L. Dindorf for ὅς μ'. Monk and Nauck give ὅ μ' (*quae res*) with Markland.

- ME. ἀδελφὲ, δός μοι δεξιᾶς τῆς σῆς θιγεῖν.
 ΑΓΑ. δίδωμι· σὸν γὰρ τὸ κράτος, ἄθλιος δ' ἐγώ
 ME. Πέλοπα κατόμνυμ', ὃς πατὴρ τοῦμοι πατρὸς
 τοῦ σοῦ τ' ἐκλήθη, τὸν τεκόντα τ' Ἀτρεά,
 ἥ μὴν ἐρεῖν σοι τὰπὸ καρδίας σαφῶς, 475
 καὶ μὴ' πίτηδες μηδὲν, ἀλλ' ὅσον φρονῶ.
 ἐγώ σ' ἀπ' ὅσων ἐκβαλόντ' ἰδὼν δάκρυ
 ῥέπειρα, καὐτὸς ἀνταφῆκά σοι πάλιν,
 καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων
 οὐκ ἐς σέ δεινός· εἰμὶ δ' οὔπερ εἰ σὺ νῦν 480
 καὶ σοι παραινῶ μῆτ' ἀποκτείνειν τέκνον
 μῆτ' ἀνθελέσθαι τοῦμόν. οὐ γὰρ ἔνδικον
 σέ μὲν στενάζειν, τὰμὰ δ' ἡδέως ἔχειν,
 θνήσκειν τε τοὺς σοὺς, τοὺς δ' ἐμοὺς ὄρᾱν φάος.
 τί βούλομαι γάρ; οὐ γάμου ἐξαιρέτους 485
 ἄλλους λάβοιμ' ἂν, εἰ γάμων ἱμείρομαι;
 ἀλλ' ἀπολέσας ἀδελφόν, ὅν μ' ἥκιστ' ἐχρῆν,
 Ἑλένην ἔλωμαι, τὸ κακὸν ἀντὶ τὰγαθοῦ;
 ἄφρων νέος τ' ἦν, πρὶν τὰ πράγματ' ἐγγύθεν
 σκοπῶν ἐσείδον οἶον ἦν κτείνειν τέκνα. 490
 ἄλλως τέ μ' ἔλεος τῆς τάλαιπώρου κόρης
 εἰσῆλθε συγγένειαν ἐννοουμένῳ

471. Menelaus, with more candour than might have been expected from his selfish nature, is touched by his brother's grief. He comes forward and proffers his hand. In a magnanimous retractation he resigns all his former claims, and declares that he no longer desires to possess a bad wife at the cost of a good brother's happiness.

472. *σὸν τὸ κράτος*. He means, that Menelaus' wish is supreme in the matter, since the expedition was undertaken in his cause.

476. *ἐπίτηδες*, with a special purpose, *consulto*.

480. This verse is obscure. Menelaus seems to mean, 'No longer threatening to you' (cf. 412). For *εἰμι*, Kirchhoff's correction *εἰμι* seems probable, 'I am where you are,' viz. in the same view and agreement with yourself about this

Trojan expedition. Monk renders the vulgate, (which had been taken to mean, 'I will come over to your opinion,') 'I will place myself in your present position.'

482. *ἀνθελέσθαι*, i. e. *προκρίναι* (He-sych.).—*τοῦμόν*, my private interests.

483. *σέ μὲν κτλ.* See *sup.* 396—8.

489. *τὰ πράγματα*. Matthiae for *τὰ πράγματα δ'*. Dr. Monk, placing a colon at *πρὶν*, gives *τὸ πρᾶγμα δ'* with Barnes and Markland. Compare with this passage Ion 585, *οὐ ταῦτ' εἶδος φαίνεται τῶν πραγμάτων πρόσωθεν ὄντων, ἐγγύθεν θ' ὁρμμένων*, and for the infinitive without the article, *Med.* 35, *οἶον πατρός μὴ ἀπολείπεσθαι χθονός*, Suppl. 1090, *οἶον στέρεσθαι πατέρα γίγνεται τέκνων*.

492. *ἐννοουμένῳ*. For the dative see the note on *Med.* 58.

ἡ τῶν ἐμῶν ἑκατὶ θύεσθαι γάμων
 μέλλει. τί δ' Ἑλένης παρθένῳ τῇ σῇ μέτα ;
 ἴτω στρατεία διαλυθεῖς* ἐξ Αὐλίδος. 495
 σὺ δ' ὄμμα παῦσαι δακρύοις τέγγων τὸ σὸν,
 ἀδελφε, καὶ με παρακαλῶν ἐς δάκρυα.
 εἰ δέ τι κόρης σῆς θεσφάτων μέτεστί σοι,
 μὴ 'μοὶ μετέστω· σοὶ νέμω τοῦμὸν μέρος.
 ἀλλ' ἐς μεταβολὰς ἦλθον ἀπὸ δεινῶν λόγων. 500
 εἰκὸς πέπονθα· τὸν ὁμόθεν πεφυκότα
 στέργων μετέπεσον. ἀνδρὸς οὐ κακοῦ τρόποι
 τοιοῖδε, χρῆσθαι τοῖσι βελτίστοις αἰεί.
 ΧΟ. γενναῖ' ἔλεξας Ταντάλῳ τε τῷ Διὸς 504
 πρέποντα· προγόνους *δ' οὐ καταισχύνεις σέθεν.
 ΑΓΑ. αἰνῶ σε, Μενέλεως, ὅτι παρὰ γνώμην ἐμὴν
 ὑπέθηκας ὀρθῶς τοὺς λόγους σοῦ τ' ἀξίως.

494. τί μέτα (μέτεστι), 'what has your maiden daughter to do with Helen, the wife? No! let the wife be given up, and the army disbanded, rather than that so grievous a wrong should be done.'

498. θέσφατα κόρης are 'oracles respecting a maid,' as λόγοι τινός, 'words about a thing,' *inf.* v. 812. See on Ion 927.—For σοι W. Dindorf gives μοι, with Markland. Hermann and Kirchhoff retain σοι, and edit μὴ 'μοὶ for μὴ μοι. Here the declaration had been made by Calchas, *sup.* v. 89. Menelaus, as Hermann observes, could hardly have said, 'If I have any concern in the oracles,' because, in fact, he had every concern, since the expedition was made for him. What he says, is this: 'if the oracles relate to you, that is not my affair; I disclaim, for my own part, and make over absolutely to you, my own concern in them.' If the maid must be slain, the act and the responsibility shall be wholly yours.

500—3. W. Dindorf marks these verses as spurious, and as "minime Euripideum genus dicendi." His suspicions are not shared in by Monk, Kirchhoff, Nauck, or Hermann. The sense appears to be, 'But, it will be objected, I have come to a change of mind from having used strong language against you (*sup.* 335

seqq.). Well! my case is a natural one; 'tis from love of my own brother that I altered my views. Such ways are those of a man not bad by nature, to make use of whatever is best.' The ἀλλὰ certainly introduces and anticipates an objection which he desires to answer. Otherwise he would have said, εἰ δ' ἐς μεταβολὰς ἦλθον κτλ. There is a variant τροπῇ τοιοῖδε, 'such changes of purpose,' but it seems rightly rejected by the editors. Menelaus is apologizing for what might seem a fickleness of purpose and a feebleness of mind; and he says that he cannot be blamed for adopting the best course that presents itself (τὰ αἰεὶ βέλτιστα). Hermann also takes τοῖσι βελτίστοις for the neuter, "optimis semper uti est commutare quae modo optima videbantur cum contrariis quae nunc optima videntur."

505. The δὲ was inserted by Hermann. It is rejected by Kirchhoff, Nauck, Monk, and W. Dindorf; but we think tragic usage requires it. It has been proposed also to read either λέξας or καταισχύνας.

506. Μενέλεως Barnes, Μενέλα' Musgrave, for Μενέλαος. The latter emendation is adopted by Herm. and Monk. The genuineness of this distich cannot be relied on.

- [ME. *ταραχή γ' ἀδελφῶν τις δι' ἔρωτα γίγνεται*
πλεονεξίαν τε δωμάτων ἀπέπτυσα
τοιάνδε συγγένειαν ἀλλήλου πικράν. 510
- ΑΓΑ.] *ἀλλ' ἤκομεν γὰρ εἰς ἀναγκαίας τύχας,*
θυγατρὸς αἵματηρὸν ἐκπρᾶξαι φόνον.
- ME. *πῶς ; τίς δ' ἀναγκάσει σε τήν γε σὴν κτανεῖν ;*
- ΑΓΑ. *ἅπας Ἀχαιῶν σύλλογος στρατεύματος.*
- ME. *οὐκ, εἴ νιν εἰς Ἄργος γ' ἀποστελεῖς πάλιν.* 515
- ΑΓΑ. *λάβοιμι τοῦτ' ἄν· ἀλλ' ἐκεῖν' οὐ λήσομεν.*
- ME. *τὸ ποῖον ; οὗτοι χρὴ λίαν ταρβεῖν ὄχλον.*
- ΑΓΑ. *Κάλχας ἐρεῖ μαντεύματ' Ἀργείων στρατῶ.*
- ME. *οὐκ, ἦν θάνη γε πρόσθε· τοῦτο δ' εὐμαρές.*
- ΑΓΑ. *τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν.* 520
- ME. *κοῦδέν γ' ἴαχρηστον οὐδὲ χρήσιμον παρόν.*
- ΑΓΑ. *ἐκεῖνο δ' οὐ δέδοικας οὐμ' εἰσέρχεται ;*

508—10. These three verses are rejected by W. Dindorf, Monk, Matthiae, and others. Hermann and Nauck retain them, continuing them by δὲ in place of γε to Agamemnon, (who, Hermann says, “aliquam excusationem affert, quod acerbius cum fratre egerit,”) and adopting Döbree’s plausible correction, διὰ τ’ ἔρωτα γίγνεται. ‘Yes! quarrels between brothers do arise both on account of love and the desire to get more than a fair share for their families. I detest a kinship of this kind, which has nothing but anger for each other.’ Neither *ταραχή* nor *πλεονεξία* are tragic words, and there is perhaps no precedent for three consecutive verses commencing with an anapaest. The Aldine *τις* is not in MS. Pal., which gives γε.—In v. 510 ἀλλήλου or —ois for ἀλλήλων seems to be right.

512. *ἐκπρᾶξαι*, to carry out, to accomplish. In saying that, in spite of his brother’s concession, he is compelled to sacrifice his daughter, he alludes to the clamorous demands of the army, urged on by Calchas. For he had said above, v. 450, τῷ δ’ ὄχλῳ δουλεύομεν.

515. νιν, i. e. Iphigenia. The γε belongs to εἰ, not to Ἄργος. The MSS. give ἦν for εἰ, which makes Markland’s ἀποστέλλης probable. Bothe reads οὐκ, ἦν ἀποστέλλης νιν εἰς Ἄργος πάλιν. Kirchhoff conjectures, οὐκ, ἦν νιν Ἄργος

ἐξαποστείλης πάλιν. Nauck, ἦν ἐς Ἄργος νῦν ἀποστείλης πάλιν.

519. θάνη. Hermann gives *σανῇ*, the second aorist passive of *σαίνειν*, but it is a form without authority. Menelaus’ proposal to kill Calchas is, of course, atrocious; but Euripides always makes him a bad and cruel man, so that he might regard the putting the seer out of the way as *εὐμαρές*, a matter of indifference, or of little import. Nor is Agamemnon’s reply inconsistent, as Hermann objects. He does not plainly assent, but he disparages the man and his office, thereby hinting that he would be no great loss. For the poet’s dislike of seers, see *Electr.* 400. *Hel.* 755. *Iph. T.* 574. W. Dindorf compares *Soph. Antig.* 1055, τὸ μαντικὸν γὰρ πᾶν φιλότιμον γένος. Kirchhoff would transpose v. 520—1 to follow v. 517.

521. By *παρόν* he seems to mean, in allusion to his intended removal, ‘when present amongst us.’ Monk gives *πάρα*, an arbitrary alteration. The corrupt reading *κοῦδέν γε χρηστον* was corrected by Canter, *κοῦδέν γε χρηστὸν*, which can hardly be right. Nauck gives *ἀρεστον* on his own conjecture.

522. οὐμ’ (i. e. ὁ ἐμὲ) Markland and Hermann for *ὁ μ’*, or *ὅτι μ’*, which latter W. Dindorf edits; but the definite relative is required, because some particular idea is meant.

- ΜΕ. ὃν μὴ σὺ φράξεις, πῶς ὑπολάβοιμ' ἂν λόγον ;
 ΑΓΑ. τὸ Σισύφειον σπέρμα πάντ' οἶδεν τάδε.
 ΜΕ. οὐκ ἔστ' Ὀδυσσεὺς ὃ τι σέ κάμ' ἐπημανεῖ. 525
 ΑΓΑ. ποικίλος αἰὲ πέφυκε τοῦ τ' ὄχλου μέτα.
 ΜΕ. φιλοτιμία μὲν ἐνέχεται, δεινῶ κακῶ.
 ΑΓΑ. οὐκουν δοκεῖς νιν στάντ' ἐν Ἀργείοις μέσοις
 λέξειν ἃ Κάλχας θέσφατ' ἐξηγήσατο,
 κάμ' ὥς ὑπέστην θῦμα, κᾶτα ψεύδομαι, 530
 Ἄρτεμιδι θύσειν ; ὃς ξυναρπάσας στρατὸν
 σέ κάμ' ἀποκτείναντας Ἀργείους κόρην
 σφάζαι κελεύσει. κὰν πρὸς Ἄργος ἐκφύγω,
 ἐλθόντες αὐτοῖς τείχεσιν Κυκλωπίοις
 ξυναρπάσουσι καὶ κατασκάψουσι γῆν. 535
 τοιαῦτα τὰμὰ πῆματ'. ὦ τάλας ἐγώ·
 ὥς ἠπόρημαι πρὸς θεῶν τὰ νῦν τάδε.

523. ὃν μὴ σὺ φράξεις, *nisi tu dixeris*. Compare *inf.* v. 823, in both places the *μὴ* depending on the implied sense, *ἐὰν μὴ* or *εἰ μὴ*. Thucyd. ii. 102, *πρὶν ἂν ἐν ταύτῃ τῇ χώρᾳ κατοικήσῃται τις*—*μήπω ὑπὸ ἡλίου ἑώρατο, quae non visa esset*.—*ὑπολάβοιμ' ἂν* Markland for *ὑπολάβοιμεν*, which Hermann retains. The omission of *ἂν* is capable of defence; but the correction is more probable.

524. *πάντ' οἶδεν*. See v. 107.

525. *σέ κάμ'*, i. e. if we stand together and support each other.

526. *τοῦ τ'* for *τοῦ γ'* Reiske. Monk retains the vulgate in the sense, 'when he takes the people's side;' which would contain an ironical hint, that he could also take the other side when he found it convenient. But it was the character of Ulysses to be *ἡδύλογος δημοχαραστής*, Hec. 134.

528—42. W. Dindorf regards the whole of this passage as spurious. He thinks it is too monstrous to suppose that the soldiers could ever have been incited by Ulysses to kill both of the royal commanders, and then to sacrifice the maid; or, if the commanders retreated to Argos, that they would have followed them and demolished the city (535). Agamemnon however was bound to represent even possibilities in the light of probabilities; and the ferocious character of the soldiery is described in equally strong

terms Hec. 606, *ἐν τοι μυρῖν στρατεύματι ἀκόλαστος ὄχλος, ναυτική τ' ἀναρχία κρείσσων πυρός*.—In the first verse *οὐκουν δοκεῖς* is obviously to be restored for *οὐκοῦν δόκει*, as Musgrave, Monk, and W. Dindorf perceived, and a question is to be marked at *θύσειν*. 'Don't you see that he, standing in the midst of the Argive host, will tell them what oracles Calchas delivered, and will say of me, that I engaged to offer a sacrifice to Artemis, and am then proving false?' On the metrical licence in *κᾶτα ψεύδομαι* see Androm. 346. Hec. 729. Nauck suggests *κᾶτα φεύδομαι*.

531. *ὅς*. For *εἶτα ἐκεῖνος*. 'This man will suddenly bring up a host of armed men, and order the Argives to kill you and me, and then cut the throat of the girl.' Monk and Kirchhoff adopt *ὅς* from Tyrwhitt, but the vulgate seems in every way better. Cf. v. 394.

535. *ξυναρπάσουσι*, scil. *ἡμᾶς*. W. Dindorf thinks *ξυναρπάσουσι γῆν* is meant, and he regards this as an evidence of spuriousness. Monk gives *ἀναρπάσουσι*, with Markland, because in Hel. 751 we have *πόλιν ἀναρπάσθη μάτην*. The repetition from 531 is open to objection.

537. *ἠπόρημαι* is a word of the later Attic; we have *διαπορώμαι* in Plat. Phaedr. p. 237, A. For the perfect passive of a strictly neuter verb we may compare *κεκόμψευσαι*, *sup.* v. 333. It

ἔν μοι φύλαξον, Μενέλεως, ἀνὰ στρατὸν
 ἑλθὼν, ὅπως ἂν μὴ Κλυταιμνήστρα τάδε
 μάθῃ, πρὶν Ἄϊδῃ παῖδ' ἐμὴν προσθῶ λαβὼν, 540
 ὥς ἐπ' ἐλαχίστοις δακρύοις πρᾶσσω κακῶς.
 ὑμεῖς τε σιγὴν, ὦ ξένοι, φυλάσσετε.
 ΧΟ. μάκαρες οἱ μετρίας θεοῦ στρ.
 μετὰ τε σωφροσύνας μετέ- 545
 σχον λέκτρων Ἀφροδίτας,
 γαλανεῖα χρησάμενοι
 μαινομένων οἴστρων, ὅθι δὴ
 δίδυμ' Ἔρως ὁ χρυσοκόμας
 τόξ' ἐντείνεται χαρίτων, 550

would be easy to read ὡς ἠπάτημαι, or, as Kirchhoff conjectures, ἠμπόλημαι.

540. πρὶν—προσθῶ, 'before I shall have dedicated.' Hec. 368, 'Αἰδῇ προστιθεῖς' ἐμὴν δέμας. See on Androm. 1016. Phoen. 964.

541. ἐπ' ἐλαχίστοις δακρύοις, with fewest tears; i. e. that, if I must incur pain, I may not have to share it with others. Menelaus now leaves the stage. Agamemnon seems to remain, seated, perhaps in a thoughtful attitude, while the chorus sings the second *stasimon*. The subject is one which does not bear directly on the plot of the play,—the danger of excess in the passion of love. —The sentiment in the first strophe is the same as that in Med. 630 seqq., the blessings of moderate love, contrasted with the evils of that in excess. They go on to say, that the natural disposition is different in different people, but that education will do much in helping to control vice and to follow virtue. They conclude with reflections from the consequences of Paris' infatuation.

542. Monk omits this verse. He objects to σιγὴν φυλάσσειν, and also to the hasty and incidental manner in which the request is conveyed to the women, just as the scene is about to close.

544—552. With μετρίας θεοῦ we may suppose some word like ἔτυχον was contemplated, but omitted in afterwards adding the complete phrase μετέσχον λέκτρων. 'Happy they who moderately participate in the goddess, and with sobriety share the bridal couch given to mortals by Aphrodite; who enjoy a calm

repose from those fierce passions, wherein Eros directs a double arrow of desires, one tending to a happy lot, the other to the confusion of life.'—For the old reading μαινόμεν' Hermann gives μελομένων, Bothe μένομεν, Canter μέλομεν, all which suit the antistrophic verse exactly. But Nauck proposes μαινολῶν (from μαινόλης), an ingenious and more probable reading. So Sappho has μαινόλα θυμῷ, and Aesch. Suppl. 101, διάνοιαν μαινόλιν κέντρον ἔχων ἄφυκτον. However, μαινομένων, adopted by W. Dindorf and Monk from Reiske, satisfies the metre, (which, like most of this strophe, is glyceonic polyschematic,) if it be taken as three long syllables. See a similar licence on v. 169.

548. ὅθι, i. e. οὐ, ἴνα, 'in the case of which love,' i. e. 'for there truly' &c. Cf. v. 97. Bothe wrongly gives ὅτι, *quandoquidem*. The meaning is, 'when men are possessed by this οἶστρος, there is a double lot that awaits them, happiness or misery.'

550. Though the middle voice ἐντείνεται is rather strangely used, the reading is confirmed by Athenaeus, xiii. p. 562 E, who quotes v. 549—52, apparently as the words of Chaeremon, but meaning, as Hermann thinks, Euripides himself;—διόπερ ὁ ποιητὴς οὕτως (he had mentioned Chaeremon just before) οὐ κακῶς αὐτοῦ τὰς δυνάμεις διαρῶν φησὶ, δίδυμα γὰρ τόξα αὐτὸν ἐντείνεσθαι χαρίτων, τὸ μὲν κτλ. Athenaeus also gives the variant τύχη for πότμη. For τείνειν τόξον ἐπὶ τινι see Aesch. Ag. 61. 354.

τὸ μὲν ἐπ' εὐαίῳνι πότμῳ,
 τὸ δ' ἐπὶ συγχύσει βιοτᾶς.
 ἀπενέπω νιν ἀμετέρων,
 Κύπρι καλλίστα, θαλάμων,
 εἷη δέ μοι μετρία μὲν 555
 χάρις, πόθοι δ' ὅσιοι,
 καὶ μετέχοιμι τᾶς Ἀφροδί-
 τας, πολλὰν δ' ἀποθείμαν.
 διάφοροι δὲ φύσεις βροτῶν, 560
 διάτροποι δὲ τρόποι, τὸ δ' ὁρ-
 θῶς ἐσθλὸν σαφὲς αἰεί.
 τροφαί θ' αἱ παιδευόμεναι
 μέγα φέρουσ' εἰς τὴν ἀρετὴν,
 τό τε γὰρ αἰδεῖσθαι σοφία,
 τάν τ' ἐξαλλάσσουσιν ἔχει 565
 χάριν ὑπὸ γνώμας ἐσορᾶν
 τὸ δέον, ἔνθα δόξα φέρει
 κλέος ἀγήρατον βιοτᾶ.
 μέγα τι θηρεῦεν ἀρετὴν,

558. δ' for τ' Reiske. — ἀποθείμαν, 'may I put away from myself,' or lay aside. This aorist is differently used in Iph. T. 376. Cf. Hesiod, *Ἔργ.* 762, φήμη — ἀργαλή φέρειν χαλεπὴ δ' ἀποθέσθαι.

559—68. τρόποι, τὸ δ' ὁρθῶς is the correction of Hermann after others for τρόποις· ὁ δ' ὁρθός κτλ. He observes, "ὁρθός quum per errorem exaratum esset, τὸ in ὁ mutari, hiatusque vitandi caussa τρόποι in τρόποις corrigi debuit." Kirchhoff also gives διάφοροι for διάτροποι, and so Monk, after Hoepfner. Translate, 'Now the natures of mortals are different, and diverse are their ways; but what is truly good is always self-evident: moreover, the training that is imparted by education greatly contributes to virtue; for as modesty is wisdom, so it brings a compensating pleasure to comprehend in one's mind what is fitting to be done, and it is in this knowledge that the credit for it brings imperishable glory to life.' True goodness is seen, whether from nature or education; from the latter comes a self-respect which brings us satisfaction in acting rightly, and

makes others respect us through life.

562. παιδευόμεναι, διὰ παιδείας διδόμεναι. Monk gives παιδευομένων, 'of those under instruction.' Nauck would read εὐ παιδευόμεναι. In the next verse μέγα φέρουσ' εἰς τὴν ἀρετὴν is Kirchhoff's reading from his best MS. Aldus has φέρουσ' εἰς ἀρετὴν. Heath, followed by most of the editors, φέρουσιν εἰς ἀρετὴν.

564. σοφία Scaliger for σοφία. The αἰδῶς here mentioned is that so poetically described in Hipp. 78, αἰδῶς δὲ ποταμί-
αισι κηπεύει δρόσοις.

565. The nominative to ἔχει is (τὸ) ἐσορᾶν, the seeing and understanding in the depths of one's mind, ὅπῃ γνώμας, propriety of action in all cases, τὸ δέον. The phrase ἐξαλλάσσουσα χάρις is obscure. Hermann's interpretation is given above (*gratiam compensantem*). It might mean, 'has that pleasure which rids us of (gets us out of) pain.'

567—8. The old readings δόξαν and βιοτῶν were corrected by Barnes and Musgrave respectively. Monk gives ἐνθεν and βιοτᾶς.

569—73. These words are obscure, and

γυναιξίν μὲν κατὰ Κύπριν 570
 κρυπτὰν, ἐν ἀνδράσι δ' αὖ
 κόσμος ἔνδον, ὃ μυριοπλη-
 θῇ μείζω πόλιν αὔξει.
 ἔμολες, ὦ Πάρις, †ῆτε σύ γε ἐπωδ.
 βουκόλος ἀργενναῖς ἐτράφης 575
 Ἰδαίαις παρὰ μόσχους,
 βάρβαρα συρίζων, Φρυγίαν
 αὐλῶν Ὀλύμπου καλάμοις
 μιμήματα πνείων.
 εὐθηλοὶ δὲ τρέφοντο βόες, 580
 ὅτε σε κρίσις ἔμενε θεῶν
 ἃ σ' Ἑλλάδα πέμπει,
 ἐλεφαντοδέτων πάροι-

we cannot be sure of the true reading. The vulgate *κόσμος ἔνδον ὃ μυριοπληθής* suits the metre, but gives no intelligible sense. Hermann reads *κόσμος ἐνῶν*, with Markland, and so W. Dindorf. Monk gives *κόσμος ἔνεσθ'*, ὃ μυριοπληθῆ κτλ. The general sense is, that woman's virtue consists in chastity, a man's in governing the state. Admitting Monk's ὃ μυριοπληθῆ, we may translate thus:—'Tis a great thing to pursue virtue, for women indeed in their secret affections; but in men it is no mere external grace, but a virtue of the mind, and one that makes a state thrive and greatly increase in population.'

574. The conclusion of the ode, and also Clytemnestra's speech, down to v. 630, W. Dindorf considers an interpolation. Nauck is contented with the remark, "559—597 graviter laborant." But 599—606 he encloses in brackets, with Hermann. It is probable however, for the reason alleged on v. 607, that some of these anapaestics, perhaps five or six, are genuine; for it was proper to allude to the advent of the queen, while she in turn alludes to their address.

Ibid. For ῆτε Hermann gives ὦ Πάρι, μήτε κτλ., which he supposes to mean *εἴθε μήτε ἔμολες μήτε ἐτράφης*, though, as Monk objects, the Greek is very doubtful. Perhaps *εὔτε*, 'what time' &c. Monk himself supposes a lacuna, like *ἔμολες, ὦ Πάρις, [ἐκλιπὼν Δαρδάνου γὰρ, ἔνθα σὺ δὴ] βουκόλος κτλ.* But the

writer may have meant, 'You came, O Paris, to the place where you were brought up among the white cows of Ida.'—For *συρίζων* compare Hel. 358, τῷ τε *συρίγγων* αἰοδᾶν *σεβίζοντι* Πριαμίδα ποτ' ἀμφὶ βουστάθμους.

578. *Οὐλύμπου* Heath. See on Troad. 215. Herc. F. 872.

579. The MSS. readings are *πλέων* or *πνέων*. The old editions give *πλέκων*. Kirchhoff conjectures *μίμημα παλαιῶν*. Apparently the writer used *πνέων* (or *πνείων*, as W. Dindorf has edited), 'blowing on his reeds strains in imitation of the Phrygian pipe of Olympus.' Monk supposes the genuine words to have been *Φρυγίαν αὐλῶν ἀντίπαλον πνοᾶν—πλέκων*.

580. *εὐθηλοὶ*, milk-giving, occurs in Bacch. 737, but is there applied to a sucking calf. The most natural sense is, 'the cows were feeding before your lordly home when (? ὅτε for ὅς) you inspired Helen with love.'

581. For *ἔμενε* Hermann reads *ἔμαινε* or *ἔμηνε*, 'inspired you with love, and sent you on your mission to Hellas.'

582—90. *Ἑλλάδα*. The account seems taken from the *Cypria*. Proclus, p. 234, ed. Westphal, *ἐπειτα δὲ, Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται* (sc. Ἀλέξανδρος),—*ἐπιβὰς δὲ τῇ Λακεδαιμονίᾳ ξενίζεται παρὰ τοῖς Τυνδαρίδαις καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάφ.*

583. By the 'ivory-bound palace,' the palace of Menelaus at Sparta may be

θεν δόμων, ὃς τὰς Ἑλένας
 ἐν ἀντωποῖς βλεφάροισιν 585
 ἔρωτα δέδωκας,
 ἔρωτι δ' αὐτὸς ἐπτοάθης.
 ὅθεν ἔρις ἔρις Ἑλλάδα σὺν δορὶ ναυσί τ' ἄγει
 ἐς πέργαμα Τροίας.
 ἰὼ ἰὼ. 590
 μεγάλαι μεγάλων εὐδαιμονίαι.
 τὴν τοῦ βασιλέως
 ἴδεντ' Ἰφιγένειαν ἀνασσαν [ἐμήν,]
 τὴν Τυνδαρέου τε Κλυταιμνήστραν,
 ὡς ἐκ μεγάλων ἐβλαστήκασ' 595
 ἐπὶ τ' εὐμήκεις ἤκουσι τύχας.
 θεοὶ τοι κρείσσους οἳ τ' ὀλβοφόροι
 τοῖς οὐκ εὐδαίμοσι θνατῶν.
 στῶμεν, Χαλκίδος ἔκγονα θρέμματα,
 τὴν βασιλείαν δεξώμεθ' ὄχων 600
 ἄπο μὴ σφαλερῶς [ἐπὶ τὴν γαίαν],
 ἀγανῶς δὲ χεροῖν, μαλακῇ γνώμῃ.
 μὴ ταρβήσῃ * δὲ νεωστὶ μολὼν
 τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον,
 μῆτε θόρυβον μῆτ' ἐκπληξῶ

meant, χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος, Od. iv. 73. Monk ejects v. 582, supposing ἔμολες — πάροιθεν δόμων to have been intended by the poet.

589. Blomfield transposed the unmetrical words ἐς Τροίας Πέργαμα.

590. ἰὼ ἰὼ. This and the following verses to v. 598 are given by Hermann to the hemichorium. The queen and her daughter are now first seen approaching with great state, in a car drawn by mules, and with numerous attendants.

593. Bothe and Hermann omit ἐμήν. Iphigenia could not in any sense be called the queen of the women of Calchis.

595. "Cur non βεβλαστήκασ'?" asks Monk, who edits accordingly; compare however ἔκτῃμαι with κέκτῃμαι. In Troad. 350 the MSS. give ἐσωφρονήκασ'.

597. θεοὶ τοι Hermann for θεοὶ γ' οἱ.

But the meaning is still obscure; the sense seems to be θεοὶ εἰσιν οἱ ὄλβον φέροντες. For κρείσσονες θεοὶ see Prom. V. 922.

601. The τὴν is omitted in MS. Pal., according to Kirchhoff, though added by a later hand. Monk is perhaps right in regarding ἐπὶ τὴν γαίαν as an intrusion, as it violates the law of anapaestic synaphea. In the next verse Nauck reads ἀγανῶς δὲ χεροῖν μαλακῇ γνώμῃ. Compare μαλακογνώμων, Aesch. Prom. 196.

603. τὸ, wanting in the copies, and Ἀγαμεμνόνιον for Ἀγαμέμνονος, are respectively the emendations of Hermann and Monk, and of Markland. The MSS. give μοι μολὼν, but δὲ seems wanted to connect the sense, 'and, that the girl who has just come may not feel fear, let us show calmness.' The MSS. have μηδὲ — μήδ'.

ταῖς Ἀργεαῖαις
 ξεῖναι ξείναις παρέχωμεν.

605

ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ὄρνιθα μὲν τόνδ' αἴσιον ποιούμεθα,
 τὸ σὸν τε χρηστὸν καὶ λόγων εὐφημίαν
 ἐλπίδα δ' ἔχω τιν' ὡς ἐπ' ἐσθλοῖσιν γάμοις
 πάρειμι νυμφαγωγός. ἀλλ' ὀχημάτων 610
 ἔξω πορεύεθ' ἅς φέρω φερνὰς κόρη,
 καὶ πέμπει' ἐς μέλαθρον εὐλαβούμενοι.
 σὺ δ', ὦ τέκνον μοι, λείπε πωλικούς ὄχους
 ἄβρὸν τιθείσα κῶλον ἀσθενές θ' ἄμα.
 ὑμεῖς δὲ, νεάνιδές, νιν ἀγκάλαις ἐπι 615
 δέξασθε καὶ πορεύσατ' ἐξ ὀχημάτων.
 κάμοι χερὸς τις ἐνδότω στηρίγματα,
 θάκους ἀπήνης ὡς ἂν ἐκλίπω καλῶς.
 αἱ δ' ἐς τὸ πρόσθεν στήτε πωλικῶν ζυγῶν,

607. Clytemnestra, on appearing upon the stage in her car, first offers her acknowledgments to the coryphaeus for the good words with which she has just been greeted. "We regard this," she says, "as a favourable omen, namely, your goodness of disposition and the discreet terms of your address." τὸ σὸν χρηστὸν, like τὸ γενναῖον &c. Cf. Suppl. 872, ἕλλον χρηστότητ' ἡσκηκότα. It is evident that this can only allude to what the chorus had said in some of the foregoing anapaestics, which therefore appear to be interpolated rather than wholly spurious. If we may hazard a conjecture, the genuine verses ran nearly as follows; ἰὼ, ἰὼ, | μεγάλαι μεγάλαν εὐδαιμονίαι. | τὴν τοῦ βασιλέως Ἰφιγένειαν | τὴν Τυν. δάρεώ τε Κλυταιμνήστραν | δεξώμεθ' ὄχων ἀπο μὴ σφαλερῶς | ἀγαναῖς χερσίν, μῆδ' ἐκπλήξιν | ταῖς Ἀργεαῖαις | ξεῖναις παρέχωμεν.

610. νυμφαγωγός. Hesychius in v. distinguishes the person sent to bring the bride from her father's house, and the friend who comes with her to give her away, πᾶρχος or παράνυμφος.

612. W. Dindorf gives εὐλαβούμεναι with Barnes; but the queen may be supposed to address the male attendants

on her car, as naturally and appropriately as the women of the chorus. The dowry may have consisted of beautiful maidens. See v. 47.

614. ἄβρὸν. See Med. 1164. Hel. 1528.

615. νεάνιδές νιν Pierson for νεανίδαισιν or —εσσιν. For the synizesis, see on Cycl. 28. Monk omits this and the next verse, adding, "nullibi, quod sciam, νεα unam syllabam efficiunt."

617. κάμοι Monk, Hermann, and Kirchhoff for καί μοι. Compare Phoen. 848, ὡς πᾶς' ἀπήνη πούς τε πρεσβύτου φιλεῖ χειρὸς θυραίας ἀναμένειν κουφίσματα. Electr. 999, χειρὸς δ' ἐμῆς λάβεσθ', ἢν' ἔξω τοῦδ' ὄχου στήσω πόδα.—καλῶς, i.e. πρεπόντως, in a becoming and dignified way.

619. Kirchhoff, Nauck, and W. Dindorf may be right in regarding the whole of this passage to v. 637 as spurious. Dindorf indeed includes 638—9, but retains as genuine 631—2. Dr. Monk only omits 627—30 and 635—7, in the latter alone being followed by Hermann.

Ibid. αἱ δ'. Monk gives οἱ δ', with Dobree, supposing the male attendants to be addressed.

φοβερὸν γὰρ ἀπαράμυθον ὄμμα πωλικόν· 620
καὶ παῖδα τόνδε, τὸν Ἀγαμέμνονος γόνον,
λάζυσθ', Ὀρέστην· ἔτι γὰρ ἐστὶ νήπιος.
τέκνον, καθεύδεις πωλικῶ δαμείς ὄχῳ ;
ἔγειρ' ἀδελφῆς ἐφ' ὑμέναιον εὐτυχῶς·
ἄνδρὸς γὰρ ἀγαθοῦ κῆδος αὐτὸς ἐσθλὸς ὦν 625
λήψει, τὸ *τῆς Νηρηΐδος ἰσόθεον γένος.
ἐξῆς κάθησο δεῦρό μου ποδὸς, τέκνον,
πρὸς μητέρ', Ἰφιγένεια, μακαρίαν δέ με
ξέναισι ταῖσδε πλησία σταθείσα δὸς,
καὶ δεῦρο δὴ πατέρα πρόσσειπε σὸν φίλον. 630
ὦ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ,
ἤκομεν ἐφετμαῖς οὐκ ἀπιστοῦσαι σέθεν.

ΙΦΙΓΕΝΕΙΑ.

ὦ μήτερ, ὑποδραμοῦσά σ', ὀργισθῆς δὲ μὴ,
πρὸς στέρνα πατρὸς στέρνα τὰμὰ προσβάλω.
[ἐγὼ δὲ βούλομαι τὰ σὰ στέρν', ὦ πάτερ, 635
ὑποδραμοῦσα προσβαλεῖν διὰ χρόνον.
ποθῶ γὰρ ὄμμα δὴ σόν. ὀργισθῆς δὲ μή.]

ΚΑ. ἀλλ', ὦ τέκνον, χρὴ· φιλοπάτωρ δ' αἰεὶ ποτ' εἶ

620. φοβερὸν, 'timid.' Thuc. ii. 3 fin., ὅπως μὴ — ἐν νυκτὶ φοβερώτεροι ὄντες ἥσους ὡς τῆς σφετέρως ἐμπειρίας.— ἀπαράμυθον, Aesch. Prom. 193.

623. For καθεύδεις the majority of the copies give θακέυεις. Kirchhoff thinks it "interpolatori condonandum;" but the context requires the sense, 'are you sleeping?' In the next verse ἔγειρε is rather improperly used for ἐγείρου.

626. The τῆς was inserted by Portus. Aldus and the subsequent editions give τὸ Νηρηΐδος παιδὸς, the MSS. τὸ νηρηΐδος.

627. For κάθησο Hermann gives καθεύδεις, and regards τέκνον as the accusative depending upon it. 'Hand down the boy, Iphigenia, to me, his happy mother; and then, yourself standing near my foot, give him into the arms of these ladies.' The order of the words seems against such a meaning, though Hermann persuades himself it is "rectissime et aptissime dictum." He would thus read

μακαρίαν ἐμέ, but perhaps μακαρίαν τέ με would be better.

631—2. This distich is placed in all the old copies after that next following, ὦ μήτερ—περιβαλῶ. The alteration was made by Porson, who read προσβαλῶ, and conversely περιβαλεῖν in v. 636. It seems better to adopt the hortative conjunctive προσβάλω, the sense of which was rendered by βούλομαι προσβαλεῖν in 636. It is evident that Clytemnestra ought first to address her lord; and then the apology of Iphigenia for outstripping or running to the front (cf. ὑποθεῖν, Ar. Equit. 1161) becomes natural. But it seems clear that 635—7 are a mere διπτογραφία or replica of the verses preceding.

633. σ' for γ' Reiske. Kirchhoff now gives it as the original reading of his best MS., altered to γ'.—ὑποδραμεῖν, like ὑποθεῖν in Ar. Equit. 1161, means 'to outrun another by unfair means.'

638—9. This distich was given by Por-

μάλιστα παίδων τῶνδ' ὅσους ἐγὼ 'τεκον.

ΙΦ. ὦ πάτερ, ἐσεῖδόν σ' ἀσμένῃ πολλῶ χρόνῳ. 610

ΑΓΑ. καὶ γὰρ πατήρ σέ· τόδ' ἴσον ὑπὲρ ἀμφοῖν λέγεις.

ΙΦ. χαῖρ'· εὐ δέ μ' ἀγαγὼν πρὸς σ' ἐποίησας, πάτερ.

ΑΓΑ. οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ, τέκνον.

ΙΦ. ἔα·

ὥς οὐ βλέπεις εὐκηνον ἄσμενός μ' ἰδών.

ΑΓΑ. πόλλ' ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει. 645

ΙΦ. παρ' ἐμοὶ γενοῦ νῦν, μὴ 'πὶ φροντίδας τρέπου.

ΑΓΑ. ἀλλ' εἰμὶ παρὰ σοὶ νῦν ἅπας, κοῦκ ἄλλοθι.

ΙΦ. μέθες νυν ὀφρὺν ὄμμα τ' ἔκτεινον φίλον.

ΑΓΑ. ἰδὸν γέγηθά σ' ὥς γέγηθ' ὀρῶν, τέκνον.

ΙΦ. κάπειτα λείβεις δάκρυ' ἀπ' ὀμμάτων σέθεν ; 650

ΑΓΑ. μακρὰ γὰρ ἡμῖν ἡ 'πιούσ' ἀπουσία.

ΙΦ. †οὐκ οἶδ' ὅτι φῆς, οὐκ οἶδα, φίλτατ' ἐμοὶ πάτερ.

ΑΓΑ. συνετὰ λέγουσα μᾶλλον εἰς οἰκτόν μ' ἄγεις.

ΙΦ. ἀσύνετα νῦν ἐροῦμεν, εἰ σέ γ' εὐφρανῶ.

son to Clytemnestra instead of Agamemnon. For *χρῆ* there is a variant *χρῶ*, which is the Aldine reading. Monk and Nauck give *παίδων, τῶδ' ὅσους ἐγὼ 'τεκον*, as Bothe had edited. Perhaps, *ὦν ἐγὼ πόσει 'τεκον*.

644. *ἐκηνον* W. Dindorf with Blomfield. But we have *παρευκελεῖν* in Herc. F. 99. Some copies insert *μ'* after *βλέπεις*, but the meaning is 'look tranquilly,' like *ὁξὺν δέρεσθαι* &c.—*ἄσμενος*, 'if you are really glad to see me;' cf. 610—1.

646. *μὴ* Barnes for *καὶ μὴ*. Either *νῦν* or *καὶ* is of necessity interpolated. Both may have resulted from changing the original *παρ' ἐμοὶ γεγόμενος μὴ κτλ*.

647. *παρὰ σοὶ*, i. e. in thought. The irony of this dialogue is very well carried out, nearly every verse having an ambiguous sense. The entire passage seems too clever for a mere imitator: nevertheless, there is reason to fear that some of the verses have been tampered with.

648. *ἐκτεινον*, unbend your brow. In sense, the word refers to *ὀφρὺς* rather than to *ὄμμα*. It is the contrary to a contracted and anxious look at an object close by.

649. The old reading *γέγηθ'*, *ἔως γέ-*

γηθά σ' was corrected by Musgrave. For the formula see Iph. T. 575.

650. Nauck suspects *σέθεν*. An easy correction would be *πάτερ*.

651. *ἀπουσία*. She is to understand by this, his absence at Troy. Cf. 662. 672. But his anxious look makes her suspect something more, so she replies, 'I know not what you mean.' We cannot however depend on this latter verse, which Kirchhoff pronounces "corruptior quam qui corrigi aut possit aut debeat." Various emendations have been proposed, with little success. Perhaps, *οὐκ οἶδ' ὅ τι λέγεις, οὐ, πάτερ μοι φίλτατε*. Monk's conjecture, *οὐκ οἶδα, φίλταθ' ὅ τι λέγεις σὺ μοι, πάτερ*, involves a common error of modern compositions, the addition of the emphatic *σὺ*. The answer of Agamemnon implies that she had said, 'if I conceal my misgivings I shall not find words to be understood,' or something of the like purport. It is probable that several lines have been lost. Dindorf suspects 652—5.

654. *νῦν* most of the copies for *μὲν* or *μὲν γ'* of the MS. Pal. Hermann and Dindorf give *νῦν*, but it does not appear that the enclitic is ever used with the indicative. The verse has a Euripidean

- ΑΓΑ. παπαῖ, τὸ σιγᾶν οὐ σθένω· σέ δ' ἤνεσα. 655
 ΙΦ. μέν', ὦ πάτερ, κατ' οἶκον ἐπὶ τέκνοις σέθεν.
 ΑΓΑ. † θέλω γε· τὸ θέλειν δ' οὐκ ἔχων ἀλγύνομαι.
 ΙΦ. ὄλουντο λόγχοι καὶ τὰ Μενέλεω κακά.
 ΑΓΑ. ἄλλους ὀλεῖ † πρόσθ' ἅμ' ἐδιολέσαντ' ἔχει.
 ΙΦ. ὥς πολλὸν ἀπῆσθα χρόνον ἐν Αὐλίδος μυχοῖς. 660
 ΑΓΑ. καὶ νῦν γέ μ' ἴσχει δῆ τι μὴ στέλλειν στρατόν.
 ΙΦ. ποῦ τοὺς Φρύγας λέγουσιν ᾠκίσθαι, πάτερ ;
 ΑΓΑ. οὐ μῆποτ' οἰκεῖν ὦφελ' ὁ Πριάμου Πάρις.
 ΙΦ. μακράν γ' ἀπαίρεις, ὦ πάτερ, λιπὼν ἐμέ.
 ΑΓΑ. εἰς ταῦτόν, ὦ θύγατερ, *ἦκεις σῶ πατρί. 665
 ΙΦ. φεῦ.
 εἴθ' ἦν καλὸν μοι σοὶ τ' ἄγειν σύμπλουν ἐμέ.
 ΑΓΑ. ἔτ' ἔστι καὶ σοὶ πλοῦς, ἵνα μνήσει πατρός.

tone of filial love, 'I will talk nonsense now, if that will please you better than sense,' i.e. than the expression of my real feelings.

655. There is something suspicious in this verse, the first part of which Hermann supposes to have been said aside. Perhaps παπαῖ was *extra metrum*, like εἶα in v. 644, and the verse may have commenced with a verb, as ἤλγησα, σιγᾶν οὐ σθένων. We may however defend οὐ σθένω τὸ σιγᾶν by τὸ δρᾶν οὐκ ἠθέλησαν, Soph. Oed. C. 442.—σέ δ' ἤνεσα is, 'But I thank you,' viz. for your desire to please.

656. ἐπὶ τέκνοις, with your children ; properly, 'at them,' or 'over them.' Bothe wrongly explains it, "propter tuos liberos."

657. This verse has been variously corrected. Monk follows Scaliger, θέλω· τὸ δὲ θέλειν, Hermann gives θέλων γε, τὸ θέλειν, and Kirchhoff proposes θέλοιμι, τὸ θέλειν δ'. Perhaps τὸ θέλειν is corrupt, and the poet wrote θέλω· τὸ δυνατόν δ' οὐκ ἔχων. Compare however Hec. 566, ὁ δ' οὐ θέλων τε καὶ θέλων. Markland would read τὸ τελεῖν δ'.

659. This verse can hardly be right as it stands, according to the correction of Porson. The old reading was ἄλλους ὀλεῖ πρόσθεν, ἄ με κτλ. Hermann gives ἄλλους ὀλεῖ πρόσθ', ἵνα με δ. ἐ., *alios perdet prius, quo in loco* (sc. Aulide) *me perdidērunt*. Compare, for a similar

sentiment, Med. 1016, ἄλλους κατὰζω πρόσθεν ἢ τάλαιν' ἐγώ.

660—3. Nauck thinks these lines would read better if interchanged with 652—5 ; but this is by no means certain.

662. ᾠκίσθαι Porson for ᾠκῆσθαι. See *inf.* v. 706. Cf. Aesch. Pers. 233, ποῦ τὰς Ἀθήνας φασὶν ἰδρῦσθαι χθονός ;

664. ἀπαίρεις. See Iph. T. 967.

665. This verse also is corrupt. Some copies add σύ θ' before ἦκεις, but this is evidently a metrical supplement. Neither Hermann's correction, εἰς ταῦτόν ἡμεῖς σοί, σύ θ' ἦκεις σῶ πατρί, nor Dr. Monk's, εἰς ταῦτόν ἦκεις, ὦ κόρη, σὺ σῶ πατρί, nor Bothe's, ὦ θύγατερ, εἰς ταῦτόν σὺ σῶ γ' ἦξεις πατρί, is more satisfactory than Porson's, ὦ θύγατερ, ἦκεις καὶ σὺ γ' εἰς ταῦτόν πατρί. Perhaps, εἰς ταῦτόν ἦξεις, ὦ τέκνον, τῷ σῶ πατρί, which would bear the ambiguous sense, 'you will meet your father in Hades' (Aesch. Ag. 1534), and the more obvious sense, 'you will soon see him again.'

666. Hermann reads σοὶ γ', 'I wish it were proper for me that you should take me as a fellow-voyager with you.' Propert. v. 3, 45, 'Romanis utinam patuissent castra puellis: Essem militiae sarcina fida tuae.'

667. For ἐτ' ἔστι, Porson's emendation, the old copies give αἰτεῖς τι. Nauck prefers ἔπεισσι, Hermann ἀλλ' ἔστι. The voyage to the other world, or in it, is of course meant.

- ΙΦ. σὺν μητρὶ πλεύσας ἢ μόνη πορεύσομαι ;
 ΑΓΑ. μόνη, μονωθείς ἀπὸ πατρὸς καὶ μητέρος.
 ΙΦ. οὐ πού μ' ἐς ἄλλα δώματ' οἰκίζεις, πάτερ ; 670
 ΑΓΑ. ἔα τὰδ' οὐ χρὴ τοιάδ' εἰδέναι κόρας.
 ΙΦ. σπεῦδ' ἐκ Φρυγῶν μοι θέμενος εὖ τὰκεῖ, πάτερ.
 ΑΓΑ. θύσαι με θυσίαν πρῶτα δεῖ τιν' ἐνθάδε.
 ΙΦ. ἀλλὰ ξὺν ἱεροῖς χρὴ τό γ' εὖσεβές σκοπεῖν.
 ΑΓΑ. εἴσει σύ' χερνίβων γὰρ ἐστήξει πέλας. 675
 ΙΦ. στήσομεν ἄρ' ἀμφὶ βωμόν, ὦ πάτερ, χορούς ;
 ΑΓΑ. ζηλῶ σέ μᾶλλον ἢ μὲ τοῦ μηδὲν φρονεῖν.
 χάρει δὲ μελάβρων ἐντὸς ὀφθῆναι κόραις,
 πικρὸν φίλημα δοῦσα δεξιάν τ' ἐμοί,
 μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον. 680
 ὦ στέρνα καὶ παρῆδες, ὦ ξανθαὶ κόμαι,
 ὡς ἄχθος ὑμῖν ἐγένεθ' ἡ Φρυγῶν πόλις
 Ἑλένη τε· παύω τοὺς λόγους· ταχεῖα γὰρ
 νοτὶς διώκει μ' ὀμμάτων ψαύσαντά σου.
 ἴθ' ἐς μέλαθρα. σὲ δὲ παραιτοῦμαι τάδε, 685
 Αἰδᾶς γένεθλον, εἰ κατφκτίσθην ἄγαν
 μέλλων Ἀχιλλεῖ θυγατέρ' ἐκδώσειν ἐμήν.

670. ἐς ἄλλα δώματ'. This does not necessarily imply that she was aware of her approaching nuptials. She may have thought that she was to be placed under the care of friends till her father's return.

671. ἔα τὰδ' Gaisford, ἔασον Blomfield and Nauck, for ἔα γε or ἔα γέ τ'. Hermann and Kirchhoff retain the latter, supposing the τ' can here stand for τοι. What follows is read in the old copies οὐ χρὴ τοι τὰδ'. Monk has οὗτοι χρὴ τὰδ'.

674. ξὺν ἱεροῖς. Dr. Monk interprets, *In re divina haruspices, non me, consulas*. It might also mean, 'Well, 'tis right to attend to religion by the use of sacred rites.' The sense is ambiguous, since it also means that no impiety must be committed, as in the sacrifice of a daughter. It seems that καὶ γὰρ would be more proper than ἀλλά: but ξὺν ἱεροῖς is strangely used for ἱεροῖς χρῶμενον.

675. εἴσει σύ. 'You will be able to

judge if the rites are duly offered.' For ἐστήξει, a form of the later Attic, Elmsley reads ἐστήξεις, comparing Ar. Lysist. 634, ὦδέ θ' ἐστήξω παρ' αὐτόν.

677. The use of ἐμὲ for ἐμαυτὸν is sufficiently defended by Hipp. 1409, Androm. 256, Iph. T. 608. For the genitive after ζηλῶ cf. Ar. Ach. 1008, ζηλῶ σε τῆς εὐβουλίας. Soph. El. 1027, ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. Inf. 1407, ζηλῶ σοῦ Ἑλλάδα. Ajax 553, ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος.

678. ὀφθῆναι κόραις, i. e. ἵνα μὴ μετ' ἀνδρῶν στάσα ἀισχυνοῖσθαι.

682. ὑμῖν Hermann for ἡμῖν, after Musgrave.

685. παραιτοῦμαι, 'I beg pardon,' 'I deprecate your anger in consequence of it.' She might have thought tears a bad marriage omen. Hermann puts a comma after παραιτοῦμαι, so as to make τάδε depend on κατφκτίσθην. This is very awkward, as Monk objects.

- ἀποστολαὶ γὰρ μακάριαι μὲν, ἀλλ' ὅμως
 δάκνουσι τοὺς τεκόντας, ὅταν ἄλλοις δόμοις
 παῖδας παραδιδῶ πολλά μοχθήσας πατὴρ. 690
- ΚΛ. οὐχ ὧδ' ἀσύνετός εἰμι, πείσεσθαι δέ με
 καὐτὴν δόκει τάδ', ὥστε μή σε νοουθετεῖν,
 ὅταν ξὺν ὑμεναίοισιν ἐξάγω κόρην
 ἀλλ' ὁ νόμος αὐτὰ τῷ χρόνῳ συνισχυανεῖ.
 τοῦνομα μὲν οὖν παῖδ' οἶδ' ὅτῳ κατήνεσας, 695
 γένους δὲ ποίου χῶπόθεν μαθεῖν θέλω.
- ΑΓΑ. Αἰγίνα θυγάτηρ ἐγένετ' Ἀσωποῦ πατρός.
 ΚΛ. ταύτην δὲ θνητῶν ἢ θεῶν ἔξευξε τίς ;
 ΑΓΑ. Ζεὺς· Αἰακὸν δ' ἔφυσεν, Οἰνῶνης πρόμον.
 ΚΛ. τοῦ δ' Αἰακοῦ παῖς τίς κατέσχε δώματα ; 700
 ΑΓΑ. Πηλεὺς· ὁ Πηλεὺς δ' ἔσχε Νηρέως κόρην.
 ΚΛ. θεοῦ διδόντος, ἢ βία θεῶν λαβῶν ;
 ΑΓΑ. Ζεὺς ἡγγύησε καὶ δίδωσ' ὁ κύριος.
 ΚΛ. γαμεῖ δὲ ποῦ νιν ; ἢ κατ' οἶδμα πόντιον ;
 ΑΓΑ. Χείρων ἔν' οἰκεῖ σεμνὰ Πηλίου βάθρα. 705
 ΚΛ. οὗ φασι Κενταύρειον ὠκίσθαι γένος ;
 ΑΓΑ. ἐνταῦθ' ἔδαισαν Πηλέως γάμους θεοί.
 ΚΛ. Θέτις δ' ἔθρεψεν ἢ πατὴρ Ἀχιλλέα ;
 ΑΓΑ. Χείρων, ἔν' ἦθη μὴ μάθοι κακῶν βροτῶν.
 ΚΛ. φεῦ·

691—2. Monk has δ' ἐμὲ and μὴ σέ, but the opposition of the persons is here hardly necessary.—*πείσεσθαι* is here from *πάσχω*, 'I shall feel it as much as you.'

694. *συνισχυανεῖ* is the obvious emendation of an anonymous critic for *συναίσχει*, —εται, or *συνισχάνει*. Nauck has *συνισχανεῖ*. The sense is, 'custom will combine with time in alleviating it.' So *χρήμαθ' οἷς ξυνεξήλθον*, Hec. 1012.

695. *κατήνεσας*, *κατηγγύησας*, 'you betrothed,' 'promised.' See on Orest. 1658.

699. *Οἰνῶνης*, the ancient name of Aegina.

700. *κατέσχε*, occupied, secured to himself. See Iph. T. 980. *sup.* 343. For τοῦ δ' W. Dindorf gives τὰ δ' after Elmsley. The next verse appears to be travestied by Philaetærus in Athen. xi.

p. 474, Πηλεὺς· ὁ Πηλεὺς δ' ἐστὶν ὄνομα κεραμείως. The passage is compared by Kirchhoff.

703. Perhaps *καξέδωκ'* ὁ κύριος, viz. the father, Nereus. Cf. 729, and Electr. 259, *οὐ κύριον τὸν δόντα μ' ἡγείται, ξένη*. This is a reply to the preceding verse, 'Did the god himself (Nereus) give her in marriage, or did he (Peles) take her without the sanction of the gods' (i. e. of Zeus)? Virtually then this reply is, 'Both Zeus and Nereus approved the marriage.'

704. ἢ Matthiae for ἢ.

706. *ὠκίσθαι* Porson for *οἰκεῖσθαι*. Cf. v. 662.

707. *ἔδαισαν γάμους*. See v. 123. This subject was from the *Cypria*, *εὐωχουμένων τῶν θεῶν ἐν τοῖς Πηλέως γάμοις*, Proclus, p. 234, ed. Westphal.

709. *μάθοι* Musgrave for *μάθῃ*.

- σοφός γ' ὁ θρέψας χῶ διδοὺς σοφώτερος. 710
- ΑΓΑ. τοιόσδε παιδὸς σῆς ἀνὴρ ἔσται πόσις.
- ΚΑ. οὐ μεμπτός. οἰκέϊ δ' ἄστυ ποῖον Ἑλλάδος;
- ΑΓΑ. Ἀπιδανὸν ἀμφὶ ποταμὸν ἐν Φθίας ὄροις.
- ΚΑ. ἐκεῖσ' ἀπάξει σὴν ἐμήν τε παρθένον;
- ΑΓΑ. κείνῳ μελήσει ταῦτα τῷ κεκτημένῳ. 715
- ΚΑ. ἀλλ' εὐτυχοίτην. τίνι δ' ἐν ἡμέρᾳ γαμεῖ;
- ΑΓΑ. ὅταν σελήνης εὐτυχῆς ἔλθῃ κύκλος.
- ΚΑ. προτέλεια δ' ἤδη παιδὸς ἔσφαξας θεᾷ;
- ΑΓΑ. μέλλω' πὶ ταύτῃ καὶ καθέσταμεν τύχῃ.
- ΚΑ. κάπειτα δαίσεις τοὺς γάμους εἰς ὕστερον; 720
- ΑΓΑ. θύσας γε θύμαθ' ἀμέ χρὴ θῦσαι θεοῖς.
- ΚΑ. ἡμεῖς δὲ θοῖνῃν ποῦ γυναιξὶ θήσομεν;
- ΑΓΑ. ἐνθάδε παρ' εὐπρύμνοισιν Ἀργείων πλάταις.
- ΚΑ. καλῶς γ', ἀναγκαίως δέ· συνενέγκαι δ' ὅμως.

710. W. Dindorf gives *σοφωτέροις* with Musgrave, by which the point of the verse is, at least, materially altered. This would mean, 'if the teacher was wise, so was the parent in committing his son to one still wiser than himself.' Nauck's correction is ingenious and probable, *χῶ διδοὺς σοφῷ τρέφειν*. The received reading can only mean, 'If Chiron was wise, wiser still was the father,' who could so prize virtue as to commit his son to the care of a just man. The *γε*, which Dr. Monk says "nullam vim habet," and alters to *θ'*, marks the sententiousness of the verse, though, as usual, it is hard to express it in English.

714. *ἀπάξει* Dobree for *ἀπάξει*. Supply *πόσις*. The middle is used only of him who takes a person for himself, e.g. a husband taking a wife. Cf. Alcest. 47, *καπάξομαι γε νερέραν ὑπὸ χθόνα*.

715. *κείνῃν* Hermann for *κείνῳ*, 'that is his affair, who is her lord and master.' Monk appears to approve this change, but it is against the natural order of the words, and is needless even if we do not follow W. Dindorf in putting a comma at *ταῦτα*.

716. *εὐτυχοίτην* Portus for —*είτην*. This was a formula of nuptial benediction, as *εὐδαιμονοῖτον*, in the second person, is said by Medea to her two sons, v. 1073.

717. *εὐτυχῆς*, lucky, *αἰσῖος*. Musgrave

proposes *ἐντελής*, the full moon, referring to Pind. Isthm. vii. 44, *ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἐρατὸν λύοι κεν χαλινὸν ὑφ' ἡρώϊ παρθενίας*. But this is doubtless what the poet meant.

718. Hesych. *προτέλεια*: ἡ πρὸ τῶν γάμων θυσία. See *sup.* 433. The reply of Agamemnon is of course ambiguous, 'That is just the position in which we now stand.'

721. Kirchhoff retains *ἐχρῆν*, but Porson's correction *χρῆ* gives better sense, and the words are perpetually confused. The best MS. has *ἄμ' ἐχρῆν*, with *ἄπερ* superscribed. The rest give *ἄπερ μ' ἐχρῆν*. Hence Monk reads *ἄ με χρεῶν*, Hermann *θῦμ', ὕπερ με χρὴ κτλ.* The sense is, 'Yes, when I have offered offerings which I am bound to offer,' i. e. Iphigenia. The reading *ἄπερ* merely arose from ignorance of the crasis, *ἄμέ*. Cf. v. 522. Hermann's *ὕπερ* would mean 'that particular offering which' &c., whereas the meaning is ambiguous because it is general. As for the emphatic *ἐμέ*, to which Monk objects, it appears to mean a sacrifice which *he*, of all others, as the father, ought not to offer.

722. For *θήσομεν* Nauck proposes *δαίσομεν*. Cf. v. 123.

724. The old reading *καλῶς δ', ἀναγκαίως τε*, is easily restored by transposing the *δὲ* and the *τε*, and giving Γ for Τ.

- ΑΓΑ. οἶσθ' οὖν ὃ δρᾶσον, ὦ γύναι ; πιθοῦ δέ μοι. 725
 ΚΑ. τί χρῆμα ; πείθεσθαι γὰρ εἵθισμαι σέθεν.
 ΑΓΑ. ἡμεῖς μὲν ἐνθάδ', οὐπὲρ ἔσθ' ὁ νυμφίος,
 ΚΑ. μητρὸς τί χωρὶς δράσεθ', ἀμὲ δρᾶν χρεών ;
 ΑΓΑ. ἐκδώσομεν σὴν παῖδα Δαναῖδων μέτα.
 ΚΑ. ἡμᾶς δὲ ποῦ χρὴ τηνικαῦτα τυγχάνειν ; 730
 ΑΓΑ. χώρει πρὸς Ἄργος, παρθένους τε τημέλει.
 ΚΑ. λιποῦσα παῖδα ; τίς δ' ἀνασχήσει φλόγα ;
 ΑΓΑ. ἐγὼ παρέξω φῶς ὁ νυμφίοις πρέπει.
 ΚΑ. οὐχ ὁ νόμος οὔτος, σὺν δέ * γε φαῦλ' ἡγεῖ τάδε.
 ΑΓΑ. οὐ καλὸν ἐν ὄχλῳ σ' ἐξομιλῆσθαι στρατοῦ. 735
 ΚΑ. καλὸν τεκοῦσαν τὰμά γ' ἐκδοῦναι τέκνα.
 ΑΓΑ. καὶ τὰς γ' ἐν οἴκῳ μὴ μόνας εἶναι κόρας.
 ΚΑ. ὄχυροῖσι παρθενῶσι φρουροῦνται καλῶς.

Hermann approves this, though he edits *καλῶς, ἀναγκαίως γε*, Monk *καλῶς γ', ἀναγκαίως τε*, W. Dindorf *καλῶς, ἀναγκαίως τε*. There is doubtless irony in *καλῶς γ'*. She does not like the proposition, but feels that she must submit to it. 'Very well,' she says, 'I suppose then I must.' We might easily read *κακῶς*, 'that is bad, if it could but be avoided!'—*συνενέγκαι*, 'may it turn out for the best!' So Musgrave for *συνένεγκαι*, as Hermann notices; though Kirchhoff says nothing here about the MSS. Monk retains *συνένεγκαι*, but thinks the true reading is *συνενέγκαιμ'*.

725. *πιθοῦ τί μοι* Cobet, Var. Lect. p. 598, who compares Orest. 92.

726. *σέθεν*, for which some copies give *ἐκ σέθεν*, appears to be the genitive on the same principle as *νικάσθαι τινός*, implying the being overcome by arguments. Monk would read *τί χρῆμ' ; ἐπέισθην καὶ πάρος λόγοις σέθεν*. Perhaps *νικάσθαι* should be read for *πείθεσθαι*.

728. Perhaps *μητρὸς δὲ κτλ.*, since with *τί* (MSS. *τι*) we should rather have expected *ὧν ἐμὲ δρᾶν χρεών*. Agamemnon's artifice for getting Clytemnestra out of the way, on the ground that the wedding must be publicly celebrated before the army, where women should not appear, and that the girls at home require her maternal care, is worthy of the Greek character for *δόλος*.

730. *τυγχάνειν*. See Soph. El. 313.

Aj. 9.

732. *ἀνασχήσει φλόγα*. So *λαμπάδας ἀνασχεθεῖν* Med. 1027. Cf. Phoen. 344.

733. *νυμφίοις*. He alludes indirectly to the fire of the altar; but the context obviously means, 'if you, the mother, cannot raise the torch to conduct the bride, I can perform that office for the bridegroom.' In the verse of the Medea, quoted above, it is to her *sons* that the mother promises to hold the torch. Here Agamemnon offers himself as a substitute for the same office.

734. The *γε* is wanting in the copies; Aldus gives *καὶ σὺ δέ*. Various corrections have been proposed: *σὺ δ' ἄρα* W. Dindorf, *κἂν* *σὺν* Musgrave, *ἢ σὺν* Hermann, whom Monk follows; *μὴ σὺ φαῦλ' ἡγοῦ τάδε* Kirchhoff. The sense appears to be, 'but you, it seems, think these matters (custom and etiquette) unimportant.' But an equally probable reading would be, *σοὶ δὲ φαῦλ' ἡγεῖ τάδε*; 'And do you think these are trifling matters to you?' viz. to despise custom.

735. It is rather against the order of the words to join *ἐν ὄχλῳ στρατοῦ*, yet such seems to be the poet's meaning. We have the active compound in Cycl. 518, where see the note. Here the sense is, 'to be abroad in the crowd,' *ἔξω οἴκου*.—*ἐξομιλῆσθαι, extra versari*. Sophocles has *ἐξόμιλος βᾶσις*, Trach. 964.

736. *τὰμά μ'* Nauck and W. Dindorf, with Markland.

δίνας ἀργυροειδεῖς
 ἄγυρις Ἑλλάνων στρατιᾶς
 ἀνά τε ναυσὶ καὶ σὺν ὅπλοις
 Ἴλιον ἐς τὸ Τροία 755
 Φοιβήιον δάπεδον,
 τὰν Κασσάνδραν ἵν' ἀκούω
 ῥίπτειν ξανθοὺς πλοκάμους
 χλωροκόμῳ στεφάνῳ δάφνας
 κοσμηθεῖσαν, ὅταν θεοῦ 760
 μαντόγυνοι πνεύσωσ' ἀνάγκαι.
 στάσονται δ' ἐπὶ περγάμων
 Τροίας ἀμφὶ τε τείχῃ
 Τρῶες, ὅταν χάλκασπις Ἄρης
 πόντιος εὐπρώροισι πλάταις 765
 εἰρεσίᾳ πελάξῃ
 Σιμωντίοις ὀχετοῖς,
 τὰν τῶν ἐν αἰθέρι δισσῶν
 Διοσκούρων Ἑλέαν
 ἐκ Πριάμου κομίσαι θέλων 770
 ἐς γᾶν Ἑλλάδα δοριπόνους

implies that the matter may now be regarded as inevitable. So Troad. 1060, οὕτω δὴ τὸν ἐν Ἰλίου ναὸν καὶ θυόεντα βωμὸν προῖδωκας Ἀχαιοῖς.—Monk compares Ion 95, τὰς Κασταλίας ἀργυροειδεῖς βαίνετε δίνας.

753. The metre (glyc. polysch.) admits of the *ā* in *ἄγυρις* being either long or short. On the one hand we have the forms *πανήγυρις*, *δημήγυρις*, on the other, Od. iii. 31, *ἔχον δ' ἐς Πυλίων ἀνδρῶν ἄγυριν τε καὶ ἔδρας*. But the form *ἡγυρις* was not in use. Rather *ἄγυρις* was the same as *ἀγορά*, *ἄγορος*. Hesych. *ἄγυρις*· *σύνοδος*, *συναγωγή*. Cf. Il. xxiv. 141, ἐν νηῶν ἀγύρει.—For ἀνά ναυσί, 'on board ship,' we should perhaps read *ἄμα*. See on v. 1058.

756. *Φοιβήιον*, built by Phoebus and Poseidon, Tro. 5.

757. τὰν Κασσάνδραν, 'that far-famed Cassandra.' This was again from the Cypria, Proclus, p. 234, ed. Westphal, καὶ Κασσάνδρα περὶ τῶν μελλόντων προ-

δηλοῖ. W. Dindorf omits the article, with Matthiae, and ἐν in the antistrophe (768) with a Paris MS.—*ρίπτειν*, 'tosses wildly to the winds.' Bacch. 150, *τρυφερὸν πλόκαμον εἰς αἰθέρα ῥίπτων*.

765. ἄλιος for πόντιος is Nauck's probable conjecture.

768. τὰν τῶν κτλ. From Orest. 1637, Hel. 1658, we may supply either *σύνθακον* or *ἀδελφὴν*.

770. ἐκ Πριάμου, scil. γῆς, implied in ἐς γᾶν Ἑλλάδα. The nominative to the whole sentence, and so agreeing with θέλων, *κυκλώσας*, *σπάσας*, is Ἄρης, sc. *στρατὸς Ἀργείων*, which is said *κυκλῶσαι πόλιν Ἀρεί*, just as Θάνατος is said *θάνατον ἐμβαλεῖν*, Alcest. 50, and *λύσσα* to send *λύσσαν*, Herc. F. 866. Hence Hermann's conjecture, adopted by Monk, *κυκλώσας δορί φοινίᾳ*, cannot be considered necessary.

771. Kirchhoff suggests *δοριπόνων*. But cf. Aesch. Pers. 322, Ἀμφιστρεὺς—πολύπονον δόρυ νωμῶν.

ἀσπίσι καὶ λόγχαις Ἀχαιῶν·
 Πέργαμον δὲ Φρυγῶν πόλιν ἐπῳδ.
 λαῖνους περὶ πύργους
 κυκλώσας Ἄρει φονίῳ, 775
 λαιμοτόμους κεφαλὰς σπάσας,
 [πόλισμα Τροίας,]
 πέρσας κατάκρας πόλιν,
 θήσει κόρας πολυκλαύτους
 [δάμαρτά τε Πριάμου. 780
 ἃ δὲ Διὸς Ἑλένα κόρα
 πολύκλαυτος ἐσεῖται
 πόσιν προλιποῦσα. μήτ' ἐμοὶ]
 †μήτ' ἐμοῖσι τέκνων τέκνοις 785
 ἐλπὶς ἄδε ποτ' ἔλθοι,
 οἷαν αἱ πολύχρυσοι
 Λυδαὶ καὶ Φρυγῶν ἄλοχοι
 στήσουσι παρ' ἱστοῖς
 μυθεῦσαι τὰδ' ἐς ἀλλήλας· 790
 Τίς ἄρα μ' εὐπλοκάμου κόμας

772. Aesch. Ag. 894, λιποῦσα ἀσπίσιν ἀσπίστορας κλόνους τε καὶ λογχίμους ναυβάτας ὀπλισμούς.

776. Monk is probably right in omitting πόλισμα Τροίας as a gloss on πόλιν. Bothe includes πέρσας κατάκρας in the condemnation. Hermann translates, "cives Trojae jugulatos jugulandosve capitibus trahens," giving λαιμητόμους with Aldus. Nothing can be harsher than this; whereas, omitting πόλισμα Τροίας, we may render it, 'drawing back the heads while the throat is cut.' W. Dindorf condemns the whole passage from v. 773 to the end (800), while Kirchhoff rejects only 776—84, and 796—7. At all events, 780—4 seem interpolated. The sense is weak and unpoetical, and ἐσεῖται betrays itself as a non-tragic form, besides that the repetition of πολύκλαυτος is highly suspicious in itself. Hermann gives εἴσεται, and supposes some compound like πολὺδακρυς to be wanting before πολύκλαυτος, *nullo cum luctu sentiet se deseruisse maritum*. Monk ejects only 781 to προλιποῦσα in v. 784.

785. Omitting μήτ' ἐμοί, we might read here μή τι μοι τέκνων τέκνοισιν (troch. dimeter), one copy giving τέκνοισιν for τέκνοις.—ἐλπὶς ἄδε, 'this prospect,' viz. of servitude, in a bad sense. Monk compares Ion 348, θῆράς σφετὸν δύστηνον ἐλπίζει κτανεῖν. But στήσαι ἐλπίδα, 'to set up for themselves an expectation,' is a strange phrase, and Tyrwhitt's σχήσουσι is deserving of consideration. Musgrave compares Oed. R. 699, μῆνιν τοσὴνδε στήσας ἔχεις.—παρ' ἱστοῖς μυθεῦσαι, conversing as they sit at the loom. Cf. Ion 196, ἄρ' ὅς ἐμαῖσι μυθεύεται παρὰ πῆναις; The form (from μυθεῶ) is like ὑμνεῦσαι in Med. 422, and αὐτευν in Hipp. 167, both quoted by Monk. Photius, μυθήσας, εἰπών. The middle verb occurs in Prom. 682, Agam. 1339, Od. viii. 79, &c. It is difficult to explain the syntax if we take it for the aorist infinitive of μυθεύειν.

791. εὐπλοκάμου for —ous, and ῥῶμα for ἔρυμα, are respectively Dobree's and Hermann's emendations. Literally, 'who, drawing tight the tear-causing tug at my comely hair, will carry me

ῥῦμα δακρυόεν τανύσας
πατρίδος ὀλλυμένας ἀπολωτιεῖ ;
διὰ σέ, τὰν κύκνου δολιχαύχενος γόνον,
εἰ δὴ φάτις ἔτυμος,
ὥς ἔτυχεν Λήδα

795

* * ὄρνιθι πταμένῳ
Διὸς ὄτ' ἠλλάχθη δέμας,
εἴτ' ἐν δέλτοις Πιερίσιν
μῦθοι τάδ' ἐς ἀνθρώπους
ἤνεγκαν παρὰ καιρὸν ἄλλως.

800

ΑΧΙΛΛΕΥΣ.

ποῦ τῶν Ἀχαιῶν ἐνθάδ' ὁ στρατηλάτης ;
τίς ἂν φράσειε προσπόλων τὸν Πηλέως
ζητοῦντά νιν παῖδ' ἐν πύλαις Ἀχιλλέα ;

as a prize far away from my falling country? The hair is regarded as a rope or trace of a car. Aesch. Suppl. 883, ἔλκειν ἑοῖχ' ὑμᾶς ἀποσπάσας κόμης. Monk well compares Suppl. 449, ἀπολωτίζειν νέους. So also Hel. 1593, δὲ γῆς Ἑλλάδος λωτίσματα. Properly, 'to cull or select the choicest flower.'—ὀλλυμένας Erfurdt for οὐλομένας. Monk gives ὀλομένας.

794. For γόνον Bothe gives γονάν. If we retain γόνον, we must supply οὔσαν.

795. εἴθ' ἢ W. Dindorf with Reiske.—ἐτήτυμος Hermann. Perhaps, εἴτε δὴ φάτις ἐτήτυμος, cretic + dochmius, or εἰ δὴ φάτις γ' ἔτυμος, glyconeian.

796. ὥς σ' ἔτεκεν Hermann and W. Dindorf after Musgrave, for ὥς ἔτυχεν. Monk thinks his conjecture, that πλαθεῖσα has dropped out before ὄρνιθι, is confirmed by the mark of a *lacuna* in that place which he found in a Paris MS. collated by himself. On this supposition, by which ὥς ἔτυχεν Λήδα πλαθεῖσ' ὄρνιθι gives excellent sense, and restores a glyconeian verse, we need not conclude, with Kirchhoff, that the two lines are interpolated. The old reading was Λήδ' and ὄρνιθ' ἰπταμένῳ, corrected by Matthiae and Markland. Hermann omits Λήδα as a gloss, taking κύκνος as the nominative. Compare Hel. 17, ἔπαιν δὲ δὴ λόγος τις, ὥς Ζεὺς μητέρ' ἔπατ' εἰς ἐμὴν Λήδαν, κύκνου μορφώματ' ὄρνιθος λαβών, where the same incredulity

as here is implied on the poet's part.—ἠλλάχθη Monk for ἀλλάχθη.

798. ἐν δέλτοις Monk, by which this verse becomes *glycon. polysch.* like the preceding (if made to end with εἴτ'). Translate, 'or whether in the writings of the poets fables have conveyed these tales to men without fitness and to no purpose.' With this rare mention of a *written* literature compare Θρήσσαις ἐν σάνισιν, Alcest. 967. Bothe needlessly gives μήτ' ἐν δέλτοις κτλ. scil. καὶ εἰ μή. For the pleonasm παρὰ καιρὸν ἄλλως compare ἄλλως μάτην Hec. 489. On the μῦθοι. Βροτῶν see Hipp. 198. El. 743.

801. Achilles now comes on the stage, inquiring for Agamemnon. He wishes to communicate to him that the army are becoming so impatient of the delay at Aulis, that he has difficulty in restraining them. Hearing his name from himself (v. 803) Clytemnestra comes forth to meet him from the royal tent. She greets him cordially as the destined husband of her daughter. He, ignorant of the whole affair, expresses the utmost astonishment. Clytemnestra begins to suspect that she has been deceived. Her suspicions are confirmed by the confessions of the old man, who reveals to her all his master's treacherous intentions. The scene is exceedingly natural and well-written throughout.

οὐκ ἐξ ἴσου γὰρ μένομεν Εὐρίπου πέλας.
οἱ μὲν γὰρ ἡμῶν ὄντες ἄζυγες γάμων 805
οἴκους ἐρήμους ἐκλιπόντες ἐνθάδε
θάσσουσ' ἐπ' ἀκταῖς, οἱ δ' ἔχοντες εὐνίδας
ἄπαιδες· οὕτω δεινὸς ἐμπέπτωκ' ἔρωσ
τῇσδε στρατείας οὐκ ἄνευ θεῶν *τινός.
τοῦμόν μὲν οὖν δίκαιον ἐμὲ λέγειν χρεῶν· 810
ἄλλος δ' ὁ χρήζων αὐτὸς ὑπὲρ αὐτοῦ φράσει.
γῆν γὰρ λιπὼν Φάρσαλον ἠδὲ Πηλέα
* * * * *
μένω 'πὶ λεπταῖς ταῖσδε γ' Εὐρίπου πνοαῖς
Μυρμιδόνας ἴσχων· οἱ δ' αἰὲ προσκείμενοι

804. *πέλας* for *πύλας* Barnes; and the confusion is not uncommon. Hermann reads interrogatively, *οὐκ ἐξ ἴσου γὰρ μένομεν Εὐρίπου πνοάς*; 'Are we not all of us equally waiting for a favourable wind in the Euripus?' And in v. 813 he gives *πύλαις* conversely for *πνοαῖς*, supposing the eye of the transcriber to have been confused by the recurrence of *Εὐρίπου*. The poet represents the dissatisfaction of the army, who complained, by the words *οὐκ ἐξ ἴσου γὰρ κτλ.*, that the impatience of all to revisit their homes was not the less for the difference of the motives. 'Some of us are sitting here without wives to take care of our homes, others, who have wives, desire to return to them.' The former were thinking of their aged parents, the latter of begetting offspring.

807. *ἀκταῖς* Markland and Hermann for *ἀκτάς*.

808. *καὶ παῖδας* Musgrave for *ἄπαιδες*. Bothe gives *εὐπαιδας*. But it is easy to supply *εἰσιν* or *μένουσιν*.

809. *τινός* was added by Elmsley, who omitted *Ἑλλάδι γ'* after *στρατείας*. Porson, after Scaliger, read *Ἑλλάδ'*, and so Nauck, allowing the elision of the *ι* to be occasionally found, as in *Alcest.* 1118, *καὶ δὴ προτείνω, Γοργόν' ὡς καταθύμῃ*. It is easy however here to supply *αὐτοῖς*, and Hermann is probably right in preferring *οὐκ ἄνευ θεῶν τινός*, 'by the special appointment of some god,' to *οὐκ ἄνευ θεῶν*, which properly means, 'by the favour of the gods.' Perhaps *Ἐρις* is meant, from the story

in the *Cypria*. There is a clause to be mentally supplied before *οὕτω δεινὸς κτλ.*, 'Nevertheless, both one and the other have hitherto remained,' &c.

810. *τοῦμόν δίκαιον*, my own justification, my own defence to Agamemnon, viz. for wishing the expedition to sail, and for being unable to restrain the army. The next verse is, perhaps, an interpolation. Kirchhoff remarks that good Greek requires either *ἄλλων δ' ὁ χρήζων* or *ἄλλος δὲ χρήζων*.

812. *γῆ Φάρσαλος* may be compared with *γῆ Πελασγῶς* in Aesch. Suppl. 247. The MSS. give *Φαρσάλιον*, corrected however in the Palatine by a later hand; and so Aldus rightly edited. In the same MS. Kirchhoff says a lacuna of three lines is indicated; and he marks this in his text. Perhaps he is right. The *δίκαιον* of Achilles seems to be this, that though he had no wife and children, he had a country and an aged father to call for his return, and therefore that he shared in the wishes of the army to proceed at once to Troy.

813. Hermann (as before remarked) gives *πύλαις*, Markland, followed by Monk, *ροαῖς*, for *πνοαῖς*. He compares *λεπτός Εὐρίπου κλύδων* ap. Strabon. p. 102 (p. 60). The 'slight breezes' here mean *ἡ ἄπλοια*.—For *ταῖσδε γ'* Blomfield proposed *ταῖσίδ'*, which Kirchhoff admits.

814. *οἱ δ'* Monk for *οἷ μ'*, which is clearly untenable, since it could only mean, 'who say of me,' &c.

- λέγουσ', Ἀχιλλεῦ, τί μένομεν ; πόσον χρόνον 815
 ἔτ' ἐκμετρήσαι χρή πρὸς Ἴλιον στόλον ;
 *φράζ', εἴ τι δράσεις, ἧ ἅπαγ' οἴκαδε στρατὸν,
 τὰ τῶν Ἀτρείδων μὴ μένων μελλήματα.
- ΚΑ. ὦ παῖ θεᾶς Νηρηΐδος, ἔνδοθεν λόγων
 τῶν σὼν ἀκούσας' ἐξέβην πρὸ δωμαίων. 820
- ΑΧ. ὦ πότνι αἰδῶς, τήνδε τίνα λεύσσω ποτὲ
 γυναιῖκα μορφὴν εὐπρεπὴ κεκτημένην ;
- ΚΑ. οὐ θαῦμά σ' ἡμᾶς ἀγνοεῖν, οὓς μὴ πάρος
 προσεῖδες· αἰνῶ δ' ὅτι σέβεις τὸ σωφρονεῖν.
- ΑΧ. τίς δ' εἶ ; τί δ' ἦλθες Δαναϊδῶν ἐς σύλλογον 825
 γυνὴ πρὸς ἄνδρας ἀσπίσιν πεφραγμένους ;
- ΚΑ. Δήδας μὲν εἰμι παῖς, Κλυταιμνήστρα δέ μοι
 ὄνομα, πόσις δέ μουστὶν Ἀγαμέμνων ἀναξ.
- ΑΧ. καλῶς ἔλεξας ἐν βραχεὶ τὰ καίρια.
 αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους. 830
- ΚΑ. μεῖνον· τί φεύγεις ; δεξιάν τ' ἐμῇ χειρὶ
 σύναψον, ἀρχὴν μακαρίων νυμφευμάτων.
- ΑΧ. τί φῆς ; ἐγὼ σοι δεξιάν ; αἰδοίμεθ' ἂν
 Ἀγαμέμνον', εἰ ψαύοιμεν ὧν μὴ μοι θέμις.

815. πόσον Monk for ποῖον. Where *length* of time is specially meant, πόσος seems necessary. For the meaning of ποῖος χρόνος see Aesch. Agam. 269.—For στόλον Hermann gives στόλον, 'how much time for sailing to Troy?' i. e. τοῦ στέλλεσθαι πρὸς Ἴλιον. But the vulgate may mean, 'How much time must we yet count till (πρὸς) the voyage to Troy?' If we adopt the Aldine reading Ἴλιον, we may translate, 'How much time is the expedition to Troy still to count?' Where στόλον represents τοὺς στελλομένους.

817. δρᾶ the MSS., δρᾶ γ' Aldus, δρᾶ δ' Fix (ap. Kirchhoff). Nauck's conjecture φράζ' seems highly probable.

823. The elegant use of μὴ may be conveyed by the Latin *quos nondum videris*. Compare ὦν μὴ μοι θέμις v. 834, *quos non liceat tangere*, i. e. *cum non liceat*, and see *sup.* v. 523. For κατείδες, superscribed by a later hand in Flor. 2, the original reading was

προσέβης ἂν, which some have taken for a variant on σέβεις, whence Hermann edits αἰνῶ προσέβειν τὸ σωφρονεῖν. Perhaps the error arose from a variant προσεῖδες (as Ion 193, φίλα, πρόσιδ' ὄσσοις), which, corrupted to προσέβης, took the ἂν as a mere metrical supplement. Or we might read προσήλθες. Nauck edits οἷς μὴ πάρος προσήκες.

829. Perhaps, κὰν βραχεὶ κτλ.
 831. μείνον Valckenaer for δεινόν, and δεξιάν τ' Markland for δεξιάν γ'. The old readings may possibly be right, δεινόν τι φεύγεις ; κτλ. 'Is it some harm that you shun?' &c., but it is less natural than the emendation.

832. μακαρίων Markland for μακαρίαν. For the scruple about taking a married woman's hand, see Electr. 223, ἀπελθε, μὴ ψαῦ' ὧν σε μὴ ψαύειν χρεών.—ἀρχήν, which Nauck calls "ineptum," and proposes to read ὄρην in place of it, is the accusative in apposition to the sentence.

- ΚΑ. θέμις μάλιστα, τὴν ἐμὴν ἐπεὶ γαμεῖς 835
παῖδ', ὧ θεᾶς παῖ ποντίας Νηρηίδος.
- ΑΧ. ποίους γάμους φῆς; ἀφασία μ' ἔχει, γύναι,
εἰ μὴ τι παρανοοῦσα καινουργεῖς λόγον.
- ΚΑ. πᾶσιν τόδ' ἐμπέφυκεν, αἰδεῖσθαι φίλους 840
καινοὺς ὀρώσι καὶ γάμου μεμνημένους.
- ΑΧ. οὐπώποτ' ἐμνήστευσα παῖδα σὴν, γύναι,
οὐδ' ἐξ Ἀτρείδων ἦλθέ μοι λόγος γάμων.
- ΚΑ. τί δὴτ' ἂν εἶη; σὺ πάλιν αὖ λόγους ἐμοὺς
θαύμαζ'. ἐμοὶ γὰρ θαύματ' ἐστὶ τὰ παρὰ σοῦ.
- ΑΧ. εἴκαζε' κοινόν ἐστιν εἰκάξειν τάδε' 845
ἄμφω γὰρ οὐ ψευδόμεθα τοῖς λόγοις ἴσως.
- ΚΑ. ἀλλ' ἢ πέπονθα δεινά; μνηστεύω γάμους
οὐκ ὄντας, ὡς εἴξασιν· αἰδοῦμαι τάδε.
- ΑΧ. ἴσως ἐκερτόμησε καμὲ καὶ σέ τις.
ἀλλ' ἀμελία δὸς αὐτὰ καὶ φαύλως φέρε. 850
- ΚΑ. χαῖρ'· οὐ γὰρ ὀρθοῖς ὄμμασίν σ' ἔτ' εἰσορῶ
ψευδῆς γενομένη καὶ παθοῦς ἀνάξια.
- ΑΧ. καὶ σοὶ τόδ' ἐστὶν ἐξ ἐμοῦ· πόσιν δὲ σὸν
στείχω ματεύσων τῶνδε δωμάτων ἔσω.

837. φῆς Barnes for ἔφησθ'. Hermann gives ποίους γάμους; ὡς ἀφασία κτλ. Hesych. ἀφασία' ἀφωνία, — σιωπή, ἀναυδία.

840. μεμνημένοις Kirchhoff and Monk with the old copies. The sense seems to be 'especially when they (the friends) talk about marriage.' Hermann and W. Dindorf therefore rightly prefer μεμνημένων. The dative would of course mean, 'and thinking about (coming) marriage.'

842. λόγος γάμων, 'a word about the wedding.' See on Ion 929.

843. σὺ πάλιν αὖ. As I at first was astonished to hear that you knew nothing of the marriage, so you in your turn may wonder at my speaking of it to you. The γὰρ means, 'I say in turn (πάλιν), for' &c.

845. εἴκαζε, 'make a guess,' i. e. endeavour to find some solution of this mystery, 'for,' he adds, 'it is in the power of us both to form a conjecture on this matter; for both of us alike are not lying in what we say,' but we are equally truthful. Here ἴσως seems to be used

in the sense of *ομοίως*. For εἰκάξειν τάδε compare Aesch. Cho. 509, οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε. Monk edits ἐψευδόμεθα after Markland, which he renders, 'for perhaps we have been mutually deceiving and deceived.' W. Dindorf has ἄμφω γὰρ ὄν with Matthiae. But this would mean 'for assuredly,' and admits that there is some deception. But it was more manly and generous to assume that both had been speaking the truth under some misapprehension, than that both had been speaking falsely.

847. μνηστεύω, I am aspiring to a marriage for my daughter; an unusual sense of the word. Perhaps, μνηστεύεις, 'you are no real suitor, it seems.' Cf. v. 841. Nauck suggests μαστεύω.

849. ἐκερτόμησε, 'deceived.' Alcest. 1125, ἢ κερτομός με θεοῦ τις ἐκπλήσσει χαρά. Soph. Phil. 1235, πρὸς θεῶν, πότρε δὴ κερτομῶν λέγεις τάδε; NE. εἰ κερτόμησιν ἐστὶ τὰληθῆ λέγειν.

851. ὀρθοῖς. Cf. Hec. v. 972.

854. τῶνδε, scil. τὸ χαίρειν.

- ΠΡ. ὦ ξέν', Αἰακοῦ γένεθλον, μείνον, ὦ σέ τοι λέγω, 855
τὸν θεᾶς γεγῶτα παῖδα, καὶ σέ, τὴν Αἴδας κόρην.
ΑΧ. τίς ὁ καλῶν πύλας παροίξας; ὡς τεταρβηκῶς
καλεῖ.
ΠΡ. δοῦλος, οὐχ ἄβρύνομαι τῷδ'· ἡ τύχη γὰρ οὐκ ἔᾱ.
ΑΧ. τίνος; ἐμὸς μὲν οὐχί· χωρὶς τὰμὰ κάγαμέμνονος.
ΠΡ. τῆσδε τῆς πάροιθεν οἴκων, Τυνδάρεω δόντος πα-
τρὸς. 860
ΑΧ. ἔσταμεν· φράζ', εἴ τι χρῆζεις, ὦν μ' ἐπέσχεις
οὐνεκα.
ΠΡ. ἦ μόνω παρόντε δῆτα ταῖσδ' ἐφέστατον πύλαις;
ΚΑ. ὡς μόνους λέγοις ἂν, ἔξω δ' ἐλθὲ βασιλικῶν δόμων.
ΠΡ. ὦ τύχη πρόνοιά θ' ἡμῇ, σῶσαθ' οὐς ἐγὼ θέλω.
ΑΧ. ὁ λόγος ἐς μέλλοντα σώσει χρόνον· ἔχει δ' ὄγκον
τινά. 865

855. ὦ σέ τοι Markland for ὡς σέ τοι. The servant who here comes forward is the same as the *θεράπων* or *πρεσβύτες* (the name varying in the copies in both places) who appears at the opening of the play.—The present words, as may be inferred from the next verse, are spoken in a half-whisper from behind the door of the tent, partly opened. It is clear from v. 863, as Bothe remarks, that the servant is yet within the house.

858. οὐχ ἄβρύνομαι τῷδ', 'I don't pride myself on that matter,' 'I don't give myself airs about *that*.' So Cassandra says, Agam. 1176, ἄβρύνεται γὰρ πᾶς τις εἰ πράσσω πλέον. *Inf.* v. 1343, οὐκ ἐν ἄβρότῃ κεῖσται πρὸς τὰ νῦν πεπτακότα.—After ἡ τύχη γὰρ the copies add μ', omitted by Elmsley, and also in one of the Paris MSS.

859. χωρὶς τὰμὰ κτλ. This alludes to the saying, κοινὰ γὰρ τὰ τῶν φίλων. Slaves, as part of the family property, were sometimes shared in as common possessions. This is clear from Androm. 374—7.

860. τῆσδε τῆς. There is another reading τῶνδε τῶν. Hermann, on account of the plural οἴκων, gives τῆσδε, τῶν παροιθεν οἴκων, *hujus, ex priore domo*, i. e. εἰς τῶν π. οἶ.

862. παρόντε Monk, Nauck, and W. Dindorf, after Lenting, Dobree, Porson, and Bothe, for πάροιθεν. Elmsley read

πάροιθε. Hermann edits ἡ μόνω γὰρ οἶδε δῆτα, where the combination γὰρ—δῆτα seems strange, besides that either μόνου οἶδε or μόνω τῷδε should have been used.

863. Hermann gives this verse to Achilles; but it is altogether unimportant which of the two assures the old man. One would think that it was the place of his mistress to do so, at least as much as for a stranger. Monk however also gives it to Achilles, reading μόνου with Markland.

864. σῶσαθ' Kirchhoff for σῶσας, σῶσουσ', σῶσας, σῶσον.—On the formula οὐς ἐγὼ θέλω see Hel. 1405. Herc. F. 748, 762. He means, τὴν ἐμὴν δέσποιναν καὶ τὴν θυγατέρα.

865. σῶσει is Monk's correction for ἂν ὤσῃ. It seems more probable than Markland's ἀνοίσει, adopted by Nauck, or Boeckh's ἀνήσει, because it directly replies to σῶσατε preceding; 'If you appeal to πρόνοια to save, your appeal brings only prospective, not present, succour.' Hermann's reading has little to commend it, εἰς μέλλοντ' ἂν ὡς δὴ χρόνον, *ut in tempus jam instans*. He also gives ὄγκον τινὰ, *sed habet aliquem timoris*. But ὄγκος is 'fu-s,' 'bombast,' 'parade,' 'pretension.' Monk compares Oed. Col. 1162, βραχύν τιν' αἰτεῖ μῦθον, οὐκ ὄγκου πλέων. The sense may even be, 'has a serious import.' Perhaps

- ΚΛ. δεξιᾶς ἑκατι μὴ μέλλ', εἴ τί μοι χρήζεις λέγειν.
 ΠΡ. οἴσθα δῆτά μ' ὅστις ὦν σοὶ καὶ τέκνοις εὖνους ἔφυν.
 ΚΛ. οἶδά σ' ὄντ' ἐγὼ παλαιὸν δωμάτων ἐμῶν λάτρην.
 ΠΡ. χῶτι μ' ἐν ταῖς σαῖσι φερναῖς ἔλαβεν Ἀγαμέμνων
 ἄναξ. 869
 ΚΛ. ἦλθες εἰς Ἄργος μεθ' ἡμῶν, κάμους ἦσθ' αἰεί ποτε.
 ΠΡ. ᾧδ' ἔχει καὶ σοὶ μὲν εὖνους εἰμὶ, σῶ δ' ἦσσον
 πόσει.
 ΚΛ. ἐκκάλυπτέ νῦν ποθ' ἡμῖν οὐστινας λέγεις λόγους.
 ΠΡ. παῖδα σὴν πατὴρ ὁ φύσας αὐτόχειρ μέλλει κτα-
 νεῖν.
 ΚΛ. πῶς ; ἀπέπτυσ', ᾧ γεραιέ, μῦθον· οὐ γὰρ εὖ φρο-
 νεῖς.
 ΠΡ. φασγάνῳ λευκὴν φονεύων τῆς τάλαιπώρου δέρην.
 ΚΛ. ᾧ τάλαιν' ἐγώ. μεμηνῶς ἄρα τυγχάνει πόσις ; 876
 ΠΡ. ἀρτίφρων, πλὴν ἐς σέ καὶ σὴν παῖδα· τοῦτο δ' οὐ
 φρονεῖ.
 ΚΛ. ἐκ τίνος λόγου ; τίς αὐτὸν οὐπάγων ἀλαστόρων ;
 ΠΡ. θέσφαθ', ὥς γέ φησι Κάλχας, ἵνα πορεύηται
 στρατὸς
 ΚΛ. ποῖ ; τάλαιν' ἐγώ, τάλαινα δ' ἦν πατὴρ μέλλει
 κτανεῖν. 880
 ΠΡ. Δαρδάνου πρὸς δώμαθ', Ἑλένην Μενέλεως ὅπως
 λάβῃ.
 ΚΛ. εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπρωμένος ;

however a kind of taunt is thrown out, because the old man's address to *πρόνοια* seemed too rhetorical for the speech of a slave.

866. Both Monk and W. Dindorf explain *δεξιᾶς ἑκατι* by *per dextram te oro*. The more obvious meaning is, 'As far as the pledge (promised security) of my right hand is concerned, delay not to speak,' because I offer it to you at once, whatever you may be going to tell me.

867. *δῆτά μ'* Porson for *δῆτά γ'*. This line reads equally well as an interrogation.

869. *ταῖς σαῖσι φερναῖς*. See above, v. 47. 612. It was the custom to present

slaves as part of a marriage portion. Aesch. Suppl. 955, *ὡς ἐφ' ἐκάστη διεκλήρωσεν Δαναὸς θεραποντίδα φερνήν*.

870. *μεθ' ἡμῶν*. He was *συννυμφόκομος*, *supr.* v. 48.

872. *ποθ'*. The Florence MSS. give *πεῖθ'*. We should read *πρὸς ἡμᾶς*, as neither *νῦν ποτε* nor *νῦν ποτε* is usual.

877. Monk compares Orest. 540, *μακάριος—πλὴν εἰς θυγατέρας· τοῦτο δ' οὐκ εὐδαιμονῶ*.

879. *ὡς φησὶ Κάλχας*. See Aesch. Ag. 194.

882. *εἰς*, 'directed at,' 'having reference to.'

- ΠΡ. πάντ' ἔχεις· Ἀρτέμιδι θύσειν παῖδα σὴν μέλλει πατήρ.
- ΚΛ. ὁ δὲ γάμος τίν' εἶχε πρόφασιν, ἥ μ' ἐκόμισεν ἐκ δόμων ;
- ΠΡ. ἴν' ἀγάγοις χαίρουσ' Ἀχιλλεῖ παῖδα νυμφεύσουσα σὴν. 885
- ΚΛ. ὦ θύγατερ, ἥκεις ἐπ' ὀλέθρῳ καὶ σὺ καὶ μήτηρ σέθεν.
- ΠΡ. οἰκτρὰ πάσχετον δύ' οὔσαι· δεινὰ δ' Ἀγαμέμνων ἔτλη.
- ΚΛ. οἷχομαι τάλαινα, δάκρυνόν τ' ὄμματ' οὐκέτι στέγει.
- ΠΡ. εἵπερ ἀλγεινὸν τὸ τέκνων στερομένην δακρυρροεῖν.
- ΚΛ. σὺ δὲ τάδ', ὦ γέρον, πόθεν φῆς εἰδέναι πεπυσμένος ; 890
- ΠΡ. δέλτον ὥχόμην φέρων σοι πρὸς τὰ πρὶν γεγραμμένα.
- ΚΛ. οὐκ ἔων ἡ ξυγκελεύων παῖδ' ἄγειν θανουμένην ;
- ΠΡ. μὴ μὲν οὖν ἄγειν· φρονῶν γὰρ ἔτυχε σὸς πόσις τότ' εὔ.
- ΚΛ. καῖτα πῶς φέρων γε δέλτον οὐκ ἐμοὶ δίδως λαβεῖν ;
- ΠΡ. Μενέλεως ἀφείλεθ' ἡμᾶς, ὃς κακῶν τῶνδ' αἴτιος.
- ΚΛ. ὦ τέκνον Νηρηΐδος, ὦ παῖ Πηλέως, κλύεις τάδε ;
- ΑΧ. ἔκλουν οὔσαν ἀθλίαν σε, τὸ δ' ἐμὸν οὐ φαύλως φέρω. 897

884. ὅς μ' Monk for ἥ μ'. W. Dindorf, Nauck, and Hermann give ἥ μ' with Bothe. But the vulgate has a simple sense, 'What plea had this marriage, that it brought me from home?' The πρόφασις itself is said κομίζειν, as being the motive.

885. ἀγάγοις Blomfield for —ης and νυμφεύσουσα Barnes for —εύουσα.— νυμφεύσουσα, supply ὥς. In χαίρουσα a good omen for the sacrifice is implied, the cheerfulness resulting from a belief in the coming marriage.

888. στέγει, holds, restrains from running out; as a vessel is often said στέγειν, 'to be water-tight.' Aesch. Suppl. 126, λινωραφῆς δόμος ἅλα στέγων. Theb. 205, πύργον στέγειν εὐχέσθε πολέμιον δόρυ.—

Cobet, Var. Lect. p. 598, would read δάκρυ τ'. Nauck has δακρύνον τ' ὄμματ' οὐκέτι στέγω.

889. Kirchhoff conjectures, οὐ γὰρ ἀλλ' εἰκὸς τὸ τέκνων κτλ. Perhaps, εἵπερ ἀλγεινὸν γε τέκνων κτλ. Supply ἐστὶ (not σὺ πάσχεις, with Monk). Nauck says, "εἵπερ ἀλγεινὸν τὸ corrupta."

891. πρὸς, in reference to, i. e. to cancel the former letter. But v. 117, πέμπω σοι πρὸς ταῖς πρόσθεν δέλτοις, 'in addition to the former,' if the accusative should not rather be restored.

892. ξυγκελεύων, urging me in common with the other letter.

894. φέρων γε, 'if, as you say, you were carrying it.'

897. οὐ φαύλως. See v. 850, 'My

- ΚΑ. παῖδά μου κατακτενοῦσι σοῖς δολώσαντες γάμοις.
 ΑΧ. μέμφομαι καὶ γὰρ πόσει σῶ κοῦχ ἀπλῶς οὕτω φέρω.
 ΚΑ. [οὐκ ἐπαιδευθήσομαί γε προσπεσεῖν τὸ σὸν γόνυ,
 θνητὸς ἐκ θεᾶς γεγῶτα· τί γὰρ ἐγὼ σεμνύνομαι ;
 ἐπὶ τίνος σπουδαστέον μοι μᾶλλον ἢ τέκνον πέρι ;]
 ἀλλ' ἄμυνον, ὦ θεᾶς παῖ, τῇ τ' ἐμῇ δυσπραξίᾳ
 τῇ τε λεχθείσῃ δάμαρτι σῇ, μάτην μὲν, ἀλλ' ὅμως.
 σοὶ καταστέψας' ἐγὼ νιν ἦγον ὡς γαμουμένην, 905
 νῦν δ' ἐπὶ σφαγὰς κομίζω· σοὶ δ' ὄνειδος ἕζεται,
 ὅστις οὐκ ἤμυνας· εἰ γὰρ μὴ γάμοισιν ἐξύγης,
 ἀλλ' ἐκλήθης γοῦν ταλαίνης παρθένου φίλος πόσις.
 πρὸς γενειάδος * σε, πρὸς σῆς δεξιᾶς, πρὸς μη-
 τέρος·
 ὄνομα γὰρ τὸ σὸν μ' ἀπώλεσ', ᾧ σ' ἀμυνάθειν
 χρεῶν. 910
 οὐκ ἔχω βωμὸν καταφυγεῖν ἄλλον ἢ τὸ σὸν γόνυ.
 οὐδὲ φίλος οὐδεὶς γελᾷ μοι· τὰ δ' Ἀγαμέμνονος
 κλύεις
 ὦμὰ καὶ πάντολμ'· ἀφίγμαι δ', ὥσπερ εἰσορᾶς,
 γυνῇ
 ναυτικὸν στρατέμ' ἀναρχον κατὰ τοῖς κακοῖς
 θρασὺν, 914

own part in the business too I do not bear with indifference.'

900—2. These three verses must be regarded as spurious. No attempts to emend them are satisfactory; and they are not wanted to the context, for the same thing is asserted below, v. 911. The γε in the first verse is not Euripidean; nor is Markland's ἐπαιδευθήσομαι 'γὼ more teachable than ἐγὼ σεμνύνομαι, since in neither case is the pronoun emphatic. Nauck would read οὐκέτ' αἰδευθήσομαι. Hermann's ἐπαιδευθήσομαι, followed by the singular θνητὸς, though defensible (Herc. F. 858), is scarcely plausible; and lastly, the phrase ἐπὶ τίνος σπουδάζειν is very unusual for ὑπέρ τιος. Porson read ἡ τίνος, and Hermann edits ἐπὶ τίνι.—For σεμνύνεσθαι, 'to be reserved,' 'to act the prude,' see v. 996.

904. ἀλλ' ὅμως, sc. λεχθείσῃ. It is obvious that Hermann is right in placing

a full stop here.

907. In place of ἦν μὴ ἀμύνῃς, the reproach is contemplated of a past event; they will say, εἶτα οὐκ ἤμυνεν ὁ κακὸς, &c.

909. σε was added by Markland, who omitted τε before μητέρος, and proposed also σε for σῆς, adopted by Monk.

910. ᾧ, sc. ὀνόματι, 'which name you are bound to defend,' when in danger of discredit.

911. καταφυγεῖν. Possibly καταφυγήν. Suppl. 267. ἔχει γὰρ καταφυγήν θῆρ μὲν πέτραν, δούλος δὲ βωμοῦς θεῶν.

912. πελᾶ or πέλας Markland for γελᾶ. Kirchhoff and Nauck adopt the former, Hermann and Monk the latter conjecture. With v. 914 compare Hec. 607, ναυτικὴ τ' ἀναρχία κρείσσων πυρὸς, κακὸς δ' ὁ μὴ τι δρῶν κακόν.—ἐπὶ τοῖς κακοῖς, 'with a view to evil,' 'when mischief is to be done.'

χρήσιμον δ', ὅταν θέλωσιν. ἦν δὲ τολμήσης σύ μου
χείρ' ὑπερτείνειν, σεσώσμεθ'. εἰ δὲ μὴ, οὐ σεσώ-
σμεθα.

ΧΟ. δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα
πᾶσιν τε κοινὸν, ὥσθ' ὑπερκάμνειν τέκνων.

ΑΧ. ὑψηλόφρων μοι θυμὸς αἵρεται πρόσω,
ἐπίσταται δὲ τοῖς κακοῖσιν ἄσχαλᾶν 920
μετρίως τε χαίρειν τοῖσιν ἐξωγκωμένοις.
λελογισμένοι γὰρ οἱ τοιοῖδ' εἰσὶν βροτῶν
ὀρθῶς διαζῆν τὸν βίον γνώμης μέτα.
ἔστιν μὲν οὖν ἔνδ' ἡδὺ μὴ λῖαν φρονεῖν,
ἔστιν δὲ χῶπου χρήσιμον γνώμην ἔχειν. 925
ἐγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεῖς
Χείρωνος ἔμαθον τοὺς τρόπους ἀπλοῦς ἔχειν.
καὶ τοῖς Ἀτρεΐδαις, ἦν μὲν ἡγῶνται καλῶς,
πεισόμεθ'. ὅταν δὲ μὴ καλῶς, οὐ πείσομαι.
ἀλλ' ἐνθάδ' ἐν Τροίᾳ τ' ἐλευθέραν φύσιν 930
παρέχων Ἄρη τὸ κατ' ἐμὲ κοσμήσω δορί.
σέ δ', ὦ σχέτλια παθοῦσα πρὸς τῶν φιλάτων,
ἂ δὴ κατ' ἄνδρα γίγνεται νεανίαν,
τοσοῦτον οἶκτον περιβαλὼν καταστειλῶ,

916. εἰ δὲ μὴ, 'but otherwise.' This formula was so familiar that it was not unnaturally used with ἦν δὲ preceding. Monk gives ἦν δὲ μὴ.

919 seqq. There are reasons for doubting whether the genuine speech of Achilles has not been superseded, wholly or in part, by the verses of an imitator. For πρόσω Hermann reads προσῶν, "*quo praeditus sum animo*," justly observing, "*Nemo non videt, haud satis apte nimis iracundum alias adolescentem suo deo sito ingenio hic Euripidis prae se ferre sapientiam.*" Achilles feels sympathy for Clytemnestra, and indignation at Agamemnon's baseness; but neither his sympathy nor his indignation, he says, shall lead him to act imprudently. This is what he ought to say, rather than what he does say; for the way of expressing it is very involved:—'my aspiring mind is soaring far aloft, and it has learnt both to be vexed at what is bad, and to rejoice moderately at what is

elevated above the common standard; for such men have schooled themselves to pass their life rightly (as persons who always act) with judgment. Now as there are occasions wherein it is pleasant not to be too wise, so there are occasions wherein also it is useful to have discretion.' By αἵρεται πρόσω he can only mean 'is raised far aloft into the clouds,' i. e. entertains magnanimous sentiments, (not *commovetur*, as Hermann renders it,) and λελογισμένοι εἰσὶν, which Monk translates 'such men are discreet,' comparing τὸ λελογισμένον, v. 386, may bear the sense of ἐν νῶ or ἐν λογισμῷ ἔχονσι. These two verses (922—3) are given in the copies to the chorus. They were assigned to Achilles by G. Burges.

929. For οὐ πείσομαι there is a variant οὐ πεισόμεθα. Kirchhoff conjectures, ὅταν δὲ μὴ, οὐ πειθοίμεθ' ἂν.

932. Barnes and Kirchhoff give ὦ παθοῦσα σχέτλια.

934. περιβαλὼν, throwing round you

κοῦποτε κόρη σὴ πρὸς πατρὸς σφαγήσεται 935
 ἐμὴ φατισθεῖς· οὐ γὰρ ἐμπλέκειν πλοκάς
 ἐγὼ παρέξω σῶ πόσει τοῦμόν δέμας.
 τοῦνομα γάρ, εἰ καὶ μὴ σίδηρον ἤρατο,
 τοῦμόν φονεύσει παῖδα σὴν. τὸ δ' αἴτιον
 πόσις σός· ἀγνὸν δ' οὐκέτ' ἐστὶ σῶμ' ἐμόν, 940
 εἰ δὲ ἔμ' ὀλεῖται διὰ τε τοὺς ἐμοὺς γάμους
 ἢ δεινὰ τλᾶσα κοῦκ ἀνεκτὰ παρθένος,
 θαυμαστά δ' ὡς ἀνάξϊ ἡτιμασμένη.
 ἐγὼ κάκιστος ἦν ἄρ' Ἀργείων ἀνὴρ,
 ἐγὼ τὸ μηδὲν, Μενέλεως δ' ἐν ἀνδράσιν, 945
 ὡς οὐχὶ Πηλέως, ἀλλ' ἀλάστορος γεγώς,
 εἴπερ φονεύει τοῦμόν ὄνομα σῶ πόσει.
 μὰ τὸν δι' ὕγρων κυμάτων τεθραμμένον
 Νηρέα, φυτουργὸν Θέτιδος, ἧ μ' ἐγείνατο,
 οὐχ ἄψεται σῆς θυγατρὸς Ἀγαμέμνων ἄναξ, 950
 οὐδ' εἰς ἄκραν χεῖρ', ὥστε προσβαλεῖν πέπλοις·
 ἧ Σίπυλος ἔσται πόλις, ὄρισμα βαρβάρων,

like armour for your protection. Compare περιβαλεῖν σωτηρίαν, Herc. F. 304. For καταστέλλειν, 'to arrange,' 'set right,' or perhaps, 'dress and fit you out,' Hermann refers to Bacch. 933. Hermann gives τοσοῦτό γ', 'so far at least,' and οὔποτε for κοῦποτε in the next verse, which he regards as exegetical of τοσοῦτο.

936. ἐμπλέκειν πλοκάς, 'to play tricks on.' Cf. Ion 826, ἔπλεκεν πλοκάς τοιάσδε. With παρέχειν δέμας, 'to lend one's person,' compare παρέχειν ὄνομα, *sup.* 128.

938. For ἤρατο one might conjecture ἡράμην. [So also Nauck.] Morally, he says, if not actually, he will be the slayer of Iphigenia. This argument may seem unreal; but the Greeks thought very much of εὐκλεία and κλεινὸν ὄνομα, and the influence of a name, used as a pretext for any action, brought a heavy responsibility.

942. From this verse to the end of the speech W. Dindorf regards as an interpolation. It does not seem in any great degree more suspicious than the first part; though it certainly is equally so. The phrase θαυμαστά ὡς ἀνάξια, for σφόδρα ἀναξίως, is of a later age than

Euripides. W. Dindorf thinks it was adapted from Hel. 455, ᾧ δαῖμον, ὡς ἀνάξϊ ἡτιμάμεθα. Nauck suspects 943, 946, 953, and 962—74.

947. W. Dindorf points out the inaccurate phrase, as well as the mere repetition of the words above, in this verse, 'if your husband uses my name in slaying his daughter.' It is hardly necessary to read φονεύσει, with Schaefer. The MSS. have ὅσπερ or ὥσπερ, the Aldine εἴπερ, doubtless by conjecture.

951. The intended meaning is, 'not even with the tip of his hand, so as to lay it on her robes.' But the expression is inaccurate; we should expect λαβὼν αὐτήν εἰς χεῖρα. He may mean, 'not even to the extent of' &c. See Tro. 1211.

952—4. ('If so') Sipylos, that barbaric (i.e. Lydian) settlement, whence Tantalus, the ancestor of Agamemnon and Menelaus came, will henceforth be a state (with laws of its own), while the name of my country Phthia will be mentioned no where.' If the correction of Jacobs be right, τοῦνομ' for τοῦμόν or τοῦμόν τ', and Φθίας for Φθία, the poet should at least have used γενήσεται for κεκλησεται.

ὅθεν πεφύκας' οἱ στρατηλάται γένος,
 Φθίας δὲ τοῦνομ' οὐδαμοῦ κεκλήσεται.
 πικροὺς δὲ προχύτας χέρνιβας τ' ἐνάρξεται 955
 Κάλχας ὁ μάντις. τίς δὲ μάντις ἔστ' ἀνὴρ;
 ὃς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει
 τυχῶν, ὅταν δὲ μὴ τύχη, διοίχεται.
 οὐ τῶν γάμων ἕκατι—μυρίαί κόραι
 θηρώσι λέκτρον τοῦμόν—εἴρηται τόδε 960
 ἀλλ' ὕβριν ἐς ἡμᾶς ὕβρις' Ἀγαμέμνων ἀναξ.
 χρῆν δ' αὐτὸν αἰτεῖν τοῦμόν ὄνομ' ἐμοῦ πάρα,
 θήραμα παιδός· εἰ Κλυταιμνήστρα δ' ἐμοὶ
 μάλιστ' ἐπέισθη θυγατέρ' ἐκδοῦναι πόσει,
 ἔδωκά τ' ἑλληνισιν, εἰ πρὸς Ἴλιον 965
 ἐν τῷδ' ἕκαμνε νόστος· οὐκ ἡρνούμεθ' ἂν
 τὸ κοινὸν αὖξιν ὧν μέτ' ἐστρατευόμεν.
 νῦν δ' οὐδὲν εἰμι παρά γε τοῖς στρατηλάταις,
 ἐν εὐμαρεὶ τε δρᾶν τε καὶ μὴ δρᾶν καλῶς.

955. ἐνάρξεται Musgrave for ἀνάξεται. Compare v. 1471. The invective against the μάντις seems feeble in this place, where it is dragged in wholly παρὰ καιρόν. But it represents the doctrine of Euripides (Electr. 400). In πικροὺς, 'to his own cost,' there is an evident threat.

956. It seems better to put the question at ἀνὴρ than at διοίχεται. The answer then is, 'He is one who says a few truths and many lies, as he may chance to utter them; but, when he fails, he is done for,' i. e. loses all credit. We should construe τίς ἐστὶ μάντις ἀνὴρ rather than τίς ἀνὴρ μάντις ἐστὶ;

959. The old copies give ἡ τῶν γαμούντων ἕκατι, the alteration of some transcriber who thought the α in ἕκατι was short. To Scaliger γάμων is due. Hermann, Nauck, and Kirchhoff give οὐ for ἡ, and Hermann has a colon at ἕκατι. The article seems hardly correct; but the sense seems to be, 'I don't say this because I am cheated of a bride (there are many whom I might obtain), but because Agamemnon has offered me an insult.' Il. ix. 395, πολλὰ Ἀχαιῖδες εἰσιν ἂν' Ἑλλάδα τε Φθίην τε—τάων ἦν κ' ἐθέλωμι φίλην ποιήσω' ἄκοιτιν.

963. θήραμα παιδός, as a means for getting his daughter in his power. For

χρῆν δ' αὐτὸν we might have expected
 χρῆ γάρ νιν. Hermann (and so Hartung,
 according to Kirchhoff) reads εἰ (for ἡ)
 Κλυταιμνήστρα, making ἔδωκα τ' ἑλ-
 ληνισιν, the apodosis; while Monk, who is not
 offended by the article ἡ, supposes the
 clause is parenthetical, and said aside.
 The sense seems to be, 'I would have
 lent my name to Agamemnon, if he had
 but asked me; and if Clytemnestra had
 been persuaded by him to give the hand
 of her daughter to me as a husband in
 preference to all others (μάλιστα), I
 would have given my name also in the
 service of the Greeks, if the departure of
 the army really depended on my con-
 sent,' lit. 'if its failure lay in this.'

965. ἔδωκα, scil. ὄνομα τοῦμόν.

967. ἐστρατευόμεν Monk for —μην.

968. νῦν δέ, 'but as it is,' viz. since they have not condescended to ask my consent, 'I am held as nothing in the estimation of the generals, and they are indifferent whether they treat me well or ill.' For ἐν εὐμαρεὶ see Hel. 1227. Monk translates, 'whether I benefit them or not;' and Kirchhoff would read καλῶς for καλῶς. Hermann edits, παρά δὲ τοῖς στρατηλάταις ἐν εὐμαρεὶ τὸ δρᾶν τε κτλ.

- τάχ' εἴσεται σίδηρος, ὃν πρὶν ἐς Φρύγας 970
 ἐλθεῖν φόνου κηλίσιν αἵματι χρανῶ,
 εἴ τίς με τὴν σὴν θυγατέρ' ἐξαιρήσεται.
 ἀλλ' ἡσύχαζε· θεὸς ἐγὼ πέφηνά σοι
 μέγιστος, οὐκ ὦν· ἀλλ' ὁμως γενήσομαι.
 XO. ἔλεξας, ὦ παῖ Πηλέως, σοῦ τ' ἄξια 975
 καὶ τῆς ἐναλίας δαίμονος, σεμνῆς θεοῦ.
 KA. φεῦ·
 πῶς ἂν σ' ἐπαινέσαιμι μὴ λίαν λόγοις,
 μηδ' ἐνδεὴς τοῦδ' ἀπολέσαιμι τὴν χάριν ;
 αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινα
 μισοῦσι τοὺς αἰνούντας, ἦν αἰνῶσ' ἄγαν. 980
 αἰσχύνομαι δὲ παραφέρουσ' οἰκτροὺς λόγους
 ἰδία νοσοῦσα· σὺ δ' ἄνοσος κακῶν γ' ἐμῶν.
 ἀλλ' οὖν ἔχει τοι σχῆμα, κὰν ἄπωθεν ἦ
 ἀνὴρ ὁ χρηστός, δυστυχοῦντας ὠφελεῖν.
 οἴκτειρε δ' ἡμᾶς· οἴκτρα γὰρ πεπόνθαμεν, 985

970. On *τάχ' εἴσεται*, which virtually conveys a threat, (as we say, 'we shall see,') see Aesch. Cho. 297, *εἰ δὲ μὴ, τάχ' εἴσεται*, and on *ἐξαιρεῖσθαι τινα*, Suppl. 901. See also Heracl. 65. Suppl. 580. Phoen. 253.

971. Monk adopts Porson's correction, which he calls, "inter felicissimas simul et maxime simplices," *ὃν, πρὶν εἰς Φρύγας ἐλθεῖν φόνον, κηλίσιν αἵματος χρανῶ*. The interpolator probably meant *αἵματι* to stand in apposition to *φόνου κηλίσιν*. Bothe ventures on a compound which is contrary to all analogy, *αἵματοχρανῶ*. We need however wonder at nothing from an editor who gives *ἔβρισην* in v. 961, "because the *ὅ* ought not to be made long when it is short in *ἔβρις*," and who reads *εἰς μέλλοντ' ἂν ὁση χρόνον* in v. 865, and proposes *σεσάσμεθ' ἂν* in v. 916.

977. *πῶς ἂν κτλ.* 'Would that I could praise you neither too much in words nor, by falling short (in praise), lose the grace of it,' or destroy the graciousness of the praise. The best copies give *μήτ' ἐνδεὴς μὴ τοῦδ'*, with the variant *ἐνδεὴς*, but Aldus, whom Monk follows, reads *μήτ' ἐνδεὴς μὴτ' ἀπολέσαιμι κτλ.* It is difficult to say whether the *μὴ* or the *τοῦδε* is an interpolation. For the sen-

timent, that in praising the deserving a just mean should be observed, compare Heracl. 202, *ἐναισίμως αἰνεῖν*, Aesch. Agam. 890, and *ibid.* v. 757, *πῶς σε προσείπω—μήθ' ὑπεράρας μήθ' ὑποκάμφας καιρὸν χάριτος*; The two following verses are quoted by Stobaeus, Flor. xiv. 5.

981. Elmsley thinks that *παραφέρουσα* is here the same as *προσφέρουσα*. Perhaps there is the notion of bringing in something inopportune, as in Aesch. Prom. 1086, *οὐ γὰρ δὴ που τοῦτό γε τλητὸν παρέσυρας ἔπος.—κακῶν γε ἐμῶν*, at least of those troubles which are peculiarly mine. Hermann omits the γε, with Aldus.

983. Some editors give *τι* for *τοι* with Aldus, and *ὠφελῶν* after Canter. Cf. Troad. 469, *ὦ θεοί· κακοῦς μὲν ἀνακαλῶ τοὺς συμμάχους, ὅμως δ' ἔχει τι σχῆμα κικλήσκειν θεοῦς*. Hermann thinks *ἔχει πρόσχημα* may be the true reading here. He makes *ἀνὴρ* the nominative to *ἦ*, not to *ἔχει*, and so Kirchhoff. Bothe construes *χρηστός ὠφελεῖν*, 'good in assisting.' The meaning is, *ἔχει σχῆμα ἀνδρα τὸν χρηστὸν ὠφελεῖν δυστυχοῦντας κτλ.*, 'it looks well for your worthy man to assist the distressed, even when he is unconnected by birth.'

ἡ πρῶτα μὲν σε γαμβρὸν οἰηθείς ἔχων
 κενὴν κατέσχον ἐλπίδ'· εἰτά σοι τάχα
 ὄρνις γένοιτ' ἂν τοῖσι μέλλουσιν γάμοις
 θανούσ' ἐμὴ παῖς, ὃ σε φυλάξασθαι χρεών.
 ἀλλ' εὖ μὲν ἀρχὰς εἶπας, εὖ δὲ καὶ τέλη· 990
 σοῦ γὰρ θέλοντος παῖς ἐμὴ σωθήσεται.
 βούλει νιν ἱκέτιν σὸν περιπτύξαι γόνυ;
 ἀπαρθένευτα μὲν τάδ'· εἰ δέ σοι δοκεῖ,
 ἥξει δι' αἰδοῦς ὅμμ' ἔχουσ' ἐλεύθερον.
 εἰ δ', οὐ παρούσης, ταῦτα τεύξομαι σέθεν, 995
 μενέτω κατ' οἴκου· σεμνὰ γὰρ σεμνύνεται·
 ὅμως δ' ὅσον γε δυνατὸν αἰδεῖσθαι χρεών.
 ΑΧ. σὺ μῆτε σὴν παῖδ' ἔξαγ' ὅψιν εἰς ἐμὴν,
 μῆτ' εἰς ὄνειδος ἀμαθὲς ἔλθωμεν, γύναι·
 στρατὸς γὰρ ἀθρόος ἀργὸς ὦν τῶν οἴκοθεν 1000

986—7. *πρῶτα μὲν — εἰτα.* 'In the first place, I have been disappointed in not having you for a son-in-law; in the next place, when you do marry, as marry you shortly will, the death of the maiden will bring you a bad omen, unless you prevent it by timely interference.' Monk gives *σοῖς τε* for *τοῖσι*, after Markland, 'to you and your future wife.'

990. *εὖ δὲ καὶ τέλει*, 'therefore accomplish it well,' is Kirchhoff's conjecture.

993. Hesychius, *ἀπαρθένευτα*· οὐ πρόποντα παρθένους. Σοφοκλῆς Ἰφιγενείᾳ τῇ ἐν Αὐλίδι.

994. *δι' αἰδοῦς, σὸν αἰδοῖ*, with virgin modesty. Matthiae compares *κὰγ' δι' αἰδοῦς εἶπον*, Bacch. 441. Others construe *ἥξει δι' αἰδοῦς, aderit cum verecundia*. Perhaps, 'She shall go through this trial to her modesty (lit. 'be put to the blush') with the look and bearing of a lady.' Porson read *ἔξεισιν αἰδοῦς κτλ.*

995. The MSS. reading, *ἰδοὺ παρούσης* (ἢ μὴ παρούσης is the conjecture of the Aldine editor), was corrected by Nauck, whom Kirchhoff follows. With Elmsley he assigns v. 996 to Clytemnestra, instead of Achilles. The correction *εἰ δ' οὐ παρούσης* occurred also to Hermann, but he edits, with Monk and W. Dindorf, *ἢ μὴ — σέθεν*; interrogatively. Both Monk and W. Dindorf however think the verse is spurious. Markland and Heath gave

ταῦτα for *ταῦτα*. The sense is, 'If however, she being absent, I shall obtain the same from you, (i. e. the same aid that my child would by personally supplicating you,) let her stay in the house; for she is coy in her maiden bashfulness: nevertheless, as far as is in your power, you should show her compassion,' i. e. even though she is reluctant to petition you in person. The last line is explained by Bremi, whom Hermann and Monk follow, "*sed tamen non ultra quam res patitur verecundum esse oportet.*" Kirchhoff's conjecture, *σεμνὰ μὲν σεμνύνεται*, suits *ἡμῶς* δὲ somewhat better.

998. Clytemnestra has obtained from Achilles the promise that he will oppose Iphigenia's sacrifice. The time for doing so has not yet arrived; but she may rest assured of his successful interposition. Here, then, the scene should end. But we find it protracted to a considerable length, and in a style of versification which has many peculiarities, merely to state, that Achilles will certainly perform his promise, and in order that the speakers may agree upon the common-place plan of trying to induce Agamemnon to alter his mind.

999. *ὄνειδος ἀμαθὲς*. Note the expression, hardly Euripidean, for *ὄνειδος τῶν σκαιῶν*, the reproach of the ignorant multitude.

1000. *ἀργὸς, ἀργός*, as Aesch. Theb.

λέσχας πονηρὰς καὶ κακοστόμους φιλεῖ.
 πάντως δέ μ' ἱκετεύοντες ἤξετ' εἰς ἴσον
 εἴ τ' ἀνικέτευτος †ῆς· ἐμοὶ γάρ ἐστ' ἀγὼν
 μέγιστος ὑμᾶς ἐξαπαλλάξαι κακῶν.
 ὥς ἐν γ' ἀκούσασ' ἴσθι, μὴ ψευδῶς μ' ἐρεῖν· 1005
 ψευδῇ λέγων δὲ καὶ μάτην ἐγκερτομῶν
 θάνοιμι, μὴ θάνοιμι δ', ἣν σῶσω κόρην.
 ΚΑ. ὄναιο συνεχῶς δυστυχοῦντας ὠφελῶν.
 ΑΧ. ἄκουε δὴ νυν, ἵνα τὸ πράγμ' ἔξη καλῶς.
 ΚΑ. τί τοῦτ' ἔλεξας ; ὥς ἀκουστέον γέ σου. 1010
 ΑΧ. πείθωμεν αὐθις πατέρα βέλτιον φρονεῖν.
 ΚΑ. κακός τίς ἐστι καὶ λίαν ταρβεῖ στρατόν.
 ΑΧ. ἀλλ' οἱ λόγοι γε καταπαλαίουσιν λόγους.
 ΚΑ. ψυχρὰ μὲν ἐλπὶς· ὅ τι δὲ χρή με δρᾶν φράσον.
 ΑΧ. ἱκέτεῦ' ἐκείνον πρῶτα μὴ κτείνειν τέκνα· 1015
 ἣν δ' ἀντιβαίνῃ, πρὸς ἐμέ σοι πορευτέον.
 †εἰ γὰρ τὸ χρηῖζον ἐπίθετ', οὐ τοῦμὸν χρεῶν

406, αἰσχροῦν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.

1003. The reading ῆς seems corrupt. Remedies have been proposed, as ἦν for εἰ, and ῆσθ' or ἦν for ῆς. By adopting the first person ἦν, the sense is simple, 'Do as you will, you will come to the same result by supplicating me, as if I had been unsupplicated.' However, the imperfect indicative does not well accord with the future, and perhaps εἰμ' is more probable than ἦν. Nauck reads εἴ τ' ἀνικετεύτως· εἰς ἐμοὶ κτλ.

Ibid. ἐμοὶ γὰρ κτλ. 'For my own anxiety is very great to rid you of your troubles,' and so no further inducement than my own feeling is required.

1005. Perhaps, ἐν τοῦτ' ἀκούσασ' ἴσθι. Hermann explains, 'be assured you have heard one thing at least from me, that I shall not speak falsely.' In other words, 'What you have heard me promise, that I will perform.' Some construe ἴσθι with ἐρεῖν, an unusual syntax.

1006. ἐγκερτομῶν, formed on the analogy of ἐγγελαῖν, ἐνυβρίζειν, is a suspected word. See on v. 849. L. Dindorf gives σε κερτομῶν, Bothe συγκερτομῶν.

1008. συνεχῶς ὠφελῶν, continually, habitually, aiding the unfortunate. Hermann edits συνετῶς, 'judiciously.' Bothe gives ὄναιο συνεχῶς, 'may you ever be blessed.'

1011. πειθῶμεθ' is of course wrong; but it has more authority than πείθωμεν. For αὐθις or αὐτις Monk gives αὐτῆς. However, αὐθις βέλτιον φρονεῖν may mean, 'to think better of the matter hereafter.'

1013. The article with λόγοι is hardly correct; Monk gives ἀλλ' οὐν λόγοι γε.

1014. ὅ τι Reiske for τί. Hermann has τί δὲ χρεῶν με κτλ.

1017—23. W. Dindorf marks these lines as spurious, and Nauck assents. The meaning is very obscure, and perhaps the couplet is interpolated. Monk edits καὶ δὴ τὸ χρηῖζον ἐπίθετ', 'for suppose that your enemies have persuaded him.' Hermann, εἰ γὰρ τὸ χρηῖζον πείσεται, *si quod petitis impetrabitur*. Perhaps, εἰ γὰρ τὸ χρηστὸν πείσεται, τοῦμὸν χρεῶν εἶν, 'if he is persuaded to the right course, my part in the matter need go no further.'—For τοῦτο Kirchhoff would read αὐτὸ, 'for it (τὸ πιθέσθαι) brings you safety of itself.'

- χωρεῖν· ἔχει γὰρ τοῦτο τὴν σωτηρίαν.
 καὶ γὰρ τ' ἀμείνων πρὸς φίλον γενήσομαι,
 στρατός τ' ἂν οὐ μέμψαιτό μ', εἰ τὰ πράγματα
 λελογισμένως πράσσοιμι μᾶλλον ἢ σθένει. 1021
 καλῶς δὲ κραυθέντων πρὸς ἡδονὴν φίλοις
 σοὶ τ' ἂν γένοιτο κἂν ἐμοῦ χωρὶς τάδε.
- ΚΑ. ὥς σῶφρον' εἶπας. δραστέον δ' ἄ σοι δοκεῖ.
 ἦν δ' αὐτὰ μὴ πράσσωμεν *ὥς ἐγὼ θέλω, 1025
 ποῦ σ' αἰθρὶς ὀψόμεσθα ; ποῦ χρὴ μ' ἀθλίαν
 ἐλλοῦσαν εὔρεῖν σὴν χέρ' ἐπίκουρον κακῶν ;
- ΑΧ. ἡμεῖς σε φύλακες οὐ χρεὼν φυλάξομεν,
 μὴ τίς σ' ἴδῃ στείχουσιν ἐπτοημένην
 Δαναῶν δι' ὄχλου· μηδὲ πατρῶον δόμον 1030
 αἰσχυν'· ὁ γάρτοι Τυνδάρεως οὐκ ἄξιος
 κακῶς ἀκούειν· ἐν γὰρ Ἑλλήσιν μέγας.
- ΚΑ. ἔσται τάδ'. ἄρχε· σοὶ με δουλεύειν χρεῶν.
 εἰ δ' εἰσὶ θεοὶ, δίκαιος ὦν ἀνὴρ *ἐμοὶ
 ἐσθλῶν κυρήσεις· εἰ δὲ μὴ, τί δεῖ πονεῖν ; 1035
- ΧΟ. τίς ἄρ' ὑμέναϊος διὰ λωτοῦ Λίβυος στρ.

1019. For ἀμείνων πρὸς φίλον Monk well compares Alcest. 433, νεκρὸν—τοῦδ' οὐκ ἀμείνον' εἰς ἐμ'. Perhaps φαιήσομαι for γενήσομαι.

1022—3. The meaning appears to be, 'And if matters turn out well, this will prove satisfactory both to your friends and to yourself, even without my interference.'

1025. The MSS. have ἂν ἐγώ. With ἂν, the syntax here requires θέλοιμι. Monk makes the verse readable by editing ἦν δ' αὐτὰ μὴ πράσσωμεν ὡς ἐγὼ θέλω, Hermann by giving ὥς for ἂν, followed by W. Dindorf.

1028. φύλακες οὐ χρεὼν, scil. ὄντες, guardians in the proper place, where most wanted, viz. to protect you from the army. For φυλάσσομεν Monk and W. Dindorf give φυλάζομεν with Markland. Bothe reads φυλακὰς φυλάζομεν, 'will keep watch.'

1030. πατρῶον. Do nothing to throw discredit on your father Tyndarus, who holds a high place among the Hellenes.

1033. ἔσται Markland for ἔστω, which might perhaps mean, 'that is so.'

1034. σύ γε, added in the Aldine, is considered by Kirchhoff to be a mere patchwork of a faulty verse. The context points to ἐμοί, 'if you act fairly by me, you will find the gods your friends.' Monk compares Ion 1269, ἐσθλοῦ δ' ἔκυρσα δαίμονος.

1036 seqq. This elegant, though rather difficult ode, describes the marriage of Peleus with Thetis. Its application to Achilles is of course apparent. The glorious and divine nuptials of the father are contrasted with the feigned nuptials of the son, and the disastrous fate awaiting the pretended bride. The metres are varieties of the glyconeian, abounding in resolved syllables. The first is choriambic, τὶς ἄρ' being equal to a long syllable. Nearly all the rest, though more than usually irregular, may be reduced to the general laws and rhythm of that most versatile of metres, the glyconeian. But v. 1043 is dochmiac, and v. 1047 ithyphallic.

1036—47. 'What marriage song was that which set up a strain accompanied by the pau-pipe and the flute? 'Twas

μετά τε φιλοχόρου κιθάρας
 συρίγγων θ' ὑπὸ καλαμοεσ-
 σᾶν ἔστασεν ἱακχάν ;
 ὅτ' ἀνὰ Πήλιον αἱ καλλιπλόκαμοι 1040
 θεῶν ἐν δαιτὶ Πιερίδες
 χρυσεοσάνδαλον ἔχουσ
 ἐν γῇ κρούουσαι
 Πηλέως ἐς γάμον ἦλθον,
 μελῳδοῖς Θέτιν ἀχήμασι τόν τ' Αἰακίδαν 1045
 Κενταύρων ἀν' ὄρος κλέουσai
 Πηλιάδα καθ' ὕλαν.
 ὁ δὲ Δαρδανίδας, Διὸς
 λέκτρων τρύφημα φίλον, 1050
 χρυσεόισιν ἄφυσσε λοιβὰν
 ἐν κρατήρων γυάλοις,
 ὁ Φρύγιος Γανυμήδης.
 παρὰ δὲ λευκοφαῖ ψάμαθον

when the fair-tressed Muses came over
 Pelion with the dance and the song to
 the marriage of Peleus, celebrating
 Thetis and the great descendant of
 Aeacus upon the hills frequented by the
 Centaurs.' If *τίς ἄρ'* be the true read-
 ing, which may be doubted, since the
 MSS. give *ἔστασαν* for *ἔστασεν*, the
 question apparently should be placed at
ἱακχάν, and the following sentence re-
 garded as the answer. Perhaps, *μάκαρ*
ὃ γ' ὑμέναιος, and in the antistrophe *τότε*
δ' ἀν' (or *ἄμ'*) *ἐλάτασι κτλ.*, by which
 the anacrusis is added to each verse.
 The second verse is *glyconeus polysche-*
matistus. The third and fourth should
 properly be regarded as one, of the
 regular form, except that *καλομοεσσᾶν*
 (—*δεσσαν* MSS., corrected by Markland)
 is pronounced *καλμοεσσᾶν*.—Portus, who
 corrected *ἔστασαν*, proposed as an alter-
 native, which is preferred by Matthiae,
τίς ἄρ' ὑμέναιον. There is much to be
 said in favour of this, by which *Πιερίδες*
 becomes the subject of *ἔστασαν*.

1041. The order of the words in the
 MSS., Π. ἐν δαιτὶ θεῶν, has been trans-
 posed to suit the antistrophe (1063).
 Here *θεῶν* is a dissyllable.

1045. *μελῳδοῖς* Hermann and W. Din-

dorf for *μελῳδοί*. The epithet is better,
 perhaps, applied to persons than to things,
 as Monk observes ; but then *ἀχήμασι* is
 left very bare and pointless. The copies
 give *ἱακχάμασι*, corrected by Markland.

1046. ἀν' ὄρος Hermann for ἐν ὄρεσι or
 ἀν' ὄρεσι, and κλέουσai for κλύουσai
 Monk, which conjecture he found con-
 firmed by one of the Paris MSS. Cf.
Alcest. 447, ἐν τ' ἀλύροισι κλείοντες ὕμνοις.
 — καθ' ὕλαν, in the forest of stone-pines,
Πηλιάδες πεύκαι, Alc. 915. The marriage
 of Peleus was a subject of the *Cypria*.
 It is given at some length in Q. Smyr-
 naeus, iii. 100 seqq.

1049—57. 'There too was present
 the descendant of Dardanus, the Phry-
 gian Ganymede, the dear delight of Zeus,
 to draw the wine (mixed) in the golden
 bowls ; and by the white sea-strand the
 daughters of Nereus danced in a circle
 to honour the marriage.'—ἄφυσσε λοιβὰν,
ἀνοχθεῖ, part of the wine being offered
 in libation, Ion 1191 &c.—For *κύκλια*
 Monk gives *κύκλω* with Heath, an un-
 necessary change.—*Νηρῆος*, for which
 the MS. Pal. gives *Νηρέως*, has been re-
 tained on account of the metre. See on
 v. 1077. For *χορεύειν τινα* see Ion
 1078.

εἰλισσόμεναι κύκλια 1055
 πεντήκοντα κόραι Νηρη-
 ος γάμους ἐχόρευσαν.
 ἀνὰ δ' ἐλάταισι στεφανώδει τε χλόα ἀντ.
 θίασος ἔμολεν ἵπποβάτας
 Κενταύρων ἐπὶ δαῖτα τὰν 1060
 θεῶν κρατῆρά τε Βάκχου.
 μέγα δ' ἀνέκλαγεν, ὦ Νηρηὶ κόρα,
 παῖδα Θεσσαλοῖς μέγα φῶς,
 μάντις ὁ Φοιβάδα Μοῦσαν
 εἰδὼς, Γεννάσεις, 1065
 Χείρων ἐξονομάζων,
 ὅς ῥ' ἔξει χθόνα λογχῆρεσι σὺν Μυρμιδόνων
 ἀσπισταῖς Πριάμοιο κλεινὰν

1058—75. ἐλάταισι, i.e. σὺν, this being the weapon or staff of the Centaurs (Herc. F. 372), for which Matthiae refers to Hes. Scut. 184.—ἀνὰ, for ἐκ πεδίου,—unless we should read ἄμα δ'. 'Up too from the lowlands came the company of Centaurs with their fir-trees and wreaths of green foliage.' As the Centaurs were not so much breeders of horses as mounted on them (ἵπποβάμονες, Soph. Trach. 1095), it seems more than probable that ἵπποβάτας is the true reading instead of ἵπποβάτας. So in Cycl. 54, ἀγροβότα and -βάτα are confused. They are called τετρασκελεῖς, Herc. F. 181, 1273.

1062. 'Then loudly exclaimed the prophet who had learnt the inspired strains of Apollo, Chiron, mentioning him (Achilles) by name, O daughter of Nereus, a son, a great glory to the people of Thessaly, shalt thou bring forth, who shall come with spear-bearing warriors of his Myrmidons to the (Trojan) land, to ravage with fire the renowned country of Priam, having his body accoutred with the casing of golden armour wrought by Hephaestus, holding it as a gift from his goddess mother, Thetis, who bore him.' There is some difficulty in the first part of this sentence, which, as Tyrwhitt perceived, contains the very words of a prophecy delivered on the occasion by Chiron. To Hermann, as quoted by Kirchhoff, some emendations are due, ἀνέκλαγεν for —ον, μάντις ὁ Φοιβάδα μοῦσαν for μάντις δ' ὁ

φοῖβα μοῦσαν (so the best MS.), and ἐξονομάζων for ἐξωνόμασεν. To Kirchhoff we owe παῖδα [σὺ] Θεσσαλοῖς for παῖδες αἱ Θεσσαλαί, which was formerly taken as the nominative to ἀνέκλαγον. Of course, 'the prophet who knew music' must be Chiron himself, who taught Achilles the use of the lyre; though there is an allusion also to his prophetic powers, since inspired women were regularly called φοιβάδες. The old reading was contrary alike to sense and metre, μάντις δ' ὁ Φοῖβος ὁ Μοῦσᾶν τ' εἰδὼς γεννάσεις, 'Phoebus and he who had learnt pedigrees, i.e. races yet unborn, from the Muses.' There can be no doubt that γεννάσεις is the future of γεννᾶν, which is sometimes used for τίκτειν, said of women, as in Aesch. Suppl. 46. For ἀνέκλαγεν it is probable that we should read ἀνέκραγεν. The grammarians confounded these two forms, as in Aesch. Cho. 526, the MS. Med. gives κέκλαγεν for κέκραγεν. The μέγα, which is generally construed twice with φῶς, more naturally belongs to ἀνέκλαγεν, 'loudly cried.' One of the subjects on the 'chest of Cypselus,' Pausan. v. 19. 8, was Θέτις τὰ ὅπλα λαμβάνουσα παρὰ Ἥφαιστου.

1066. Various corrections of ἐξωνόμασεν have been proposed, as —αξεν, —αξεν, —ασσεν, —μηνεν. Hermann's —άξων seems the best: Chiron specified the name of the hero while he predicted his greatness.

γαῖαν ἐκπυρώσων,	1070
περὶ σώματι χρυσέων	
ὄπλων Ἑφαιστοπόνων	
κεκορυθμένος ἐνδύτ', ἐκ θεᾶς	
ματρὸς δωρήματ' ἔχων	
Θέτιδος, ἃ νῦν ἔτικτεν.	1075
μακάριον τότε δαίμονες	
τᾶς εὐπάτριδος γάμον	
Νηρηῆδος *τ' ἔθεσαν πρώτας	
Πηλέως θ' ὑμεναίους.	
σέ δ' ἐπὶ κᾶρα στέφουσιν καλλικόμαν	ἐπφδ.
πλόκαμον Ἀργεῖοι *τάλαιναν,	1181
ὥστε πετραίων ἀπ' ἄνθρωπον	
ἐλθοῦσαν ὀρείαν μόσχον ἀκήρατον,	
βρότειον αἰμάσσοντες λαιμόν·	
οὐ σύριγγι τραφεῖσαν, οὐδ'	1085

1071—3. The construction appears to be, *κεκορυθμένος ἐνδυτὰ ὄπλων* κτλ. This participle commonly has a dative, as Androm. 279, *ἔριδι στυγερά κεκορυθμένον εὐμορφίας*. Nauck would read *ἐνδυτοῖς θεᾶς*. Here it takes the accusative in the sense of *περιβεβλημένος*. This passage is one of great literary interest. It proves that Euripides had not the story in the xviiith book of the Iliad, but that in his "Homer" the arms given him by his mother Thetis were brought with him to Troy from Phthia. See on El. 442, compared with Il. xvii. 195.

1077. *γάμων* Hermann, and *Νηρηῆδος τ'* for *Νηρηῆδος*. Kirchhoff and Bothe give *Νηρηῆδων* with Heath; and it is rather hard to choose. Not that 'both the marriage of the Nereid and the nuptial song of Peleus' is other than a common Greek pleonasm; but *πρώτας Νηρηῆδων*, 'the chieft of the Nereids,' gives a fair sense. Perhaps *πρώτον*, 'then first did the gods celebrate a marriage between a goddess and a mortal.' The metre of this and the next verse is the same as that in 1060—1, but the long syllable in *πρώτας*, as in *Νηρηῆος* in the antistrophe, is unusual.

1080 seqq. 'Thee however, Iphigenia, the Argives shall crown (not thus with the marriage chaplet, but) as a virgin

heifer that has come from the rocky retreats in the mountains,' viz. decked with a fillet for the sacrifice.—*στέφουσιν* here takes three accusatives, *ἐπιστέφουσιν* *σε κᾶρα πλόκαμον*, unless we should read (as above, v. 1040) *στέφουσιν καλλιπλόκαμον* (glyc. pol.). For the marriage chaplet contrasted with that of a victim at the altar see v. 105 and 1477.—For *γ' ἁλίαν* we may with probability read *τάλαιναν*. Hermann gives *τὰν ἁλίαν*, sc. *ἐλθοῦσαν*, 'who hast come over the sea;' Musgrave *γ' ἁθλίαν* (*τὰν ἁθλίαν* would be better), Scaliger *βαλίαν*, which Monk accepts, plausibly adding *ἐλαφον*, and *ἦ* before *μόσχον*. He also gives *ὀρείαν* for *ὀρέων*, Hermann *ὀρείων*. Cf. Iph. T. 162.

1084. Monk thinks this verse interpolated from another play, or from a lost part of this. The metre is certainly obscure and irregular. We have *λαιμόν βροτείων* in Heracl. 822, where *βοτείων* is probably the right reading.

1085. *οὐ σύριγγι* κτλ. Not brought up, like a heifer, amidst the sound of the pipe and the noise of herds, but as a maiden by her mother's side. The meaning is, that the comparison with the *μόσχος* fails here. But the sentiment is rather weak, and an interpolator has probably been at work on this epode.

ἐν ροιβδήσει βουκολῶν,
παρὰ δὲ ματρὶ νυμφοκόμῳ
†'Ιναχίδαις γάμον.

[ποῦ τὸ τὰς αἰδοῦς

ἢ τὸ τὰς ἀρετᾶς ἔχει

1090

σθένειν τι πρόσωπον ;

ὁπότε τὸ μὲν ἄσεπτον ἔχει

δύναμιν, ἃ δ' ἀρετὰ κατόπι-

σθεν θνατοῖς ἀμελεῖται,

ἀνομία δὲ νόμων κρατεῖ,

1095

καὶ * μὴ κοινὸς ἀγὼν βροτοῖς,

μὴ τις θεῶν φθόνος ἔλθῃ.]

ΚΑ. ἐξῆλθον οἶκων προσκοπυμένη πόσιν

Kirchhoff pronounces it 'corrupta nec fortasse integra.' For ροιβδήσει Dobree and Hermann proposed ροιβδήσσει. Monk gives βουκολῶν for βουκόλαν, rightly remarking that herds, not herdsmen, are said ροιβδεῖν. Either correction restores the glyconeian metre, which, as given above, is *polyschematic*, like the next. The verse in Od. ix. 315 is rather ambiguous, πολλῇ δὲ ροίῳ πρὸς ὕρος τρέπε πῖονα μῆλα Κύκλωψ.

1087. ματρὶ νυμφοκόμῳ for μητέρι νυμφοκόμῳ Monk, who thinks that some epithet like κλεινὸν was lost before 'Ιναχίδαις, 'to be an illustrious bride for the Argives,' i.e. to court. Musgrave compares νυμφοκομεῖν, used of a bride being adorned, in Med. 985. Hesych. νυμφοκόμος ἢ νυμφεύτρια, ἢ κοσμοῦσα τὴν νύμφην. Perhaps, νυμφοκομηθεῖσαν 'Ιν. γάμον.

1089—97. The remainder of this epode appears to be spurious. It is the way of Euripides to conclude his odes by some moral reflection; but an imitator could do this, and was even likely to supply it, if the poet had omitted it. The metres, though rather rough, will fall under the laws of the glyconeian. Monk edits ποῦ τὸ τὰς αἰδοῦς πρόσωπον, ὁπότε κτλ., omitting the intervening words; which is probable enough. On ποῦ in a negative sense, see v. 406. Translate, 'Nowhere now is the face of reverence or of virtue of any avail, since impiety has influence, and virtue, put secondary, is neglected by mortals.'—τὸ ἄσεπτον for

ἀσέβεια. The allusion is to the impious slaughter of a child by her own father. —ὁπότε, like ὅστις, with an indicative, has the sense of *quippe quum*. The metre would run better by reading, ἃ δ' ἀρετὰ γ' ὅπισθεν κτλ., i.e. ἃ δέ γε ἀρετά.

1090. ἔχει δύνασιν the MSS.

1096. The μὴ was inserted by Hermann, whom W. Dindorf follows. The negative is not essential to the sense, but it is so to the metre, which is glyconeian of the same kind as 1038—9. The sense now is, 'and when mortals do not (as they ought) strive in common for this end, that no anger of the gods may come against them.' Otherwise the words would mean, 'and when all that men care about is, to prevent the anger of the gods.' The meaning is, that the anger of the gods will follow such a crime as the slaying of a child. Monk accepts the common rendering, *et commune periculum mortalibus impendit, ne qua deorum invidia veniat*. Bothe, "Hoc dicit: mortales operam dare, ut miseri sint, proindeque invidiam deorum non excitent."

1098. Agamemnon had left the stage at v. 750. In the interval, the chorus had recited *twostasima*, and the long dialogue between Achilles and Clytemnestra had occurred, besides the scene in which three actors were on the stage at once, while the servant revealed his master's intentions with respect to the pretended marriage. Clytemnestra, now aware of the

- χρόνιον ἀπόντα κᾶκλελοιπότα στέγας.
 ἐν δακρύοισι δ' ἡ τάλαινα παῖς ἐμῇ 1100
 πολλὰς ἰεῖσα μεταβολὰς ὀδυρμάτων,
 θάνατον ἀκούσας, ὃν πατὴρ βουλευέται.
 μνήμην δ' ἄρ' εἶχον πλησίον βεβηκότος
 Ἀγαμέμνωνος τοῦδ', ὃς ἐπὶ τοῖς αὐτοῦ τέκνοις
 ἀνόσια πράσσωσι ἀντίχ' εὐρεθήσεται. 1105
 ΑΓΑ. Λήδας γένεθλον, ἐν καλῷ σ' ἔξω δόμων
 ἡῦρηχ', ἣν' εἶπω παρθένου χωρὶς λόγου
 οὓς οὐκ ἀκούειν τὰς γαμουμένας πρέπει.
 ΚΑ. τί δ' ἔστιν, οὗ σοι καιρὸς ἀντιλάζεται ;
 ΑΓΑ. ἔκπεμπε παῖδα δωμάτων † πατρὸς μέτα 1110
 ὡς χέρνιβες πάρεσιν ἡντρεπισμένοι,
 προχύται τε βάλλειν, πῦρ καθάρσιον χερσίν,
 μόσχοι τε, πρὸ γάμων ἅς θεᾷ πεσεῖν χρεῶν

plan, and (if the text be right) having even communicated it to her daughter while the preceding ode was being sung (see v. 1102, 1117), now comes forth from the women's side of the royal tent, anxious to expostulate with her husband. To the genuineness of vv. 1099—1103 Monk has raised objections which have considerable weight. He criticizes the expressions *μεταβολαὶ ὀδυρμάτων*, for 'varied lamentations,' *θάνατον βουλευέσθαι* for *βουλεύειν*, and *μνήμην ἄρ' εἶχον*, 'I was right, it seems, in remembering he had not gone far away.' He adds, that Agamemnon could not properly be called *χρόνιος ἀπών*. Accordingly, he reads *δέμας* for *πόσιν*, and so connects *προσκοπούμενη δέμας Ἀγαμέμνωνος τοῦδ'*. It might also be said, that it was not likely Clytemnestra would as yet have told her daughter the fate which awaited her. By *μεταβολαὶ ὀδυρμάτων* we may understand, 'changes from sudden joy to sudden grief,' which were expressed in many ways, or in many varied tones and gestures. So perhaps *καταπαιρφαίνων θεσμίων*, 'changes of old laws into new,' Aesch. *Eum.* 168.

1100. δ' is the reading of Markland for θ'. Those who object to ἡ τάλαινα παῖς ἐμῇ for ἡ ἐμῇ τάλαινα παῖς, may place a comma at τάλαινα.

1103. μνήμην κτλ. 'But it seems I was making mention of one who, with-

out my knowing it, was close at hand.'

1106. Aesch. *Ag.* 857, Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ. Compare *sup.* 683.

1109. 'Well, what is it, on which, in your opinion, the present occasion has some hold?' A difficult verse to translate: but she alludes to his expression ἐν καλῷ σε ἡῦρηκα.

1110. Kirchhoff rightly pronounces πατρὸς μέτα corrupt. It would be a very forced interpretation to render it ὥστε εἶναι μετὰ πατρός, ἅμα πατρί. Probably, ἔκπεμπε τὴν (or νυν) τὴν παῖδα δωμάτων πάρος.

1112. A comma has been placed after βάλλειν, by which πῦρ καθάρσιον becomes the nominative instead of the accusative. The sense is, 'barley-meal for throwing,' viz. on the altar, βάλλειν βωμούς. The passage in *Electr.* 803 seems decisive; λαβὼν δὲ προχύτας μητρὸς εὐνέτης σέθεν ἔβαλλε βωμούς. The MSS. give καθάρσιον, and most copies ἐκ χερῶν, corrected by Reiske and Musgrave. For χερσίν means 'in the hands' of the attendant who brought it. The genitive could only signify 'to purify our hands,' as from blood &c., like ἱερὰ καθάρσι' οἴκων in *Herc.* F. 923.

1113. μόσχοι. There is an ironical allusion in this word to Iphigenia. So *Hec.* 526, σκίρτημα μόσχου σῆς καθέοντες χερσίν.

- Ἀρτέμιδι, μέλανος αἵματος φύσχηματα.
 ΚΑ. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου 1115
 οὐκ οἶδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν.
 [χώρει * σὺν, θύγατερ, ἐκτὸς, οἶσθα γὰρ πατὴρ
 πάντως ἂ μέλλει, χυπὸ τοῖς πέπλοις ἄγε
 λαβοῦσ' Ὀρέστην, σὸν κασίγνητον, τέκνον.
 ἰδοὺ πάρεστιν ἥδε πειθαρχοῦσά σοι. 1120
 τὰ δ' ἄλλ' ἐγὼ πρὸ τῆσδε κάμαντῆς φράσω.
 ΑΓΑ. τέκνον, τί κλαίεις, οὐδ' ἔθ' ἡδέως ὀρᾷς,
 ἐς γῆν δ' ἐρείσας ὄμμα πρόσθ' ἔχεις πέπλους ;]
 [ΚΑ.] φεῦ·
 τίν' ἂν λάβοιμι τῶν ἐμῶν ἀρχὴν κακῶν ;
 ἅπασι γὰρ πρότοισι χρήσασθαι πάρα 1125
 [κὰν ὑστάτοισι, κὰν μέσοισι πανταχοῦ·]
 ΑΓΑ. τί δ' ἔστιν ; ὥς μοι πάντες εἰς ἐν ἤκετε,
 σύγχυσιν ἔχοντες καὶ ταραγμὸν ὀμμάτων.

1116. Kirchhoff proposes εὖ τυχεῖν or εὖστοχεῖν.

1117. σὺν was added by Nauck. Some copies give χώρει θύγατερ, one χώρει δὲ θύγατερ. That these verses, down to v. 1123, are interpolated, is probable, though they do not appear to have been suspected by others. The phrase οἶσθα πατὴρ ἂ μέλλει cannot be defended; and it is hardly credible that Orestes and Iphigenia should appear on the stage at this place, and remain silent and unnoticed during the long scene that follows, to v. 1211. These lines were likely to be inserted by way of making the entrance of Iphigenia and her brother (cf. v. 1241) appear less abrupt. It is true that Clytemnestra in a manner excuses her daughter's silence by saying (v. 1121) 'the rest I will speak both for her and myself;' and in v. 1165 Clytemnestra seems to point to the boy in παιδα τόνδε, as if present. She may however merely mean, 'whom I have now brought to Aulis;' and the other verse (1121) looks like an insertion to meet an anticipated objection.

1122. Markland proposed μ' ὀρᾷς.

1126. This verse is also clearly spurious. The preceding, which means 'I may use any one of my calamities as the com-

mencement,' was clumsily amplified by adding 'and last, and middle,' perhaps in imitation of the Homeric τί πρῶτον, τί δ' ἔπειτα, τί δ' ὑστάτιον καταλέξω; No Electr. 907, τίν' ἀρχὴν πρῶτά σ' ἐξείπω κακῶν; ποίας τελευτάς; τίνα μέσον τάξω λόγον; Monk and Nauck also reject the verse. Aldus assigns these three lines to Iphigenia; but, omitting those enclosed in brackets, they form a natural continuation of Clytemnestra's speech from v. 1116. Hermann allows that 1122—6, or 1124—6, might be omitted without detriment to the scene; but then he thinks that Agamemnon ought, according to nature, to say a few words to his daughter, and Clytemnestra ought to introduce her intended expostulation by some prefatory remarks. He thinks too, that Agamemnon's confusion would be the greater, if he were convicted of treacherous designs in the very presence of his daughter. Of course, all this falls to the ground on the assumption that Iphigenia is not yet present, as we contend. See on v. 1117.

1127. If this distich is genuine, πάντες means Clytemnestra and Iphigenia, who, as Agamemnon had been told at v. 1100, was ἐν δακρύοις.

- ΚΑ. εἴφ' ἂν ἐρωτήσω σε γενναίως, πόσι.
 ΑΓΑ. οὐδὲν κελευσμοῦ δεῖ μ', ἐρωτᾶσθαι θέλω. 1130
 ΚΑ. τὴν παῖδα τὴν σὴν τὴν τ' ἐμὴν μέλλεις κτανεῖν ;
 ΑΓΑ. ἔα
 τλήμονά γ' ἔλεξας, ὑπονοεῖς θ' ἂ μή σε χρή.
 ΚΑ. ἔχ' ἥσυχος,
 κακέϊνό μοι τὸ πρῶτον ἀπόκρηναι πάλιν.
 ΑΓΑ. σὺ δ' ἦν γ' ἐρωτᾶς εἰκότ', εἰκότ' *ἂν κλύοις.
 ΚΑ. οὐκ ἄλλ' ἐρωτῶ, καὶ σὺ μὴ λέγ' ἄλλα μοι. 1135
 ΑΓΑ. ὦ πότνια μοῖρα καὶ τύχη δαίμων τ' ἐμός.
 ΚΑ. κάμὸς γε καὶ τῆσδ', εἰς τριῶν δυσδαιμόνων.
 ΑΓΑ. τίν' ἠδίκησα ;
 ΚΑ. τοῦτ' ἐμοῦ πύθει πάρα ;
 ὁ νοῦς ὃδ' αὐτὸς νοῦν ἔχων οὐ τυγχάνει.
 ΑΓΑ. ἀπωλόμεσθα. προδέδοται τὰ κρυπτά μου. 1140
 ΚΑ. [πάντ' οἶδα καὶ πεπύσμεθ' ἂ σὺ μέλλεις με δρᾶν,]
 αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου
 καὶ τὸ στενάζειν πολλά. μὴ κάμης λέγων.

1130. δεῖ μ' Markland, δεῖ σ' Dobree, for δεῖ γ'.

1131. Properly, τὴν σὴν τε καὶ ἐμὴν should have been said where one and the same person is meant. See however the note on Heracl. 826, τῇ τε βοσκούσῃ χθονὶ καὶ τῇ τεκούσῃ.—At the word ἔα Agamemnon is seen to start. So plain a question has put him off his guard.

1132. τλήμονά τ' Monk, who, in defence of the half verse following, omitted in Aldus but preserved in the MSS., cites Soph. Oed. Col. 315 ; cf. also v. 318. Kirchhoff says, "videtur ante haec verba versus integer Clytaemnestrae cum dimidio altero, qui Agamemnonis fuerit, desiderari." There may have been apocope intended ; τλήμονά γ' ἔλεξας, ὑπονοεῖς τ' —ΚΑ. ἔχ' ἥσυχος.

1134. ἂν κλύοις Markland for κλύεις.

1135. οὐκ ἄλλα, sc. ἢ τὰ εἰκότα.

1136. μοῖρα καὶ τύχη Musgrave for τύχη καὶ μοῖρα, and in the next verse γε for τε Matthiae.

1138. τίν' ἠδίκησα Hermann for τί μ' ἠδίκησας or τίν' ἠδίκησαι ; Matthiae gives τί δ' ἠδίκησαι ; and so Monk and W. Dindorf, Nauck τίς σ' ἠδίκησε ; Her-

mann transposes this and the next verse after v. 1135, because Agamemnon's apostrophe ὦ πότνια μοῖρα κτλ. ought to precede his desponding remark ἀπωλόμεσθα. However, though this is doubtless what the poet meant, it is pretty clear that Clytemnestra's remark, κάμὸς γε καὶ τῆσδ', elicited his question τίν' ἠδίκησα ;

1139. ὁ νοῦς κτλ. 'This idea (viz. that you have not wronged me) is itself devoid of sense.'

1141. This verse seems spurious. The MSS. reading, πέπεισμά' ἂ σὺ γε μέλλεις κτλ., has been plausibly corrected by Erfurdt. The change from the plural to the singular verb, or conversely, is not unfrequent, e. g. v. 1146—7, and v. 654. But the σὺ, where no emphasis is conveyed, is hardly defensible.

1143. κάμης Porson for κάμης. The sense is, 'don't tire of speaking,' an ironical way of saying, 'tell me plainly your intention.' He replies, 'I have nothing to say, for all I could say in my own defence would be false.' Cf. Orest. 1590.

- ΑΓΑ. ἰδοὺ σιωπῶ· τὸ γὰρ ἀναίσχυντόν με δεῖ
ψευδῇ λέγοντα προσλαβεῖν τῇ συμφορᾷ. 1145
- ΚΑ. ἄκουε δὴ νυν· ἀνακαλύψω γὰρ λόγους,
κουκῆτι παρφοδοῖς χρησόμεσθ' αἰνίγμασιν.
πρῶτον μὲν, ἵνα σοι πρῶτα ταῦτ' ὀνειδίσω,
ἔγħμας ἄκουσάν με κᾶλαβες βία
τὸν πρόσθεν ἄνδρα Τάνταλον κατακτανῶν, 1150
βρέφος τε τοῦμόν †σῶ προσούρισας πάλω
μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας.
καὶ τῷ Διὸς σε παῖδ', ἐμὼ δὲ συγγόνω,
ἵπποισι μαρμαίρουτ' ἐπεστρατευσάτην·
πατὴρ δὲ πρέσβυς Τυνδάρεώς σ' ἐρρύσατο 1155

1144. Though Elmsley's correction, *τί δεῖ* for *με δεῖ*, is plausible, it is not necessary, since the sense may be, as Monk gives it, 'For I must, if I speak falsehoods, add to my misfortune the character of effrontery.' He supposes these two verses to be spoken aside.

1146. The γὰρ is wanting in the best MS. by the first hand, according to Kirchhoff, who suggests *ἀνακαλύψομεν*. Perhaps the word is a gloss that has superseded the original reading *ὡς ἀναπτύξω λόγους*. Compare Aesch. Ag. 1149, *καὶ μὴν ὁ χρησμός οὐκέτ' ἐκ καλυμμάτων ἔσται δεδοκῶς νεογάμου νόμφης δίκην*.—*παρφοδοῖς*, 'evasive,' 'indirect.'

1148. *ταῦτ'* Monk for *τοῦτ'*.—The sum of Clytemnestra's fine and eloquent address suggests the idea rather of a recrimination than a dissuasion from his purpose. It is full of difficulties, and its somewhat unusual length makes it doubtful if it is entirely genuine. The matter of it appears to embody the narrative of the *Cypria*. The passage where she interposes threats (v. 1179—84) may have belonged to some other part of the play, and been inserted in its present place by those who remodelled it in its existing form. The queen's arguments may be arranged thus under separate heads: (1) He began by injustice to her, in slaying her husband and taking away her child. (2) When the Dioscuri, her brothers, made war on him in consequence, her father Tyndareus reconciled all parties, and she made a good wife to her new lord. (3) He now adds another injustice, by taking from her one of her four children by him,

on the poor plea, that it is in defence of an injured brother's cause. (4) He must take care not to provoke her too far, or a bitter reception may await him on his return from Troy. (5) How will he dare to ask blessings of the gods, or how shall she do so for him, if he slays his child? (6) If it was really necessary that a maid should be sacrificed to Artemis, he, as commander-in-chief, ought to have brought the matter to the ballot for the whole army, or at least, Hermione should have been chosen before Iphigenia.

1150. *Τάνταλον*. Heath refers to Pausan. Corinth. cap. 18, who says that this Tantalus was the son of Thyestes.

1151. No satisfactory sense can be made of the vulgate reading. Hermann, who reads *προσούρισας*, explains it, 'having added him to your share in the division of the spoils.' The correction of Scaliger, *προσοῦδισας πέδω*, 'dashed against the ground,' is supported by a correction in the Palatine MS., *προσούδισας*. Musgrave proposed *ζῶν*, and these emendations are adopted by W. Dindorf. Monk gives *προσώρισας*, but *προσοῦρίζειν* is as likely a compound as *προσορίζειν* in the sense of 'making over to another.' The active forms *κατοῦρίζειν* and *ἐποῦρίζειν* are used in Tragedy; see on Androm. 610.

1153. *Διὸς σε—ἐμὼ δ'* for *Διὸς τε—ἐμῷ τ'* Monk and W. Dindorf after Markland and Matthiae. Others adopt *τε—τε*, and *ἵπποις σε* in the next verse.—*αὖ*, 'in turn,' 'next in succession.' Kirchhoff needlessly proposes *ἑσχαθες*. Bothe gives *ἑσχαες οὖν*, which is far worse.

ἰκέτην γενόμενον, τὰμὰ δ' ἔσχες αὖ λέχη.
 οὐ σοι καταλλαχθεῖσα περὶ σέ καὶ δόμους
 συμμαρτυρήσεις ὡς ἄμεμπτος ἦν γυνή,
 ἔς τ' Ἀφροδίτην σωφρονοῦσα καὶ τὸ σὸν
 μέλαθρον αὔξουσ', ὥστε *σ' εἰσιόντα τε 1160
 χαίρειν θύραζε τ' ἐξιόντ' εὐδαιμονεῖν.
 σπάνιον δὲ θήρευν' ἀνδρὶ τοιαύτην λαβεῖν
 δάμαρτα· φλαύραν δ' οὐ σπάνις γυναικ' ἔχειν.
 τίκτω δ' ἐπὶ τρισὶ παρθένοισι παῖδά σοι
 τόνδ', ὦν μῖας σὺ τλημόνως μ' ἀποστερεῖς. 1165
 καὶν τίς σ' ἔρηται τίνος ἑκατὶ νιν κτενεῖς,
 λέξον τί φήσεις, ἥ μ' ἐχρὴ λέγειν τὰ σά;
 Ἑλένην Μενέλεως ἵνα λάβῃ. καλὸν γέ τοι
 κακῆς γυναικὸς μισθὸν ἀποτίσαι τέκνα,
 τᾶχθιστα γ' εἰ τοῖς φιλτάτοις ὠνούμεθα. 1170
 ἄγ', εἰ στρατεύσει καταλιπὼν μ' ἐν δώμασι,

1157. οὐ, ἵνα, in which estate, i.e. in which marriage, being reconciled to you. Perhaps we should read, ὅφ' οὐ κατ., viz. by Tyndareus.—περὶ σέ, 'towards you.' Cf. v. 1184. Markland would read σὺ μαρτυρήσεις, which is certainly no improvement.

1160. The σέ was added by Canter.

1162—3. This distich is marked as spurious by W. Dindorf. It does not seem more suspicious than other verses in this same ῥῆσις. The tone and style are characteristic of Euripides, though the lines may have been quoted from another play.

1164. ἐπὶ τρισὶ, beside three, Electra, Iphigenia, and Iphianassa. Aesch. Ag. 1583, τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ ξυνελεαυνέι. Other accounts make the two last different names for the same person. Homer gives the three names Chrysothemis, Laodice, and Iphianassa, Il. v. 141. See Hermann, Preface to Iph. Taur. p. xxxv, and compare El. 14.

1168. γέ τοι is the conjecture of Fix for γεως. W. Dindorf and Monk give καλὸν γε νῶ, which is found (doubtless from the editor's correction) in the edition of Brubach. Either of these readings is better than Elmsley's καλὸν γ' ἔθος, or Hermann's καλὸν κλέος, or Bothe's καλὸν γένος, which he supposes

to agree with Ἑλένην, and gives ἀποτίσω, as if the two verses contained the plea that Agamemnon himself would be compelled to give. As far as the sense is concerned, the irony is clear; 'Truly, a creditable thing it is, to pay children's lives as the price of a bad woman!'

1170. The old reading, ταχθεῖσα τοῖσι φιλτάτοις, has received various corrections. That given in the text is Hermann's, as quoted by Kirchhoff; for in his edition Hermann gives τᾶχθιστά τοι τοῖς φ., where τᾶχθιστα is due to Brodaeus. Nauck would read τᾶχθιστα τοῖσι φιλτάτοις ὠνούμεθα;

1171. εἰ στρατεύσει — γενήσεται Elmsley for ἦν — ἦν. Hermann reads ἦν — ἦν, quoting Herod. iii. 69, ἦν γὰρ δὴ μὴ τυγχάνῃ τὰ ὅτα ἔχων, ἐπιλαμπρος δὲ ἀφάσσουσα ἔσται, εὐ εἰδέναι ὡς αἰστώσει μιν. Kirchhoff proposes γένῃ σὺ, but the σὺ will not here stand. The genuineness of 1172 may perhaps be called in question. What follows may have been adapted from Alcest. 945, γυναικὸς ἐνὺας εἶπ' ἂν εἰσὶδω κενὰς, θρόνους τ' ἐν οἴσιν ἴζε, καὶ κατὰ στέγας αὐχημῆρδιν οἶδας κτλ. The lines 1173—5 are however quoted by the rhetorician Apsines, so that they have at least some antiquity in their favour. Nauck says, "πάντας ineptum et Apsini ignotum."

κάκεϊ γενήσῃ διὰ μακρᾶς ἀπουσίας,
 τὶν' ἐν δόμοις με καρδίαν ἔξῃν δοκεῖς,
 ὅταν θρόνους τῆσδ' εἰσίδω πάντας κενούς,
 κενούς δὲ παρθενῶνας, ἐπὶ δὲ δακρύοις 1173
 μόνη κάθωμαι, τήνδε θρηνῶδοῦσ' αἰ,
 Ἀπώλεσέν σ', ὦ τέκνον, ὃ φιτύσας πατὴρ
 αὐτὸς κτανών, οὐκ ἄλλος, οὐδ' ἄλλη χερὶ,
 * * * *

τοιόνδε μισθὸν καταλιπὼν πρὸς τοὺς δόμους.
 ἐπεὶ βραχείας προφάσεως † ἔδει μόνον, 1180
 ἐφ' ᾗ σ' ἐγὼ καὶ παῖδες αἱ λελειμμένοι
 δεξόμεθα δέξιν ἣν σε δέξασθαι χρεών.
 μὴ δῆτα πρὸς θεῶν μὴτ' ἀναγκάσης ἐμέ
 κακὴν γενέσθαι περὶ σέ μὴτ' αὐτὸς γένῃ.
 εἶεν·

θύσεις δὲ δὴ παῖδ'· εἶτα τίνας εὐχὰς ἐρεῖς ; 1185

1176. καθῶμαι Elmsley for κάθημαι. Hermann cites an instance of this rare subjunctive from Hel. 1084, ἢ πρὸς τάφῳ τῷδ' ἥσυχον καθώμεθα.

1178. From this verse to the end of the speech W. Dindorf marks an interpolation. It is very likely that he is right ; but the proofs of another hand are not on the whole decisive. With respect to the present passage, it seems that a verse has been lost, in which the question was put, '(And how will you dare to return to your wife and your home,) when you have left such a retribution in store for yourself?' This at least would give sense. Monk ejects v. 1179, while Hermann connects it with the preceding, giving πρὸ σοῦ δόμοις, *talem pro te mercedem aedibus relinquens*. Kirchhoff would read thus:—

ἐπεὶ βραχείας προφάσεως ἔδει μόνον.
 τοιόνδε μισθὸν καταλιπὼν πρόσει δό-
 μοις ;
 ἐφ' ᾗ σ' ἐγὼ κτλ.

We might also suggest,

δεξόμεθα δέξιν ἣν σε δέξασθαι χρεών,
 τοιόνδε μισθὸν καταλιπόντα, πρὸς δό-
 μους.

Monk follows Markland in transposing 1183—4 to follow 1178, and giving με

δεῖ for ἔδει. Thus the sense is, 'Do not make me behave badly to you, for I and my daughters only want a small excuse to kill you.' Madvig, Adv. Crit. i. p. 257, observes that the complaint of τὰ ἐν δόμοις ends with 1178, and the address to Agamemnon he would commence thus, τοιόνδε μίσος καταλιπὼν πρόσθεν δόμοις ἔπει ; βραχείας προφάσεως ἐνδεῖ μόνον, ἐφ' ᾗ κτλ. Bothe edits εἶπ', εἰ βρ. πρ. ἐνδεῖ μόνον, by which καταλιπὼν belongs to the imperative. Clytemnestra hints at the murder perpetrated on her husband's return ten years afterwards ; but it is doubtful if such an idea would have been here attributed to her by Euripides. It is under different circumstances, when the sacrifice of the maid is determined on and irrevocable, that she intimates her intention of revenge at v. 1456, δεινοὺς ἀγῶνας διὰ σέ δέ κείνον δραμεῖν. There is difficulty in the imperfect ἔδει, for which either με δεῖ or σε δεῖ should probably be restored. Euripides could not have combined ἔδει—ἐφ' ᾗ δεξόμεθα.—For the construction compare Bacch. 955, κρίψει σὺ κρίψιν ἣν σε κρυφθῆναι χρεών.—By παῖδες λελειμμένοι the surviving children are meant, rather than, as Hermann supposes, "quas relinquis Trojan petens."

1185. δὲ δὴ Kirchhoff for δὲ or δὲ τὴν,

τί σοι κατεύξει τὰγαθὸν σφάζων τέκνον ;
 νόστον πονηρὸν, οἴκοθέν γ' αἰσχροῦς ἰών.
 ἀλλ' ἐμέ δίκαιον ἀγαθὸν εὖχασθαι τί σοι ;
 ἦ τὰρ' ἀσυνέτους τοὺς θεοὺς ἡγοίμεθ' ἄν,
 εἰ τοῖσιν αὐθένταισιν εὖ φρονήσομεν. 1190
 ἦκων δ' ἐς Ἄργος προσπесεῖ τέκνοισι σοῖς ;
 ἀλλ' οὐ θέμις σοι. τίς δὲ καὶ προσβλέψεται
 παίδων σ', ἢν' αὐτῶν προθέμενος κτάνης τινά ;
 ταῦτ' ἦλθες ἤδη διὰ λόγων, ἦ σκῆπτρά τοι
 μόνον διαφέρειν καὶ στρατηλατεῖν σε δεῖ ; 1195
 ὃν χρῆν δίκαιον λόγον ἐν Ἀργείοις λέγειν,
 Βούλεσθ', Ἀχαιοὶ, πλεῖν Φρυγῶν ἐπὶ χθόνα ;
 κλῆρον τίθεσθε, παῖδ' ὅτου θανεῖν χρεῶν.
 ἐν ἴσῳ γὰρ ἦν τόδ', ἀλλὰ μὴ σ' ἐξαίρετον
 σφάγιον παρασχέιν Δαναΐδαισι παῖδα σὴν, 1200

for which Markland read *σὴν*. For *ἐνθα* Monk reads *εἴτα*, an obvious and necessary correction, (since *ἐνθα* is a relative, used for *ἐνθάδε* only in Epic Greek, and in Aesch. Suppl. 33,) which had occurred independently to the present editor.

1187. Monk marks this verse as spurious; but there is some irony. 'I suppose you will pray for a disastrous return, leaving home, as you will do, with discredit.'

1189. *ἦ τὰρ'* Musgrave for *οὐ τὰρ'*. Matthiae reads *οὐ τὰρ'* with a question at the end of the sentence; but the particles *τοὶ ἔρα* are not properly so used. The meaning is, 'Assuredly we should think the gods incapable of distinguishing good from bad, if in a friendly spirit we should ask favours for murderers.'

1191. *προσπесεῖ* Markland for *προσπέσῃς*. It is not certain that the second person of the deliberative subjunctive would here be a solecism, if it represented his own reflections, put by her into words, *προσπέσω τέκνοις ἐμοῖς*; See on Herc. F. 1417, *πῶς οὖν ἔτ' εἴπῃς ὅτι συνέσταλται κακοῖς*; A later poet might even have preferred this; but, if Euripides wrote the verses, we may be pretty sure he preferred *προσπесεῖ*.

1192. *ἢν'* is Elmsley's correction for *ἐάν*. If *προθέμενος* is right, it may perhaps mean 'preferring,' *προελέμενος*. It bears another sense in Hec. 613, Phoen.

1319, 'to lay out,' as a corpse after death. 'Is it likely that any of your children will look you in the face, (if they shall also do so,) that you may kill them?'

1194. *ἦλθες Hermann* for *ἦλθ'*, *ἦλθεν*, or *ἦλθον*. The meaning is, 'Have you considered these things by this time, or is your sole duty to carry about your truncheon and to act the commander-in-chief?' For *διὰ λόγων ἰέναι*, to argue a point, see Troad. 916, *ἃ σ' οἶμαι διὰ λόγων ἰόντ' ἐμοῦ κατηγορήσειν*. For the construction *πρὸς τὸ σημαινόμενον* compare Oed. Col. 1120, *τέκν' εἰ φανέντ' ἔελπτα μηκύνω λόγον*. For *διαφέρειν* see Suppl. 382. "Cum contemptu dicit, obambulare illum cum sceptris significans, quo dignitas sua ab omnibus conspiciatur." HERM. —For *σοι* Monk gives *σά*. Perhaps *τοι*. Hermann's explanation is, that *σοι* depends on *δεῖ* as well as *σε*, but that the dative was used, that *σέ μόνον* might not be taken together.

1196. *ὃν χρῆν κτλ.* Instead of a vain show of authority, you ought rather to have exercised your power in proposing fair terms to the army.

1199. 'There would have been at least an equal chance whether you should slay Iphigenia, or Menelaus should slay Hermione; and you would not have been bound to make any special offering of your own.'

ἣ Μενέλεων πρὸ μητρὸς Ἑρμιόνην κτανεῖν,
οὐπερ τὸ πρᾶγμ' ἦν. νῦν δ' ἐγὼ μὲν ἢ τὸ σὸν
σώζουσα λέκτρον παιδὸς ἐστερήσομαι,
ἢ δ' ἐξαμαρτοῦς ὑπότροπος νεάνιδα
Σπάρτη κομίζουσ' εὐτυχῆς γενήσεται. 1205
τούτων ἄμειψαί μ' εἴ τι μὴ καλῶς λέγω·
εἰ δ' εὖ λέλεκται *τὰμὰ, μηκέτι κτάνης
τὴν σὴν τε κάμην παῖδα, καὶ σώφρων ἔσει.
ΧΟ. πιθοῦ. τὸ γάρτοι τέκνα συσσωζέιν καλὸν,
Ἀγάμεμνον· οὐδεὶς πρὸς τὰδ' ἀντίποι βροτῶν.
ΙΦ. εἰ μὲν τὸν Ὀρφέως εἶχον, ὦ πάτερ, λόγον, 1211
πείθειν ἐπάδουσ', ὥσθ' ὁμαρτεῖν μοι πέτρας,
κηλεῖν τε τοῖς λόγοισιν οὓς ἐβουλόμην,
ἐνταῦθ' ἂν ἦλθον. νῦν δὲ τὰπ' ἐμοῦ σοφὰ,
δάκρυα παρέξω· ταῦτα γὰρ δυνάιμεθ' *ἂν. 1215
ἱκετηρίαν δὲ γόνασιν ἐξάπτω σέθεν

1203. The MSS. have ὑστερήσομαι, a suspicious form, as belonging to the latest dialect. Porson's conjecture ἐστερήσομαι is adopted by Bothe. Hermann gives παιδὸς ἧς στερήσομαι, supposing ἧς may have been used for ἐμῆς. Monk edits παῖδ' ἀποστερήσομαι. We might also conjecture ἀφαιρεθήσομαι.

1204. ἐξαμαρτοῦσα. 'I, who have kept my husband, shall lose my child; Helen, who has been faithless to hers, will, on her return, educate her daughter Hermione at Sparta, and be happy.' The reading of the best copies ὑπόστροφον has been corrected by Heath, whom Monk follows, remarking that this is an Homeric word, Od. xx. 332, and xxii. 35. It is clear that ὑποτρέπειν and ὑποστρέφειν might easily be interchanged, and also that the accusative would result from the proximity of νεάνιδα. Hermann gives ὑπόροφον with Scaliger, and so Nauck.

1207. The old reading, εἰ δ' εὖ λέλεκται νῶι, μὴ δὴ γε κτάνης, is allowed by all to be corrupt. On the doubtful combination δὴ γε see Herc. F. 1146. Monk adopts Elmsley's not improbable correction τὰμὰ. Bothe edits εἰ δ' εὖ λέλεκται νῶν μὲν, οὐ μὴ δὴ γε κτάνης, which shows he did not understand the true meaning of this idiom (inf. v. 1465). For μηκέτι, 'do not after this,' &c., the present editor

is responsible. Monk has μὴ σύ γε, comparing Med. 1056, μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε.

1210. ἀντερεῖ Elmsley, τοῖσδ' ἂν ἀντεῖποι Monk and Nauck. The optative without ἂν may be right; compare Herc. F. 1417, πῶς οὖν ἐμ' εἴποις ὅτι συνέσταλμαι κακοῖς; (vulg. εἴπης).

1211. Iphigenia appears now to come from the side-door of the royal tent, and to throw herself at the knees of her father. To suppose that she and her infant brother have been standing silently by their parents during the recitation of the last hundred verses, in which the question of life or death to herself was discussed in her presence, seems improbable. The speech following is remarkable for its pathos; and we seem to feel now at least that we are certainly reading the very words of Euripides, free from any interpolations.

1215. The ἂν was added by Markland.

1216. The exact meaning of ἱκετηρίαν ἐξάπτω in this place will be understood from the note on Heracl. 124. See also Orest. 383. The arms, clasped round the knee, represented the woollen fillets extending from a suppliant's neck to an altar, who was thence said to be ἱκετρίοις κλάδοισιν ἐξεστεμμένος, Oed. R. 2. Dr.

τὸ σῶμα τοῦμὸν, ὅπερ ἔτικτεν ἦδε σοι,
μή μ' ἀπολέσης ἄωρον· ἡδὺ γὰρ τὸ φῶς
βλέπειν· τὰ δ' ὑπὸ γῆν μή μ' ἰδεῖν ἀναγκάσης.
πρώτη σ' ἐκάλεσα πατέρα, καὶ σὺ παῖδ' ἐμέ· 1220
πρώτη δὲ γόνασι σοῖσι σῶμα δοῦσ' ἐμὸν
φίλας χάριτας ἔδωκα κἀντεδεξάμην.
λόγος δ' ὁ μὲν σὸς ἦν ὅδ'· Ἄρά σ', ὦ τέκνον,
εὐδαίμων' ἀνδρὸς ἐν δόμοισιν ὄψομαι
ζῶσάν τε καὶ θάλλουσαν ἀξίως ἐμοῦ ; 1225
οὐμὸς δ' ὅδ' ἦν αὖ, περὶ σὸν ἐξαρτωμένης
γένειον, οὗ νῦν ἀντιλάζυμαι χερσὶ
Τί δ' ἄρ' ἐγὼ σέ ; πρέσβυν ἄρ' εἰσδέξομαι
ἐμῶν φίλαισιν ὑποδοχαῖς δόμων, πάτερ,
πόνων τιθηνοὺς ἀποδιδούσά σοι τροφάς ; 1230
τούτων ἐγὼ μὲν τῶν λόγων μνήμην ἔχω,
σὺ δ' ἐπιλέλῃσαι, καὶ μ' ἀποκτεῖναι θέλεις.
μὴ πρὸς σε Πέλοπος καὶ πρὸς Ἀτρείως πατρὸς
καὶ τῆσδε μητρὸς, ἣ πρὶν ὠδίνουσ' ἐμέ
νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει. 1235
τί μοι μέτεστι τῶν Ἀλεξάνδρου γάμων
Ἑλένης τε ; πόθεν ἦλθ' ἐπ' ὀλέθρῳ τῶμῳ, πάτερ ;
βλέψον πρὸς ἡμᾶς, ὄμμα δὸς φίλημά τε,

Monk gives γόνατος. But γόνασιν is the dative of place, for πρὸς γόνασιν, and σέθεν may depend on the ἐξ, should any prefer to construe ἐξάπτω σέθεν σῶμα τοῦμὸν, (ὡς) ἱκετηρίαν γόνασιν.

1219. Most of the editors prefer λείσσειν, with Porson, a reading given by Plutarch, De Audiend. Poet. p. 17 D, who quotes this and the preceding verse. Writers like Plutarch appear very commonly to have quoted from memory, so that undue weight is sometimes given to variants derived from these sources.—τὸ φῶς is the nominative, not the accusative. Cf. v. 1250.

1220. Barnes compares Lucret. i. 94, which seems to have been taken either from this verse or from κληδόνας πατρός, Agam. 220, 'Nec miserae prodesse in tali tempore quibat, Quod patrio princeps donarat nomine regem.'

1228. It is easy to supply ὄψομαι πρόσ-σονται, though perhaps for τί δ' ἄρα we should read τί δῆτα. Hermann gives, τί δ' ; ἄρ' ἐγὼ σε, πρέσβυν ἄρ' κτλ., and Monk, who rarely fails to follow Porson, τί δ' ἄρ' ἐγὼ σέ πρέσβυν ; ἄρ' κτλ. And such is the punctuation of the old editions.

1230. τιθηνοὺς τροφάς, 'nursing cares.' The genitive depends on the sense of ἀντιδιδούσα implied in ἀποδιδούσα, or may be explained as the idiom noticed on Rhes. 467, Med. 534.

1233. σε Markland for γε, a probable correction, though γε is often used in expostulation. Cf. v. 1460.—In the next verse ὠδίνειν τινα for μετ' ὠδίνων τίκτειν is to be noticed. In principle, it is the same as χαίρω σε εὐ πρόσσονται, &c.

ἴν' ἀλλὰ τοῦτο κατθανοῦς' ἔχω σέθεν
 μνημεῖον, εἰ μὴ τοῖς ἑμοῖς πείθει λόγοις. 1240
 ἀδελφε', μικρὸς μὲν σύ γ' ἐπίκουρος φίλοις,
 ὅμως δὲ συνδάκρυσον, ἰκέτευσον πατρός
 τὴν σὴν ἀδελφὴν μὴ θανεῖν· αἰσθημά τοι
 κὰν νηπίοις γε τῶν κακῶν ἐγγίγνεται.
 ἰδὸν σιωπῶν λίσσεται σ' ὁδ', ὦ πάτερ. 1245
 ἀλλ' αἰδεσαί με καὶ κατοίκτηιρον βίον.
 ναὶ, πρὸς γενεῖον σ' ἀντόμεσθα δύο φίλω·
 ὁ μὲν νεοσσός ἐστιν, ἡ δ' ἠϋξημένη.
 ἐν συντεμοῦσα πάντα νικήσω λόγον·
 τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν, 1250
 τὰ νέρθε δ' οὐδέν· μαίνεται δ' ὅς εὐχεται
 θανεῖν. κακῶς ζῆν κρεῖσσον ἢ καλῶς θανεῖν.
 ΧΟ. ὦ τλήμον' Ἑλένη, διὰ σὲ καὶ τοὺς σοὺς γάμους
 ἀγῶν' Ἀτρεΐδαις καὶ τέκνοις ἦκει μέγας.
 ΑΓΑ. ἐγὼ τὰ τ' οἰκτρὰ συνετός εἰμι καὶ τὰ μὴ, 1255
 φιλῶν ἑμαυτοῦ τέκνα· μαινοίμην γὰρ ἄν.

1240. Either Matthiae's reading ἦν for εἰ, or Porson's πείθει for πεισθῆς, seems likely to be right. Nauck encloses this verse in brackets. Matthiae compares Aesch. Prom. 1035, σκέψαι δ', εἰ μὴ τοῖς ἑμοῖς πεισθῆς λόγοις.

1241. Here the metre will not admit the form σμικρὸς, which is worthy of note. For the expression cf. Bacch. 1366, σμικρὸς ἐπίκουρος πατήρ, and *inf.* 1453.—In the next verse πατρός is the genitive, not from the sense of ἰκέτης γίγναι, (a gloss that has crept into the Aldine text,) but from that of obtaining something from another by entreaty. Monk well compares Med. 942, σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρός γυναικα, and *ib.* 1154, καὶ παραιτήσῃ πατρός.

1244. Kirchhoff suggests *τι* for *γε*, which latter is not wanted if *τοι* instead of *τι* be right in the preceding verse. Monk gives *κὰν νηπίοισι*.

1246. Monk edits *βίον* with Markland, and so Bothe, independently, as it seems.

1248. For *ἐστιν* Madvig would read *ἔτεστιν*, Adv. Crit. i. p. 258.

1249. ἐν συντεμοῦσα πάντα. 'By sum-

ming up all under one head, I will carry the argument.' Hermann gives *κινήσω*, proposed by Canter; but it is hard to see what objection can be raised to the vulgate, which is like *νικᾶν γνώμην, δίκην, μάχην* &c. The caesura of the verse rather favours this sense, 'by one brief remark I will carry the whole argument.' Bothe absurdly construes, *νικήσω ἐν, συν. πάντα λόγον*.

1250—2. These three lines are cited by Stobaeus, Anth. cix. 5, who gives *τὸ νέρθεν οὐδὲν* for *τὰ νέρθε δ' οὐδεὶς*.—*καλῶς θανεῖν* is the reading of the best MSS. with Stobaeus. Most of the editors give *θανεῖν καλῶς* with Aldus, and Monk thinks this latter "magis ad rhetoris morem."

1256. Markland and others give *φιλῶ τ'*. Kirchhoff proposes *φιλῶν γ'*. Agamemnon seems to say, 'I, while I love my children, well know what should move pity in me, and what should not; for, if I did not know this, I should be out of my senses.' He means, that if he refuses to listen to his daughter's appeal, it is not from want of affection, but from a sense of public duty. Now, if we read *φιλῶ τ'*, the meaning of what follows

δεινῶς δ' ἔχει μοι ταῦτα τολμῆσαι, γύναι,
 [δεινῶς δὲ καὶ μὴ ταῦτα γὰρ πράξαι με δεῖ.]
 ὀράθ' ὅσον στράτευμα ναύφρακτον τόδε,
 χαλκῶν θ' ὅπλων ἄνακτες Ἑλλήνων ὅσοι, 1260
 οἷς νόστος οὐκ ἔστ' Ἰλίου πύργους ἔπι,
 οὐδ' ἔστι Τροίας ἐξελεῖν κλεινὸν βάθρον,
 εἰ μὴ σε θύσω, μάντις ὡς Κάλχας λέγει.
 μέμνηε δ' Ἀφροδίτη τις Ἑλλήνων στρατῶ
 πλεῖν ὡς τάχιστα βαρβάρων ἐπὶ χθόνα, 1265
 παῦσαί τε λέκτρων ἀρπαγὰς Ἑλληνικάς·
 οἱ τὰς ἐν Ἄργει παρθένους κτενοῦσί μου
 ὑμᾶς τε κάμῃ, θέσφατ' εἰ λύσω θεᾶς.
 οὐ Μενελάω με καταδεδούλωται, τέκνον,
 οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα, 1270
 ἀλλ' Ἑλλὰς, ἧ δεῖ, κἂν θέλω κἂν μὴ θέλω,
 θῦσαί σε· τούτου δ' ἦσσανες καθέσταμεν.
 ἐλευθέραν γὰρ δεῖ νιν, ὅσον ἐν σοὶ, τέκνον,
 κάμοι, γενέσθαι, μηδὲ βαρβάροις ὑπο
 Ἑλληνας ὄντας λέκτρα συλᾶσθαι βίᾳ. 1275
 ΚΑ. ὦ τέκνον, ὦ ξένοι,

must be, 'for I should have no sense if I did not love them;' and this is what Dr. Monk contends ought to have been said. Hermann's critique on this speech is, "Tota Agamemnonis oratio frigidior est, quam velimus, praesertim praegressis tam blandis et mollibus precibus filiae. Decebat eum vehementius commotum esse, quum necessitate compulsus has preces irritas sinere cogeretur."

1257. μοι for με Reiske and Monk.

1258. ταῦτά Kirchhoff for τοῦτο. This correction seems necessary, if the verse is to stand at all; for πράξαι would have been δρᾶσαι if he had meant, 'for I must do this,' viz. slay my child. But he means, 'whether I slay her or not, I must fare the same,' wretchedly; and so he has but a choice of evils before him. Madvig, Adv. Crit. i. p. 258, reads τοῦτο γὰρ θράξάν μ' ἔχει, nam hoc ipsum me torquet. The verse, perhaps, is from the hand of an interpolator.

1262—3. These lines are in inverted order in the MSS.

1264. μέμνηε. A very strong expression, like ὀργᾶ περιόργως ἐπιθυμεῖν, used of the same demand of the army, Agam. 210.

1266. Ἑλληνικῶν Monk with Elmsley. In the next verse Hermann gives τὰς τ' ἐν Ἄργει.—εἰ λύσω, for εἰ μὴ σώσω, φυλάξω.

1269. The medial use of καταδεδούλωται, though it is an awkward form in a senarius, is defended by Thuc. i. 18, ὁ βάρβαρος τὴν Ἑλλάδα δουλωσάμενος ἦλθε. 'If I am a slave in any sense,' he says, 'it is not to my brother, as you suppose, but to my country.'—ἐπὶ κτλ., viz. 'to carry out his will.'

1272. τοῦτον, viz. τοῦ δεῖ θῦσαί σε.

1274. βαρβάροις. More usually βαρβάρων, which Musgrave proposed.—For the accusative after συλᾶσθαι, compare συλῶμεθα σὴν ψυχὴν ἀδίκως, Troad. 786, and Hel. 475, οὐ τί που λελήσμεθ' ἐξ ἄντρων λέχος;—Agamemnon here leaves the stage, or rather, rushes from it, as the following φεύγει σε πατὴρ implies.

- οἱ ἄνθρωποι θανάτου * τοῦ σοῦ μελέα.
 φεύγει σε πατὴρ Ἰδαίη παραδούς.
 ΙΦ. οἱ ἄνθρωποι, μάτερ, ταῦτόν γὰρ * δὴ
 μέλος εἰς ἄμφω πέπτωκε τύχης, 1280
 κοῦκέτι μοι φῶς,
 οὐδ' ἀελίου τόδε φέγγος.
 ἰὼ ἰὼ,
 νιφόβολον Φρυγῶν νάπος
 Ἰδας τ' ὄρεα, Πρίαμος ὅθι ποτὲ βρέφος 1285
 ἀπαλὸν ἔβαλε ματρὸς ἀποπρὸ νοσφίσας,
 ἐπὶ μόρῳ θανατόεντι,
 Πάριν, ὃς Ἰδαῖος Ἰδαῖος ἐλέγεται
 ἐλέγεται ἐν Φρυγῶν πόλει, 1290
 μή ποτ' ὤφελεν τὸν ἀμφὶ
 βουσί βουκόλον τραφέντ' [Ἀλέξανδρον]
 οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ, ὅθι κρήναι

1277. The article was added by Heath. Dr. Monk thinks ὦ ξέναι in the verse above is an insertion, and gives ὦ τέκνον, ὦ τέκνον, and this is not improbable.

1279. The following monody of Iphigenia is pronounced by Monk "venustate simul et affectu plena." W. Dindorf, remarking that the metres fall in with no known systems, pronounces it a part of the play left imperfect by the poet. The prevalence of resolved syllables has some resemblance to the Aeolic rhythms of Pindar. After ὄρεα (1285) some epithet like *χλοεροφόρα* seems wanting. In the first verse δὴ was added by Dobree. Some copies repeat *μητρ*, whence Porson thought the γὰρ should be omitted.

1285—6. It would be easy to restore two senarii of resolved syllables, Ἰδαίᾳ τ' ὄρεα, Πρίαμος ὅθι ποτὲ βρέφος | ἐξέβαλεν ἀπαλὸν κτλ., and equally easy to add a third, Πάριν, ὃς ἐλέγεται Ἰδαῖος ἐν Φρυγῶν πόλει. Hermann proposes, μόρῳ ἔπ' θανατόεντι Πάριν, Ἰδαῖος ὃς, | Ἰδαῖος ἐλέγεται, ἐλέγεται ἐν Φρυγῶν πόλει.

1287. ἐπὶ μόρῳ. The legend is related in Troad. 921, where see the note. Priam, having been warned by a dream that a son was about to be born who should set his kingdom in a blaze, ordered the infant Paris to be exposed on Mount Ida.—The

rare form *θανάτεις* occurs in Soph. Antig. 1262.

1289. The common title τὸν Ἰδαῖον Πάριν, as in Androm. 706, is indicated by this periphrasis. He was called *Idaeus*, says the poet, 'from having been exposed on Mount *Ida*.'

1291. ὤφελεν Hermann, ὤφελος Elmsley, for ὤφειλεν. If, with Monk, we read ὤφειλες, Mount *Ida* is supposed to be addressed. If the third person be retained, it is better to remove the full stop commonly placed at πόλει, and make the nominative *Ida*, rather than Πρίαμος, with Barnes.

1293. Monk and Bothe eject Ἀλέξανδρον, and Kirchhoff and Nauck assent. By this and a few slight alterations anapaestic verses are easily made, οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ ὅθι | κρήναι Νυμφῶν κείνται *δροσεραί, | λειμῶν τ' ἄνθεσι θάλλων χλωροῖς, | καὶ ῥόδονθ' ὑακίνθινά τ' ἄνθεα | θαῖσι δρέπεσθαι. | The sense is, 'it would have been better if the infant had perished, and not lived to be the umpire between the rival goddesses.'

1294. ὅθι κρήναι. These were the springs mentioned in Hel. 676, Androm. 281, *sup.* v. 182, where the rival goddesses adorned their persons before Paris gave judgment on their charms. The poet again follows the accounts of the *Cypria*,

Νυμφᾶν κείνται	1295
λειμών τ' ἄνθεσι θάλλων χλωροῖς, καὶ ῥοδόεντ' ἄνθε' ὑακίνθινά τε θεαῖσι δρέπειν ἔνθα ποτὲ Παλλὰς ἔμολε	1300
καὶ δολιόφρων Κύπρις Ἥρα θ' Ἑρμᾶς θ', ὁ Διὸς ἄγγελος, ἃ μὲν ἐπὶ πόθῳ τρυφῶσα Κύπρις, ἃ δὲ δονρὶ Παλλὰς,	1305
Ἥρα τε Διὸς ἀνακτος εὐναῖς βασιλίσσι, κρίσιν ἐπὶ στυγνὰν ἔριν τε καλλονᾶς, ἐμοὶ δὲ θάνατον, ὄνομα μὲν φέροντα Δαναΐδαισιν, † ὦ κόραι, πρόθυμά σ' ἔλαβεν	1310
* Ἀρτεμις πρὸς * Ἴλιον. ὁ δὲ τεκῶν με τὰν τάλαιναν, [ὦ] μάτερ, ὦ μάτερ, οἴχεται προδοὺς ἔρημον. ὦ δυστάλαιν' ἐγὼ, πικρὰν	1315
πικρὰν ἰδοῦσα δυσελέναν, φονεύομαι, διόλλυμαι σφαγαῖσιν ἀνοσίοισιν ἀνοσίου πατρὸς. μῇ μοι ναῶν χαλκεμβολάδων	

1299. θεαῖσι δρέπειν, 'for the goddesses to cull them.' Monk ejects the entire verse. Kirchhoff and Nauck give οὐ for καί, MS. Pal. having οὐ ῥοδόεντ'. This will correspond to ὅθι κρῆναι κτλ. above.—Hesych. ῥοδόεντα· πυρρά.

1300—1. These verses are unmetrical. Two senarii might be made by a slight correction, ἔνθα ποτὲ Παλλὰς ἔμολε, δολιόφρων Κύπρις θ', Ἥρα θ', ὃ θ' Ἑρμᾶς, ὁ Διὸς ἄγγελος, *παρῇν, κτλ. Neither ἐπὶ πόθῳ τρυφᾶν, 'to pride herself on the desire she inspires,' nor εὐναὶ βασιλίδες, seem like the style of Euripides. Dr. Monk remarks, "suspicio huic loco vim aliquam esse illatam." He proposes δονρὶ for δορὶ, and εὐναῖς for εὐναῖσι.

1307. τὰς before καλλονᾶς was ejected by Matthiae. Cf. Tr. 976, τοῦ γὰρ οὐνεκ' ἂν θεὰ Ἥρα τοσοῦτον ἔσχ' ἔρωτα καλλονῆς; Bacch. 459, τὴν Ἀφροδίτην καλλονῇ θηράμενος. Perhaps, ὡς

κρίσιν ἐπὶ κτλ. Monk gives, κρίσιν ἐπὶ στυγνὰν ἔριν τε | καλλονᾶς, ἐμὸν δὲ θάνατον, rejecting the next clause. Hermann, continuing the construction into the next verse, (which in the MSS. is assigned to the chorus,) gives ὄνομα μὲν | φέροντα Δαναΐδαις, ὃν, ὦ κόραι, * * προθύματ' ἔλαβεν κτλ. Dr. Monk reads, ΧΟ. ὦ κόραι, πρόθυμά σ' ἔλαβεν | Ἀρτεμις πρὸς Ἴλιον. But the passage seems desperately corrupt.

1313. Perhaps, μάτερ, ὦ μάτερ, *πατὴρ νῦν | οἴχεται κτλ., or ὦ μάτερ φίλα.

1316. δυσελέναν. Formed after the analogy of the Homeric δύσπαρι, δυσαριστοτόκεια, and the compound occurs Orest. 1388.

1319. The metre now passes to the irregular anapaestic. It is probable that some interpolations have crept into the text. Monk recognizes as genuine only the following lines; μῆδ' ἀνταίαν Εὐρίπῳ

- πρύμνας ἄδ' Αὐλὶς δέξασθαι 1320
 τοῦσδ' εἰς ὄρμους ἐς Τροίαν
 ὥφελεν ἐλάταν πομπαίαν
 μήδ' ἀνταίαν
 Εὐρίπω πνεῦσαι πομπῇ
 Ζεὺς μειλίσσων αὔραν ἄλλοις 1325
 [ἄλλαν θνατῶν λαίφεσι χαίρειν,
 τοῖσι δὲ λύπαν, τοῖσι δ' ἀνάγκαν
 τοῖς δ' ἐξορμᾶν, τοῖς δὲ στέλλειν,
 τοῖσι δὲ μέλλειν.]
 ἧ πολύμοχθον ἄρ' ἦν γένος, ἧ πολύμοχθον 1330
 ἀμερίων * τὸ χρεῶν δέ τι δύσποτμον
 ἀνδράσιν * αἰὲν ἀνευρεῖν.
 ἰὼ ἰὼ, μεγάλα πάθρα, μεγάλα δ' ἄχρα
 Δαναΐδαις τιθείσα, Τυνδαρὶ κόρα. 1335
 ΧΟ. ἐγὼ μὲν οἰκτεῖρω σε συμφορᾶς κακῆς
 τυχεύσαν, οἷας μήποτ' ὥφελες τυχεῖν.
 ΙΦ. ᾧ τεκοῦσα μήτερ, ἀνδρῶν ὄχλον εἰσορῶ πέλας.
 ΚΑ. τόν γε τῆς θεᾶς παῖδα, τέκνον, ᾧ * σὺ δεῦρ' ἐλήλυ-
 θας. 1339
 ΙΦ. διαχαλᾷτέ μοι μέλαθρα, δμῶες, ὡς κρύψω δέμας.

| πνεῦσαι Ζεὺς αὔραν ἄλλοις | ἄλλαν θνατῶν, | τοῖς μὲν χαίρειν τοῖσι δ' ἀνάγκαν. For πομπᾶν we must read πομπῇ, depending on ἀνταίαν. Compare πομπαῖς in v. 150. Others take πομπᾶν for οὖρον, a favourable gale. We may translate, 'And would that Zeus had not caused to blow in the Euripus a wind adverse to the expedition, while he makes it calm for others.' It seems probable that 1326—9 are the addition of some pedantic interpolator.

1322. Perhaps ἐλάτα πομπαῖα, 'would that Aulis had never received into its port the sterns of the ships by the oars which took them thither.' Otherwise ἐλάταν must mean *classem*, in apposition with πρύμνας.

1332. The τὸ was added before χρεῶν by Hermann, to the benefit of the metre rather than the sense, which will thus be, 'Full of trouble, it seems, full of trouble was the race of mortals; but what is fated, it brings no good luck to

man to discover.' By giving εὐρεῖν for ἀνευρεῖν, with W. Dindorf, a dactylic verse is made, which would also admit of τι δύσποτμον ἀνδράσιν [αἰὲν] ἀνευρεῖν, χρεῶν being a monosyllable: and this is perhaps better.

1335. Some copies give τοῖς Δαναΐδαις, apparently to make up a senarius. Τυνδαρὶ is now given for Τυνδαρίς, by which a dochmiac verse is made. In all the person of the chorus is prefixed to v. 1333.

1336. There is a variant κακῶν, which, if true, would require ὅλων for ὅλας in the next verse, as Kirchhoff remarks.

1339. The best MS. (Pal.) has the gloss Ἀχιλλεῖα in place of παῖδα. The insertion of σὺ on Hermann's conjecture restores the verse with considerable probability, but Nauck says "versus nondum emendatus." Kirchhoff is not very successful; τόνδ'. ΚΑ. ὁ τῆς θεᾶς, τέκνον, ὅτος, ᾧ σὺ δεῦρ' ἐλήλυθας.

1340. δμῶες. She speaks to those

- ΚΛ. τί δέ, τέκνον, φεύγεις ;
 ΙΦ. Ἀχιλλέα τόνδ' ἰδεῖν αἰσχύνομαι.
 ΚΛ. ὥς τί δή ;
 ΙΦ. τὸ δυστυχές μοι τῶν γάμων αἰδῶ φέρει.
 ΚΛ. οὐκ ἐν ἀβρότῃ κεῖσθαι πρὸς τὰ νῦν πεπτωκότα.
 ἀλλὰ μίμν' οὐ σεμνότητος ἔργον, ἣν δυνώμεθα—
 ΑΧ. ᾧ γύναι τάλαινα, Λήδας θυγάτερ— 1345
 ΚΛ. οὐ ψευδῇ θροεῖς.
 ΑΧ. δεινὸν ἐν Ἀργείοις βοᾶται.
 ΚΛ. τίνα βοῇν, σήμαινέ μοι.
 ΑΧ. ἀμφὶ σῆς παιδός. ΚΛ. πονηρὸν εἶπας οἰωνὸν λόγων.
 ΑΧ. ὥς χρεὼν σφάζαι σφε.
 ΚΛ. κοῦδεῖς τοῖσδ' ἐναντίον λέγει ;
 ΑΧ. ἐς θόρυβον † ἐγὼ τοι καὐτὸς ἦλθον.
 ΚΛ. ἐς τίν', ᾧ ξένη ;
 ΑΧ. σῶμα λευσθῆναι πέτροισι. 1350
 ΚΛ. μῶν κόρην σώζων ἐμήν ;

within the woman's apartment, viz. at the side door on the stage.

1341. τί δέ, τέκνον, φεύγεις Heath for τί δὲ φεύγεις, τέκνον, and τόνδ' Musgrave for τὸν, an error resulting from Ἀχιλλέα being taken for a word of four syllables.

1342. ὥς τί δή ; 'Why so ?' See Iph. Taur. 557.

1343. ἐν ἀβρότῃ. See on v. 858. The sense is, 'This is no time for displaying maiden modesty,' 'for giving yourself airs,' &c. For σεμνότης, 'reserve,' see v. 996. Barnes compares Phoen. 1275, αἰδοῦμεθ' ὄχλον. IO. οὐκ ἐν αἰσχύνῃ τὰ σά. After δυνώμεθα there is an *aposiopesis*. She was going to say πείσαι αὐτὸν οἶσαι σε. Hermann's ἴν' ὀδυνώμεθα, *ubi in dolore sumus*, is by no means likely. Bothe supplies μίμνειν, comparing v. 1421. Madvig, Adv. Crit. i. p. 258, suggests ἣν θυώμεθα, 'there is nothing to be gained by reserve, if we (i. e. my daughter represented by myself) are to be sacrificed.' But this is far-fetched.

1346. τινὰ βοῇν ; The use of the cognate accusative after a passive verb is to be noticed.

1347. λόγων Markland for λόγον. When Clytemnestra is told δεινὰ περὶ

παιδὸς βοᾶσθαι, she calls these words 'a bad omen of the narrative,' viz. which he is about to give. Nauck prefers *πονηρῶν*.

1348. The Aldine reading, τοῖσδ' ἐναντίον, is given as a correction in the Palatine MS., the original having been κοῦδεῖς ἐναντία λέγει. Kirchhoff calls these words "omni medicina majora," and Nauck says "certam medelam vix admittunt." The MSS. reading is σφάζαι νιν. Hermann reads σφε, Fix (ap. Nauck) σφάζαι νεάνιν, Madvig, Adv. Crit. i. 259, reads οὐδεῖς δ' ἐξ ἐναντίας λέγει ;

1349. This verse also is corrupt. Hermann and W. Dindorf adopt Musgrave's reading ἐγὼ τι καὐτὸς, while Monk gives ἐγὼ τιν' αὐτὸς, with Blomfield. Perhaps ἐγῶγε καὐτὸς κτλ. The θόρυβος was that of the ἀνδρῶν ὄχλος seen above, v. 1338. But it does not very well suit λευσθῆναι in the next verse. One might suggest, ἐς φόβον λέγων τι καὐτὸς κτλ., 'by speaking against the measure.' For ἦλθον the MSS. give ἦλθον, and Kirchhoff proposes to omit the ἐς, with Nauck.

1350. σώζων Canter for σώζειν. Hermann remarks that θέλων must have followed if the infinitive be right.

- ΑΧ. αὐτὸ τοῦτο.
 ΚΛ. τίς δ' ἂν ἔτλη σώματος τοῦ σοῦ θιγεῖν;
 ΑΧ. πάντες Ἑλληνες.
 ΚΛ. στρατὸς δὲ Μυρμιδῶν οὐ σοι παρῆν;
 ΑΧ. πρῶτος ἦν ἐκείνος ἐχθρός.
 ΚΛ. δι' ἅρ' ὀλώλαμεν, τέκνον.
 ΑΧ. οἷ με τὸν γάμων ἀπεκάλουν ἥσσουν'.
 ΚΛ. ὑπεκρίνω δὲ τί;
 ΑΧ. τὴν ἐμὴν μέλλουσιν εὐνὴν μὴ κτανεῖν, 1355
 ΚΛ. δίκαια γάρ.
 ΑΧ. ἦν ἐφήμισεν πατὴρ μοι.
 ΚΛ. κἀργόθεν γ' ἐπέμψατο.
 ΑΧ. ἀλλ' ἐνικώμην κεκραγμοῦ.
 ΚΛ. τὸ πολὺ γὰρ δεινὸν κακόν.
 ΑΧ. ἀλλ' ὅμως ἀρήξομέν σοι.
 ΚΛ. καὶ μαχεῖ πολλοῖσιν εἰς;
 ΑΧ. εἰσορᾷς τεύχη φέροντας τούσδ';
 ΚΛ. ὄναιο τῶν φρενῶν.
 ΑΧ. ἀλλ' ὀνησόμεσθα. 1360
 ΚΛ. παῖς ἅρ' οὐκέτι σφαγήσεται;
 ΑΧ. οὐκ, ἐμοῦ γ' ἐκόντος.
 ΚΛ. ἥξει δ' ὅστις ἄψεται κόρης;

1351. The first syllable of ἔτλην is so rarely made long, that Kirchhoff's conjecture, τί δ' ἅρ'; ἔτλη τίς κτλ., is likely to be right; or rather, τί γάρ; κτλ.

1352. Μυρμιδῶν Elmsley for Μυρμιδόνων, which Monk retains. See on v. 236.

1354. ἀπεκάλουν, 'taunted me as the man who could not resist a marriage.' Ajac. 726, quoted by Matthiae, τὸν τοῦ μαρέντος καπιβουλευτοῦ στρατοῦ ξύναμον ἀποκαλοῦντες. The same critic gave τὸν γάμων for τῶν γάμων. On this use of the article with the predicate, especially in verbs of naming, reproaching, or praising, see Herc. F. 582. It was a common custom of the Greeks to sneer at love where it was thought to interfere with a man's honour or usefulness. This was the taunt of Thersites against Achilles and Agamemnon. Monk compares Androm. 631, ἥσσουν πεφικῶς Κύπριδος, ὃ κάκιστε σύ. Similarly Antig. 746, ὃ

μιαρὸν ἦθος καὶ γυναικὸς ὕστερον. *Ibid.* v. 756, γυναικὸς ὧν δούλευμα, μὴ κῶτιλλέ με.—ὑπεκρίνω is the reading of Kirchhoff, for ἀπεκρίνω, with the Palatine MS. Photius, ὑποκρίνεσθαι, τὸ ἀποκρίνεσθαι οἱ παλαιοί, καὶ δ' ὑποκριτῆς ἐντεῦθεν, ὃ ἀποκρινόμενος τῷ χορῷ. The use of the word in the sense of 'answering' is said to be Epic and Ionic.

1356. ἐφήμισεν, see v. 130. Perhaps κατήνεσεν, 'promised.'

1358. μαχεῖ Elmsley and others for μάχη. Ar. Equit. 415, ὃ παμπόνηρε, —μαχεῖ σὺ κυνοκεφάλῳ;

1359. τούσδε. He points to a body of attendants, doubtless the more faithful of his Myrmidons, who are seen at the extremity of the stage, attired as hoplites. —ὄναιο τῶν φρενῶν, 'bless you for your kind feelings.' To which he replies, 'well, I shall be blessed,' viz. in successfully defending the maid.

1361. Perhaps ἀκόντος, 'Not against

- AX. μυρίοι γ' ἄξει δ' Ὀδυσσεύς.
 KA. ἄρ' ὁ Σισύφου γόνος ;
 AX. αὐτὸς οὗτος.
 KA. ἴδια πράσσω, ἣ στρατοῦ ταχθεὶς ὑπο ;
 AX. αἰρεθεὶς ἐκῶν.
 KA. πονηράν γ' αἵρεσιν, μαιφονεῖν.
 AX. ἀλλ' ἐγὼ σχήσω νιν. 1365
 KA. ἄξει δ' οὐχ ἐκοῦσαν ἀρπάσας ;
 AX. δηλαδὴ ξανθῆς ἐθείρης.
 KA. ἐμὲ δὲ χρὴ τί δρᾶν τότε ;
 AX. ἀντέχου θυγατρός.
 KA. ὥς τοῦδ' οὐνεκ' οὐ σφαγήσεται.
 AX. ἀλλὰ μὴν ἐς τοῦτό γ' ἤξει.
 IΦ. μήτερ, εἰσακούσατε
 τῶν ἐμῶν λόγων· μάτην γάρ σ' εἰσορῶ θυμουμένην
 σὺ πόσει· τὰ δ' ἀδύναθ' ἡμῖν καρτερεῖν οὐ ρᾶδιον.

my will.' The common reading means, 'Not if I can help it.'

1362. To Ulysses, who seems to have been renowned for his *θράσος* where anything more than usually cruel or crafty was to be done in the Argive interest, the office of carrying away Polyxena to be sacrificed is assigned in the *Hecuba*, v. 143.

1366. δηλαδὴ κτλ. 'Yes, to be sure, even by her fair hair' (if she offers resistance). The meaning simply is, 'he will not scruple to use violence.' Cf. Hel. 116, Μενέλαος αὐτὴν ἥγ' ἐπισπάσας κόμης. Andr. 401, αὐτὴ δὲ δούλη ναῦς ἐπ' Ἀργείων ἔβην, κόμης ἀποσπασθεῖσα. —χρὴ τί (aisford, δρᾶν τί χρὴ Kirchhoff, for τί χρὴ δρᾶν. Nauck says, "versus suspectus."

1367. ὥς τοῦδ' οὐνεκα κτλ. 'Be assured that, as far as holding her fast can prevent it, she shall not be slain.' For ὥς = ἵσθι ὥς see Andr. 557. Hec. 400, and for ἀντέχεσθαι, Hec. 398, ὅποια κισσὸς δρυὸς ὅπως τῇσδ' ἔξομαι.

1368. ἀλλὰ μὴν—γε. 'But I can tell you, the matter *will* come to this,' viz. nothing short of a trial of strength will be attempted on their part. There is little difficulty here, and Monk's reading *εἰς ταῦτ' ἔξει*, 'it will be all the same whether you hold her or not,' though

good in itself, is not necessary. The *γε* is part of the formula, as in *καὶ μὴν—γε*.—For *εἰσακούσατε*, which is addressed to both Clytemnestra and Achilles, Monk gives *εἰσακουστέον*. He might as well have edited *εἰσακούε νιν*.—In the MS. Pal., as Kirchhoff states, *λόγων* is added by a later hand, while the note *λείπει*, by the original hand, proves that the word was wanting in the archetypus. The speech of Iphigenia, though some parts of it seem of doubtful genuineness, is to be compared with the speeches of Macaria in the *Heraclidae*, and Polyxena in the *Hecuba*. All these are very similar, the duty of surrendering life to the call of one's country, and the glory of such a death, being the theme, which was evidently a popular one with an Attic audience. But the trochaic metre does not seem well adapted for such a subject; and there are some weak points in the versification, which can hardly be attributed to Euripides.

1370. For *καρτερεῖν* with an accusative, 'to brave a thing,' *τληναί τι*, compare Rhés. 417, *ψυχρὰν ἄσιν δίδινόν τε πύρ θεοῦ μένουσι καρτεροῦντες*, Alc. 1071, *χρὴ δ' ὅστις εἰσι, καρτερεῖν θεοῦ δόσιν*. By τὰ ἀδύνατα are meant, as Monk remarks, τὰ ἀμήχανα. The tragic writers apply these words to such things as are

τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας· 1371
 ἀλλὰ καὶ σὲ τοῦθ' ὅρᾶν χρή, μὴ διαβληθῇ στρατῶ,
 καὶ πλεόν πρᾶξωμεν οὐδέν, ὅδε * δὲ συμφορᾶς τύχη.
 οἷα δ' εἰσῆλθὲν μ', ἄκουσον, μῆτερ, ἐννοουμένην
 κατθανεῖν μὲν μοι δέδοκται· τοῦτο δ' αὐτὸ βούλο-
 μαι 1375

εὐκλεῶς πρᾶξαι, παρείσα γ' ἐκποδὼν τὸ δυσγενές.
 δεῦρο δὴ σκέψαι μεθ' ἡμῶν, μῆτερ, ὡς καλῶς λέγω·
 εἰς ἔμ' Ἑλλάς ἡ μεγίστη πᾶσα νῦν ἀποβλέπει,
 καὶ ἐμοὶ πορθμός τε ναῶν καὶ Φρυγῶν κατασκα-
 φαί,

τάς τε μελλούσας γυναῖκας ἣν τι δρῶσι βάρβαροι,
 μηκέθ' ἀρπάξειν ἔαν † τὰς ὀλβίας ἐξ Ἑλλάδος,
 τὸν Ἑλένης τίσαντας † ὄλεθρον, ἦντιν' ἥρπασεν
 Πάρις. 1382

ταῦτα πάντα κατθανοῦσα ῥύσομαι, καὶ μου κλέος,

difficult or impossible either to be done or to be avoided. Here we may translate, 'but to make a stand against what cannot be helped is for us not an easy matter.'

1372. διαβληθῇ Monk for διαβληθῆς. The nominative is clearly ὁ ξένος, for she is anxious, by surrendering herself, to save one who has interfered in her behalf from unjust reproaches. If the second person be retained, she must be supposed to turn to Achilles. But ὅδε in the next verse does not suit this. Cf. Hec. 863, Ἀχαιοὶς εἰ διαβληθήσομαι. Heracl. 420, καὶ γὰρ πολίταις μὴ διαβληθήσομαι.

1373. ὅδε δὲ Markland for ὅδε.

1376. τε Hermann for γε. The γε certainly has little sense here, whereas εὐκλεῶς παρείσα τε κτλ. expresses the two conditions under which she is anxious to die, with credit to herself, and dismissing from her mind slavish fear. There is the usual antithesis implied between τὸ γενναῖον and τὸ δοῦλον.

1378. Ἑλλάς ἡ μεγίστη. This phrase, 'Hellas the great,' occurs also Med. 439, οὐδ' ἔτ' αἰδῶς Ἑλλάδι τῇ μεγάλᾳ μένει, αἰθερία δ' ἀνέπτα. Similarly τῇ μεγάλᾳ Πελασγίᾳ in Suppl. 368. Musgrave cites the gloss of Hesychius, μεγίστην, μεγάλην. Aesch. Eum. 44, λήνει μεγίστῃ σφφρόνως ἐστεμμένον.

1379. ἐν ἐμοί. 'On me depends,' she continues, 'the passage of the ships across the Aegean sea, and the destruction of Troy; and, should the Asiatics attempt any violence against the women of Hellas for the future, not to allow them to carry them off a second time.' The end of v. 1381 is corrupt. For τὰς some give τὰσδ', others τοῦσδ', but neither satisfies the sense.

1381. Kirchhoff, suggesting ἐὼντας, supposes a lacuna. Perhaps, μηκέθ' ἀρπάξειν εἶσαι Hermann's suggestion is probable, τὰς δὲ μελλούσας γυναῖκας μηκέθ' ἀρπάξειν εἶαν.—The next verse has been ejected by Monk, on the ground that τίσαντας should have been τισαμένους, and that ἦντιν' for ἦν is not good Greek. Perhaps ἦν πρὶν ἥρπασεν Π. The MS. Pal. gives ἦν by the first hand, and Kirchhoff says "scribendum omnino ὅς νυν ἥρπασεν Πάριν." Still, ὄλεθρον Ἑλένης is a harsh phrase for ἀρπαγὴν, or ὕβριν. Of course, τίσαντας must agree with αὐτοῖς, viz. βαρβάρους, governed by εἶαν, 'paying for the rape of Helen.' Hermann's reading is, τὸν Ἑλένης τίσαντας ὀλέθρῳ γάμον, ὃν ἥρπασεν Πάρις, viz. morte luentes Helenae nuptias.

1383. ῥύσομαι, in the sense of κωλύσω, is a doubtful use.

‘Ελλάδ’ ὡς ἡλευθέρωσα, μακάριον γενήσεται.
καὶ γὰρ οὐδέ τοί *τι λίαν ἐμὲ φιλοψυχεῖν χρεών
πᾶσι γάρ μ’ Ἕλλησι κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ.
ἀλλὰ μυρίοι μὲν ἄνδρες ἀσπίσιν πεφραγμένοι,
μυρίοι δ’ ἐρέτμ’ ἔχοντες, πατρίδος ἡδικημένης,
δρᾶν τι τολμήσουσιν ἐχθροὺς χυπὲρ Ἑλλάδος
θανεῖν,

ἢ δ’ ἐμὴ ψυχὴ μὲν οὔσα πάντα κωλύσει τάδε ; 1390
τί τὸ δίκαιον †τοῦτ’ ἄρ’ ἔχοιμεν ἀντειπεῖν ἔπος ;
κἀπ’ ἐκεῖν’ ἔλθωμεν. οὐ δεῖ τόνδε διὰ μάχης μολεῖν
πᾶσιν Ἀργείοις γυναικὸς οὐνεκ’ οὐδὲ κατθανεῖν.
εἷς γ’ ἀνὴρ κρείσσω γυναικῶν μυρίων ὀρᾶν φάος.
εἰ δ’ ἐβουλήθη τὸ σῶμα τοῦμὸν Ἀρτεμις λαβεῖν,
ἐμποδῶν γενήσομαι γὰρ θνητὸς οὔσα τῇ θεῷ ; 1396
ἀλλ’ ἀμήχανον δίδωμι σῶμα τοῦμὸν Ἑλλάδι.
θύετ’, ἐκπορθεῖτε Τροίαν. ταῦτα γὰρ μνημεῖά μου
διὰ μακροῦ, καὶ παῖδες οὗτοι καὶ γάμοι καὶ δόξ’
ἐμῇ.

βαρβάρων δ’ Ἕλληνας ἄρχειν εἰκὸς, ἀλλ’ οὐ βαρ-
βάρους, 1400
μητέρα, Ἑλλήνων τὸ μὲν γὰρ δοῦλον, οἱ δ’ ἐλεύ-
θεροί.

1385. The *τι* was inserted by Elmsley, who in the next verse proposed *κοινήν*. But *κτῆμα* is easily supplied with *κοινόν*.

1390. The question was added by Markland, the sense of the whole passage being, ‘What! shall it be said that thousands of Argive soldiers and sailors are ready to die in defence of their injured country in this present expedition, but that I stopped the whole proceeding through reluctance to quit this life?’

1391. Nauck reads *τί τὸ δίκαιον τοῦτ’* ; ἔχοιμεν ἄρ’ ἂν κτλ. Perhaps, *τί τὸ δίκαιον τῷδ’ ἔχοιμεν τοῖσδ’ ἂν ἀντειπεῖν ἔπος* ; Hermann gives *τί τὸ δίκαιον τοῦτό γ’* ; ἄρ’ ἔχοιμ’ ἂν ἀντειπεῖν ἔπος ; ‘What sort of plea is that, forsooth? Should I be able to answer a word?’ viz. when reproached with my selfish love of life. We might read, *ποῖον δ’ ἔχοιμεν ἀντειπεῖν ἔπος* or *τί τὸ δίκαιον τοῦτο* ; *τί δ’ ἂν ἔχοιμεν* κτλ.

1394. Monk well defends *ὀρᾶν* against Dobree’s *ὀρών*, by Orest. 806, *μυρίων κρείσσω ὁμαίων ἀνδρὶ κεκτῆσθαι φίλος*.

1395. For *τὸ σῶμα* Nauck suggests *τόδ’ αἷμα*.

1398. *ταῦτα γὰρ* κτλ. Monk compares Heracl. 591, where Macaria says *τάδ’ ἀντὶ παίδων ἐστὶ μοι κειμήλια καὶ παρ-θενείας*.

1400. With this passage compare Troad. 932, *τοσόνδ’ οὔμοι γάμοι ὤνησαν Ἑλλάδ’, οὐ κρατεῖσθ’ ἐκ βαρβάρων, οὐτ’ ἐς δόρυ σταθέντες, οὐ τυραννίδι*. Androm. 665, *βαρβαροὶ δ’ ὄντες γένος Ἑλληνισιν ἄρξουσ’* ; and *ibid.* v. 680, where the affair of Helen is said to have done the Greeks good service by the practice it brought them in war. Aristotle, *Polit.* i. 1, cites the words *βαρβάρων* — *εἰκὸς*, the copies of Euripides wrongly giving *εἰκὸς ἄρχειν*. — *τὸ μὲν γὰρ δοῦλον*, cf. *Hel.* 276, *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ενός*.

- ΧΟ. τὸ μὲν σὸν, ὦ νεᾶνι, γενναίως ἔχει
τὸ τῆς τύχης δὲ καὶ τὸ τῆς θεοῦ νοσεῖ.
- ΑΧ. Ἀγαμέμνονος παῖ, μακάριόν μέ τις θεῶν 1405
ἔμελλε θήσειν, εἰ τύχοιμι σὼν γάμων.
ζηλῶ δὲ σοῦ μὲν Ἑλλάδ', Ἑλλάδος δὲ σέ.
εἷ γὰρ τόδ' εἶπας ἀξίως τε πατρίδος·
[τὸ θεομαχεῖν γὰρ ἀπολιποῦς', ὃ σου κρατεῖ,
ἐξελογίσω τὰ χρηστὰ τὰναγκαῖά τε.] 1410
μᾶλλον δὲ λέκτρων σὼν πόθος μ' εἰσέρχεται
ἐς τὴν φύσιν βλέψαντα· γενναία γὰρ εἶ.
ὄρα δ'· ἐγὼ γὰρ βούλομαί σ' εὐεργετεῖν
λαβεῖν τ' ἐς οἴκους· ἄχθομαί τ', ἴστω θέτις,
εἰ μὴ σε σώσω Δαναΐδαισι διὰ μάχης 1415
ἐλθών· ἄθρησον, ὃ θάνατος δεινὸν κακόν.
- ΙΦ. λέγω τάδ', * οὐδὲν οὐδέν' εὐλαβουμένη.
ἢ Τυνδαρὶς παῖς διὰ τὸ σῶμ' ἀρκεῖ μάχας
ἀνδρῶν τιθείσα καὶ φόρους· σὺ δ', ὦ ξένη,
μὴ θνήσκε δι' ἐμέ, μηδ' ἀποκτείνης τινά. 1420
ἔα δὲ σῶσαί μ' Ἑλλάδ', ἣν δυνάμεθα.

1404. Monk compares Phoen. 1202, καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. So also Alcest. 785, τὸ τῆς τύχης γὰρ ἀφανὲς, οἱ προβήσεται.

1406. εἰ τύχοιμι, *si consecutus essem*, 'if I should have obtained.' The sense is virtually the same as μακάριος ἂν ἦν εἰ ἔτυχον.

1407. For ζηλοῦν τινά τινος see on v. 677. A similar verse to the present is Andr. 329, οὐκ ἀξίῳ οὐτ' οἷν σέ Τροίας, οὔτε σοῦ Τροίαν ἔτι.

1408. W. Dindorf rejects the entire passage from this verse to v. 1433, calling it "satis ineptum." Dr. Monk rejects 1409—10, the sense of which seems to be, 'for, giving up opposition to the will of heaven, the desire of which has possessed you, you have reasoned out a course of action as good as it was unavoidable.' Cf. Bacch. 45, ὃς θεομαχεῖ τὰ κατ' ἐμέ. Iphigenia has professed her willingness to die. Achilles says that he admires her spirit, and all the more desires her for a wife. She persists in her intentions, and he, as a Greek patriot, declares that he can no longer

oppose her resolution. As a last resource, however, he will pile his arms close by the altar, that she may remember, at the critical moment, that assistance is at hand, if she chooses to claim it.

1410. τὰναγκαῖά τε Reiske for τάδ' (or τὰτ') ἀναγκαῖά γε.

1413. ὄρα, consider well the present offer of assistance, and your own resolution to die.—In the next verse Monk gives δ' for τ'.

1417. The conclusion of this verse appears to rest on no sufficient authority. In the Palatine MS. Kirchhoff says there is a blank left by the original hand, with the note λείπει. The second hand has filled up the space with the words in the text, which are found in the early editions, but are probably the supplement of some grammarian.

1418. ἀρκεῖ Hardouin for ἄρχει. 'It is enough that Helen is causing battles and slaughter through her beautiful person.' Compare Orest. 1592. Rhés. 329, ἀρκοῦμεν οἱ σάζοντες Ἴλιον πάλαι, and the note there. For τιθέναι φόνον see Bacch. 837. Ion 1225.

- ΑΧ. ὦ λῆμ' ἄριστον, οὐκ ἔχω πρὸς τοῦτ' ἔτι
λέγειν, ἐπεὶ σοι τάδε δοκεῖ· γενναῖα γὰρ
φρονεῖς· τί γὰρ τάληθές οὐκ εἴποι τις ἄν ;
ὁμως δ', ἴσως γὰρ κὰν μεταγνοίης τάδε. 1425
ὥς οὖν ἂν εἰδῆς τὰπ' ἐμοῦ λελεγμένα,
ἐλθὼν τάδ' ὄπλα θήσομαι βωμοῦ πέλας,
ὥς οὐκ ἐάσων σ', ἀλλὰ κωλύσων θανεῖν.
χρήσει δὲ καὶ σὺ τοῖς ἐμοῖς λόγοις τάχα,
ὅταν πέλας σῆς φάσγανον δέρης ἴδης. 1430
[οὐκουν ἐάσω σ' ἀφροσύνη τῇ σῇ θανεῖν·
ἐλθὼν δὲ σὺν ὄπλοις τοῖσδε πρὸς ναὸν θεᾶς
καραδοκήσω σὴν ἐκεῖ παρουσίαν.]
- ΙΦ. μήτερ, τί σιγῇ δακρύοις τέγγεις κόρας ;
ΚΛ. ἔχω τάλαινα πρόφασιν ὥστ' ἀλγεῖν φρένα. 1435
ΙΦ. παῦσαι με μὴ κάκιζε· τάδε γ' ἐμοὶ πιθοῦ.
ΚΛ. λέγ', ὡς παρ' ἡμῶν οὐδὲν ἀδικήσῃ, τέκνον.
ΙΦ. μὴ μοι σὺ τὸν σὸν πλόκαμον ἐκτέμῃς τριχός.
[μὴτ' ἀμφὶ σῶμα μέλανας ἀμπίσχη πέπλους].
ΚΛ. τί ποτε τόδ' εἶπας, τέκνον ; ἀπολέσασά σε 1440
ΙΦ. οὐ σύ γε· σέσωσμαι, κατ' ἐμέ δ' εὐκλεῖς ἔσει.

1425. ἴσως γὰρ Hermann for ἴσως γε. The γε cannot be defended; but Monk does no better by adding σύ. We may supply ὁμως δὲ λέξω, ἴσως γὰρ κτλ. Hermann transposes 1426—33 to follow 1416, because, as he says, there is a tautology in the words of Achilles, 'perhaps you may repent,' and 'you will make use of my offer soon,' and also in twice asserting that he will pile his arms at the altar (1427 and 1432). Nauck encloses 1426—33 within brackets. On the whole, it seems safer, with Monk, to conclude that the three last lines are an interpolation. He observes, that Achilles could hardly call that ἀφροσύνη which he had just praised, and even assented to, as a noble resolve; and he also remarks, that nowhere else in the play is mention made of a temple of Artemis at Aulis. See however v. 1450.—For the ἄ in ἀφροσύνη cf. Troad. 990.—Achilles here finally leaves the stage.

1436. This verse is given as Hermann, Kirchhoff, and W. Dindorf have printed it. Monk follows Porson, παῦσαι, 'μὴ μὴ

κάκιζε, adding "sententia postulat ἐμὲ emphaticum." The verse is perhaps spurious; but, if genuine, we must accept Hermann's explanation, "Confusa in unum παῦσαι με κακίζων et μὴ με κάκιζε." Nauck has τάδε δ' ἐμοὶ πιθοῦ.

1437. Cobet, Var. Lect. p. 598, reads ὡς παρ' ἡμῶν οὐδὲν ἀτυχήσεις, τέκνον.

1438. μὴ μοι σὺ Hermann for μὴτ' οὖν γε. Fix, quoted by Kirchhoff, proposed μὴ νυν σύ. Monk gives μὴτ' οὖν σύ. Perhaps μὴ μοὶ γε. Nauck thinks it doubtful which of the two lines should be rejected. We may grant that ἐκτεμεῖν τρίχα is not the usual phrase for cutting off the πλόκαμος πενθήτηριος to be laid on a relation's grave. But Kirchhoff agrees with Hermann in rejecting v. 1439.

1410. τί ποτε Monk, τί δὴ Barnes, for τί δῆτα. The ὦ before τέκνον was omitted by Markland.—The aposiopesis at the end of the verse may be supplied by οὐ πενήθσω σε ;

1411. οὐ, sc. ἀπάλεσάς με.—κατ' ἐμέ, more commonly, τὸ κατ' ἐμέ, 'as far as

- ΚΑ. πῶς εἶπας ; οὐ πενθεῖν με σὴν ψυχὴν χρεών ;
 ΙΦ. ἦκιστ', ἐπεὶ μοι τύμβος οὐ χωσθήσεται.
 ΚΑ. τί δὴ, † τὸ θνήσκειν οὐ τάφος νομίζεται ;
 ΙΦ. βωμὸς θεᾶς μοι μνῆμα τῆς Διὸς κόρης. 1445
 ΚΑ. ἀλλ', ὦ τέκνον, σοι πείσομαι· λέγεις γὰρ εὖ.
 ΙΦ. ὥς εὐτυχουσά γ' Ἑλλάδος τ' εὐεργέτις.
 ΚΑ. τί δὴ κασιγνήταισιν ἀγγελῶ σέθεν ;
 ΙΦ. μῆδ' ἀμφὶ κείναις μέλανας ἐξάψης πέπλους.
 ΚΑ. εἶπω δὲ παρὰ σοῦ φίλον ἔπος τι παρθένους ; 1450
 ΙΦ. χαίρειν γ'. Ὁρέστην τ' ἔκτρεφ' ἄνδρα τόνδε μοι.
 ΚΑ. προσέλκυσαι νιν ὕστατον θεωμένην.
 ΙΦ. ὦ φίλτατ', ἐπεκούρησας ὅσον εἶχες φίλοις.
 ΚΑ. ἔσθ' ὃ τι κατ' Ἄργος δρῶσά σοι χάριν φέρω ;
 ΙΦ. πατέρα γε τὸν ἐμὸν μὴ στύγει, πόσιν τε σόν. 1455
 ΚΑ. δεινούς ἀγῶνας διὰ σέ δει κείνον δραμεῖν.
 ΙΦ. ἄκων μ' ὑπὲρ γῆς Ἑλλάδος διώλεσεν.
 ΚΑ. δόλω δ', ἀγεννῶς Ἀτρώεω τ' οὐκ ἀξίως.

I can make you so.' Cf. v. 931, "Ἀρὴ τὸ κατ' ἐμὲ κοσμήσω δορί. Some suspicion of spuriousness attaches to several of the verses in this place.

1444. Perhaps, *δοῦναι τὸ θνήσκειν, καὶ τάφος νομίζεται*, 'wherever there is a death, there must be a tomb (of some kind)'; or, *τί δὴ ; θανοῦσιν οὐ τάφος νομίζεται*; Kirchhoff's conjecture is, *τί δ' ; οὐ τὸ θνήσκειν οὐ τάφος νομίζεται*; scil. *ἐκεῖ εἶναι*. Bothe, *τί δ' ; εἰς τὸ θνήσκειν κτλ.* "*nonne in morte usitatum est sepulcrum ?*"

1445. *μνῆμα*, sc. *ἔσται*, 'will be my tomb,' i. e. I shall have no tomb at all, but be burned on the altar.

1448. Kirchhoff gives *ἀγγέλλω* (subj.) on conjecture; but he does not say why the future is here objectionable.

1449. *κείνας* Monk for *κείναις*, comparing *ἀμφὶ σώμα* v. 1439, and he might have added *Rhes. 208, λυκείον ἀμφὶ νῶτον ἄψομαι* *δορὰν*, though the very next verse there has *καὶ χάσμα θηρὸς ἀμφ' ἐμῷ θήσω κάρη*, and Hipp. 770, *βρόχον ἄψεται ἀμφὶ λευκᾷ δέλεα*. Here perhaps the dative was preferred on account of the termination of the next word in *as*.—

Reiske's emendation *ἐξάψης* for *ἐξάψη*, though rejected by Hermann, who renders

the middle voice by *jubeas induere*, seems rightly adopted by the other editors. For the middle means 'to put on oneself,' the active, 'to put on another.' So *δοῦσ- κλειαν ἐξανάψασθαι*, 'to attach discredit to oneself,' *Orest. 829*.

1452. Kirchhoff proposes *νυν* for *νιν*. Cf. Hipp. 1432, *λάβε σὸν παῖδ' ἐν ἀγκά- λαισι καὶ προσέλκυσαι*. Ar. Eccl. 909, *κάπῃ τῆς κλίνης δφιν εὔροις καὶ προσ- ἐλκύσαι*.

1453. *ὅσον εἶχες*. See v. 1241.

1455. *πατέρα* MS. Pal., *πατέρα γε* Flor. 2, *πατέρα τε* Hermann. *πατέρα τὸν ἐμὸν* W. Dindorf, with Scaliger, and *πόσιν γε* with Elmsley for *πόσιν τε*. See Andr. 25, and the note.

1456. *δεῖ κείνον* Porson for *κείνον* *δεῖ*, on account of the spondee before the final *pes creticus*. For the threat implied see on v. 1180.

1458. *δόλω δ'*. She replies to her daughter's apology for her father, that he will slay her against his own will. Hence Hermann, Monk, and Kirchhoff rightly place a comma at *δόλω δ'*.—*οὐκ ἀξίως κτλ.*, because he was afraid of the army. See v. 321. 'No! it was by a fraud, unworthy of a man of birth and a son of *The Fearless*.'

- ΙΦ. τίς μ' εἰσιν ἄξων, πρὶν σπαράσσεσθαι κόμας ;
 ΚΛ. ἔγωγε μετὰ σοῦ. 1460
 ΙΦ. μὴ σύ γ' οὐ καλῶς λέγεις.
 ΚΛ. πέπλων ἐχομένη σῶν.
 ΙΦ. ἔμοι, μῆτερ, πιθοῦ,
 μέν' ὥς ἐμοί τε σοί τε κάλλιον τόδε.
 πατρὸς δ' ὀπαδῶν τῶνδ' εἰς με πεμπέτω
 Ἄρτεμιδος ἐς λειμῶν', ὅπου σφαγήσομαι.
 ΚΛ. ὦ τέκνον, οἷχει ; 1465
 ΙΦ. καὶ πάλιν γ' οὐ μὴ μόλω.
 ΚΛ. λιποῦσα μητέρ' ; ΙΦ. ὥς ὁρᾷς γ', οὐκ ἀξίως.
 ΚΛ. σχές, μή με προλίπησ.
 ΙΦ. οὐκ ἔω στάζειν δάκρυ.
 ὑμεῖς δ' ἐπευφημήσατ', ὦ νεάνιδες,
 παιᾶνα τῇμῃ συμφορᾷ, Διὸς κόρην
 Ἄρτεμιν ἴτω δὲ Δαναΐδαις εὐφημία. 1470
 κανᾶ δ' ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ
 προχύταις καθαρσίοισιν καὶ πατήρ ἐμός
 ἐνδεξιούσθω βωμόν' ὥς σωτηρίαν

1459. The MSS. reading, πρὶν σπαράσσεσθαι κόμης, was corrected by Elmsley. Nauck retains κόμης, in which case σπαράσσεσθαι means ἔλκεσθαι.

1460. ἔγωγε μετὰ σοῦ Markland for ἐγὼ μετὰ γε σοῦ. The same observation obviously applies to this, as to the preceding verse. For οὐ καλῶς λέγεις Hermann conjectures οὐκ ἄλλως λέγω, to be assigned to Clytemnestra.

1461. ἐχομένη. Probably ἀντεχομένη is meant. See v. 1367.

1461. ὅπου is not for οὐ, but there is an ellipse of τόπον. Hence, as the exact spot was unknown to her, the indefinite relative is rightly used. See a similar use of ὅπου in Iph. T. 427.

1465. οὐ μὴ μόλω, 'there is no chance of my returning.' See Iph. T. 18. Herc. F. 718.

1466. οὐκ ἀξίως. Because, as Monk observes, she was going to her death, not to her marriage. The verses of Lucretius apply to this, i. 97, 'ad aras Deducta est, non ut solemnī more sacrorum Perfecto, posset claro comitari hymenaeο, Sed casta inceste, nubendi tempore in ipso,

Hostia consideret mactatu moesta parentis.'

1469. Διὸς κόρην. This may be the accusative in apposition to παιᾶνα, or both may depend on ἐπευφημεῖν, as Ζῆνα ἐπινίκια κλάζων, Aesch. Ag. 167, and τί με δυσφημεῖς ; Hec. 182 ; but perhaps the construction is rather that explained on Cycl. 69, 'a paean, the subject of which is Artemis.'

1470. ἴτω εὐφημία. It is doubtful whether this means, as Monk explains it, 'Let the joyful strain go forth to the Greeks,' or rather, 'Let the order for silence go forth.' He compares Electr. 879, ἀλλ' ἴτω ξύναυλος βοᾷ χαρᾷ. In the latter of the above senses, cf. Ion 98, στόμα τ' εὐφημῶν φρουρεῖτ' ἀγαθόν. Iph. v. 1564, εὐφημίαν ἀνεῖπε καὶ σιγὴν στρατῶ.

1471. ἐναρχέσθω. See v. 955. Electr. 1142.—προχύταις, *ibid.* and v. 1112. 'Let the fire be made hot and bright for consuming the sacred meal in the sacrifice of expiation.'

1473. By ἐνδεξιούσθαι βωμόν, the going round the altar ἐπιδέξια, from left

Ἕλλησι δώσουσ' ἔρχομαι νικηφόρον.
 ἄγετέ με τὰν Ἰλίου
 καὶ Φρυγῶν ἐλέπτολιν.
 στέφεια περίβολα δίδοτε, φέρε-
 τε, πλόκαμος ὅδε καταστέφειν,
 χερνίβων τε παγὰς.
 ἐλίσσεται ἄμφι ναὸν
 ἄμφι βωμὸν Ἄρτεμιν,
 τὰν ἀνασσάν Ἄρτεμιν,
 τὰν μάκαιραν ὡς ἐμοῖσιν, εἰ χρεῶν,
 αἵμασι θύμασί τε
 θέσφατ' ἐξαλείψω.
 ὦ πότνια πότνια μήτηρ, ὡς δάκρυνά γέ σοι
 δώσομεν ἀμέτερα·
 παρ' ἱεροῖς γὰρ οὐ πρόπει.
 ὦ νεάνιδες,

1475

1480

1485

1490

to right, appears to be meant, rather than "dextra prehendere," as Bothe explains it. The solemn circuiting of the altar was one of the preliminary ceremonies. See Herc. F. 926, ἐν κύκλῳ δ' ἤδη κανὸν εἰλικοτο βωμοῦ. *Inf.* v. 1569.

1475. A procession is formed to conduct Iphigenia from the stage. She sings a threnos as she leaves her mother, a touching ode in itself, and not unworthy of Euripides, but perhaps, as Kirchhoff has perceived, genuine only as far as v. 1509. The rest seems a patchwork from the same words and phrases; and whether it is antistrophic or not to the first part, is a matter hardly worth inquiry. However, Dr. Monk, Hermann, and W. Dindorf, allow the genuineness of these verses as far as v. 1531.

1476. ἐλέπτολιν. This compound occurs in Aesch. Ag. 671.

1478. πλόκαμος ὅδε, parenthetical, and expressed by action as well as by word, 'here is my hair to crown.'—παγὰς Reiske for παγαῖσι.

1480. On ἐλίσσειν τινα, like χορεύειν τινα, literally, 'to dance round a statue' (or primarily, perhaps, round the exarch of a dithyramb), see Herc. F. 690.

1483. Hermann reads, τὰν μάκαιραν Ἄρτεμιν, | Ἄρτεμιν ἀνασσάν ὡς ἐμοῖσιν, εἰ χρεῶν, κτλ. Compare μάκαιρ' ἀνασσα,

said of Pallas, Aesch. Theb. 152. Nauck omits Ἄρτεμιν after βωμὸν, and reads θεὰν μάκαιραν.

1485. It is likely that θύμασί τε is a gloss on the rather unusual plural αἵμασι, as Bothe perceived.

1486. ἐξαλείψω. The idea is that of blotting out or defacing by blood the written letter of an oracle, or seer's declaration, that stood against the Argives. Compare λύειν θέσφατα, v. 1268.—In the next verse Hermann gave μήτηρ for μῆτηρ. This and the two next were given to Iphigenia by Seidler, instead of to the chorus. Monk, on the contrary, continues v. 1491—7 to the chorus, because he thinks the mention of Calchis is more appropriate to the women of that place. The matter is uncertain: but at least the plural ἀμέτερα is more suited to the chorus.

1489. The γε is not wanted, as Monk and Blomfield perceived. It was probably inserted to make up a senarius. The context rather suggests νῦν, or ὥδε for ὦς.

1490. Monk well compares Suppl. 289, μὴ δακρυρρόει, σερμαῖσι Διότῃς ἐσχάραις παρημένῃ. See on Ion 246. So also Iph. T. 860, παρὰ δὲ βωμὸν ἦν δάκρυα καὶ γόοι.

1491. Hermann gives ἰὼ ἰὼ νεάνιδες, on account of the metre.

- συνεπαείδεν Ἄρτεμιν
 Χαλκίδος ἀντίπορον,
 ἵνα τε δόρατα μέμονε δαΐα
 δι' ἐμὸν ὄνομα τᾶσδ' Αὐλίδος
 στενοπόροισιν ὄρμοις.
 ἰὼ γὰρ μᾶτερ ὦ Πελασγία,
 Μυκηναί τ' ἐμαὶ θεράπναι.
 ΧΟ. καλεῖς πόλισμα Περσέως,
 Κυκλωπίων πόνον χερῶν ;
 ΙΦ. ἔθρεψας Ἑλλάδι με φάος·
 θανούσα δ' οὐκ ἀναίνομαι.
 ΧΟ. κλέος γὰρ οὗ σε μὴ λίπη.
 ΙΦ. ἰὼ ἰὼ.
 * ὦ λαμπαδοῦχος ἄμέρα
 Διός τε φέγγος, ἔτερον ἔτερον αἰ-
 ῶνα καὶ μοῖραν οἰκήσομεν.
 χαῖρέ μοι, φίλον φάος.

1492. Monk supposes, and Kirchhoff agrees with him, that something is lost after this verse, because *ἀντίπορον* is the epithet of a place, not of a goddess. But here, by a not uncommon use, the goddess is put for the temple. So *θεοὺς τοὺς ἐγγενεῖς πορθεῖν*, for *θεῶν ἔδη*, Aesch. Theb. 578.—‘This,’ viz. the site of the temple, says Iphigenia (or, as Monk will have it, says the chorus), ‘is where the hostile spears are eager for the fray about me in the narrow strait of Aulis here.’ Monk omits the words δι’ ἐμὸν ὄνομα τᾶσδ’, on the theory that the chorus is speaking. On account of *ὄρμοις*, he prefers to understand by *δόρατα* ‘ships.’ Whether the plural is elsewhere so used, is perhaps questionable.

1498. *Πελασγία*, Argolis, Orest. 960. The next verse is ejected by Monk, but on insufficient grounds. Having appealed to the land generally, it was natural to specify the city also of her birth. Aldus gives *Μυκηναί*, the MSS. *Μυκηναῖαι*, and both *θεράπναι*, corrected by Canter. On *θεράπνη* = *σταθμός* see Herc. F. 370. Bacch. 1013. Hee. 482. If *Μυκηναῖαι* be an adjective, and not a poetical form for *Μυκηναί*, it seems hardly tenable in point of construction, the sense being,

‘Mycenae, my home,’ rather than ‘my Mycenaean home.’ Probably it arose from the false reading *θεράπναι*, the transcriber supposing that certain Argive attendants were addressed. The metre is antispastic.

1501. *Κυκλωπίων*, see Herc. F. 15. *Sup.* v. 152.—*Περσέως*, Hel. 1461.

1502. με Elmsley for μέγα, and ἐθρέψατ’. Nauck would read Ἑλλάδος με φῶς. For the participle with ἀναίνεσθαι compare Herc. F. 1235, εἴ δρᾶσας δέ σ’ οὐκ ἀναίνομαι. Aesch. Ag. 566, νικώμενος λόγοισιν οὐκ ἀναίνομαι.—οὐ μὴ, see v. 1466.

1506—8. This is the usual appeal to the sun, and the formal taking leave of his beneficent light, which the Greek regarded as a solemn duty on leaving the world. See on Alcest. 207. Monk adds ὦ, both on account of the metre and because it is used in similar invocations. See however Ion 714. He would also read ὡς ἕτερον, on metrical grounds.

1509. The conclusion of the play appears to be from another hand; but it probably has a respectable antiquity, and so is at least deserving of a perusal. That a genuine *exode* did formerly exist, and that, according to the manner of

[ΧΟ. ἰὼ ἰώ.

ἴδεσθε τὰν Ἰλίου 1510

καὶ Φρυγῶν ἐλέπτολιν

στείχουσιν, ἐπὶ κᾶρα στέφη

βαλομέναν χερνίβων τε παγὰς,

βωμόν γε δαίμονος θεᾶς,

ράνισιν αἵματορρύτοις [θανοῦσαν] 1515

εὐφυνά [τε] σώματος δέρην σφαγείσαν.

εὐδροσοὶ παγαὶ πατρῶαι

μένουσι χερνιβές τέ σε

στρατός τ' Ἀχαιῶν θέλων

Ἰλίου πόλιν μολεῖν. 1520

ἀλλὰ τὰν Διὸς κόραν

κλήσωμεν Ἄρτεμιν, θεῶν ἄνασσαν,

ὥς ἐπ' εὐτυχεῖ πότμῳ.

ὦ πότνα, θύμασι

βροτησίοις χαρεῖσα, πέμψον ἐς Φρυγῶν 1525

γαῖαν Ἑλλάνων στρατὸν

† καὶ δολόεντα Τροίας ἔδῃ,

Ἀγαμέμνονά τε λόγχαις

Ἑλλάδι κλεινότατον στέφανον

δὸς ἀμφὶ κᾶρα * θ' ἐὼν 1530

Euripides in his later plays, Artemis herself appeared, and explained the substitution of a stag in the place of Iphigenia, has been reasonably inferred from a passage in Aelian, Hist. An. vii. 39,

δ δὲ Εὐριπίδης ἐν τῇ Ἰφιγενείᾳ, ἔλαφον δ' Ἀχαιῶν χερσὶν ἐνθήσω φίλαις

κεροῦσσαν, ἣν σφάζοντες αὐχέσουσι σὴν

σφάζειν θυγατέρα,

"Quae verba," Kirchhoff observes, "Dianae sunt Clytemnestram consolantis." Hesychius has ἄθρανστα: ἀπρόσκοπα: Εὐριπίδης Ἰφιγενείᾳ τῇ ἐν Αὐλίδι, which Kirchhoff supposes were also cited from the lost exode. Monk is of opinion, that many phrases in the narrative of the messenger are borrowed from the genuine epilogue. Clearly, 1510—14 are copied from 1475—81.

1514. δαίμονος Markland, and βαλομέναν for βαλλομέναν. αἷμονος W. Dindorf. ἔτι δαίμονος Monk. The γε perhaps indicates that Iphigenia took up the words of the chorus.

1517. οὐ δρόσοι παγᾶν—ἀλλὰ χέρ-ριβες Monk.

1521. ἔκλησσα, from κλείειν, 'to celebrate,' is an un-Attic aorist, like ἔθρεξα in v. 1569. Bothe remarks that Artemis could not be called θεῶν ἄνασσα, and he omits θεῶν. Barnes defends it, on the ground that Apollo is similarly called ἄναξ.

1527. δολόεντα, as Nauck remarks, seems corrupt. Perhaps this verse should be omitted.

1530. ἀμφὶ κᾶρα* ἐὼν Seidler, κᾶρα θ' ἐὼν Scaliger. Monk ejects this and the preceding verse. Markland proposed Ἑλλάσι, to agree with λόγχαις. The sense is, 'Grant that Agamemnon may

κλέος αείμνηστον ἀμφιθεῖναι.

ΑΓΓ. ὦ Τυνδαρεία παῖ, Κλυταιμνήστρα, δόμων
ἔξω πέρασον, ὡς κλύης ἐμῶν λόγων.

ΚΑ. φθογγῆς κλύουσα δεῦρο σῆς ἀφικόμην
ταρβοῦσα τλήμων κάκπεπληγμένη φόβῳ, 1535
μή μοί τιν' ἄλλην ξυμφορὰν ἤκης φέρων
πρὸς τῇ παρούσῃ.

ΑΓΓ. σῆς μὲν οὖν παιδὸς πέρι
θαυμαστά σοι καὶ δεινὰ σημῆναι θέλω.

ΚΑ. μὴ μέλλε τοίνυν, ἀλλὰ φράζ' ὅσον τάχος.

ΑΓΓ. ἀλλ', ὦ φίλη δέσποινα, πᾶν πεύσει σαφῶς. 1540

λέξω δ' ἀπ' ἀρχῆς, ἣν τι μὴ σφαλεῖσά μου
γνώμη ταραξῇ γλῶσσαν ἐν λόγοις ἐμήν.

ἐπεὶ γὰρ ἰκόμεσθα τῆς Διὸς κόρης

'Αρτεμίδος ἄλσος λείμακάς τ' ἀνθροφόρους,

ἴν' ἦν 'Αχαιῶν σύλλογος στρατεύματος, 1545

σὴν παῖδ' ἄγοντες, εὐθύς 'Αργείων ὄχλος
ἠθροίζεθ'. ὡς δ' ἐσείδεν 'Αγαμέμνων ἀναξ

ἐπὶ σφαγὰς στείχουσαν εἰς ἄλσος κόρην,

ἀνεστέναζε, κάμπαλιν στρέψας κᾶρα

δάκρυα προῆκεν ὀμμάτων πέπλον προθείς. 1550

ἡ δὲ σταθεῖσα τῷ τεκόντι πλησίον

ἔλεξε τοιάδ'· ὦ πάτερ, πάρειμί σοι,

τοῦμὸν δὲ σῶμα τῆς ἐμῆς ὑπὲρ πάτρας

καὶ τῆς ἀπάσης 'Ελλάδος γαίης ὕπερ

θῦσαι δίδωμ' ἐκούσα πρὸς βωμὸν θεᾶς 1555

ἄγοντας, εἵπερ ἐστὶ θέσφατον τόδε.

καὶ τοῦπ' ἐμ' εὐτυχεῖτε, καὶ νικηφόρου

δώρου τύχοιτε, πατρίδα τ' ἐξίκοισθε γῆν.

πρὸς ταῦτα μὴ ψεύσῃ τις 'Αργείων ἐμοῦ

put on Hellas a glorious crown by his
spearmen, and on his own head a renown
never to be forgotten.'

1536. ἤκης Portus, which is adopted
by Nauck. The MSS. have ἤκεις.

1550. προῆγεν MSS. The hiatus,
though uncommon, is capable of defence.

1557. εὐτυχοῖτε Aldus, which is pro-

bably right. In the next verse Reiske
proposed δορὺς for δῶρον. Perhaps
δοῶν.

1559. From this verse W. Dindorf
considers that the spurious supplement
commences. Certainly, from this point
there is some deterioration in the verses;
but after v. 1577 they become altogether

σιγῇ παρέξω γὰρ δέρην εὐκαρδίως. 1561
 τοσαυτ' ἔλεξε· πᾶς δ' ἐθάμβησεν κλύων
 εὐψυχίαν τε κἀρετὴν τῆς παρθένου.
 στὰς δ' ἐν μέσῳ Ταλθύβιος, ᾧ τόδ' ἦν μέλον,
 εὐφημίαν ἀνείπε καὶ σιγὴν στρατῷ
 Κάλχας δ' ὁ μάντις ἐς κανοῦν χρυσήλατον 1565
 ἔθηκεν ὀξὺ χειρὶ φάσγανον σπάσας
 κολεῶν ἔσωθεν, κρᾶτά τ' ἔστεψεν κόρης.
 ὁ παῖς δ' ὁ Πηλέως ἐν κύκλῳ βωμόν θεᾶς
 λαβὼν κανοῦν ἔθρεξε χέρνιβας θ' ὁμοῦ.
 ἔλεξε δ', ὦ Διὸς Ἄρτεμις θηροκτόνε, 1570
 τὸ λαμπρὸν εἰλίσσουσ' ἐν εὐφρόνῃ φάος,
 δέξαι τὸ θῦμα τοῦθ' ὃ σοι δωρούμεθα
 [στρατὸς τ' Ἀχαιῶν Ἀγαμέμνων ἄναξ θ' ὁμοῦ,]
 ἄχραντον αἶμα καλλιπαρθένου δέρης,
 καὶ δὸς γενέσθαι πλοῦν νεῶν ἀπήμονα, 1575
 Τροίας τε Πέργαμ' ἐξελεῖν ἡμᾶς δορί.
 [ἐς γῆν δ' Ἀτρεΐδαι πᾶς στρατὸς τ' ἔστη βλέπων.
 ἱερεὺς δὲ φάσγανον λαβὼν ἐπηύξατο,
 λαιμόν τ' ἐπεσκοπεῖθ', ἵνα πλήξειεν ἄν
 ἐμοὶ δέ τ' ἄλγος οὐ μικρὸν εἰσῆι φρενί, 1580
 καῖστην νενευκῶς· θαῦμα δ' ἦν αἴφνης ὁρᾶν
 πληγῆς κτύπον γὰρ πᾶς τις ᾗσθητ' ἄν σαφῶς,
 τὴν παρθένον δ' οὐκ εἶδεν οὐ γῆς εἰσέδν.
 βοᾷ δ' ἱερεὺς, ἅπας δ' ἐπήχησε στρατὸς,

bad; Kirchhoff says that from v. 1572 to the end they are written by another hand on a leaf subsequently inserted in the Palatine MS. There are therefore two separate attempts to supply the deficiency in the original play; and the latter of the two is doubtless a work *infimae aetatis*. Some of the lines, e. g. the present, the next following, and v. 1572, are adapted from Hec. 548—9 and 537.

1570. The MS. Pal. has ὦ παῖ Ζηνὸς Ἀρτεμις θηροκτόνε, which seems to indicate another reading Ἀρτεμις θεά. Nauck reads ὦ θηροκτόνε. The identifying Artemis with the moon in the next verse is a feature of a later mytho-

logy. She is called *φωσφόρος θεὰ* in Iph. T. 21, which is an approximation to it, just as Apollo her brother has some attributes identical with the sun.

1572. τοῦθ' ὃ σοι δωρούμεθα Porson for τόδ' ὃ γε, and so Cobet, Var. Lect. p. 571.

1573. This verse, which gives a spondee in the fourth foot, seems spurious. In v. 1580, μικρὸν, and in 1592 θῦσιαν, are false quantities, and ἵνα πλήξειεν ἄν, 'to see where he might strike,' is not good Greek.

1579. ἵν' εὖ πλήξειεν νιν Hermann, and in the next verse ἐμοὶ εἰσῆι τ' ἄλγος οὐ μικρὸν φρενί.

1584. ὃ θ' ἱερεὺς, πᾶς δ' Hermann.

ἀελπτον εἰσιδόντες ἐκ θεῶν τινος 1585
 φάσμι, οὐ γέ μῃδ' ὀρωμένου πίστις παρῆν
 ἔλαφος γὰρ ἀσπαίρουσ' ἔκειτ' ἐπὶ χθονὶ
 ἰδεῖν μεγίστη διαπρεπῆς τε τὴν θέαν,
 ἧς αἵματι βωμὸς ἐραίνεται ἄρδην τῆς θεοῦ.
 κὰν τῷδε Κάλχας πῶς δοκεῖς χαίρων ἔφη, 1590
 ὦ τοῦδ' Ἀχαιῶν κοῖρανοι κοινοῦ στρατοῦ,
 ὁράτε τήνδε θυσίαν, ἣν ἡ θεὸς
 προὔθηκε βωμίαν, ἔλαφον ὀρειδρόμον ;
 ταύτην μάλιστα τῆς κόρης ἀσπάζεται,
 ὥς μὴ μιάνῃ βωμὸν εὐγενεὶ φόνῳ. 1595
 ἡδέως τε τοῦτ' ἐδέξατο, καὶ πλοῦν οὖριον
 δίδωσιν ἡμῖν Ἰλίου τ' ἐπιδρομάς.
 πρὸς ταῦτα πᾶς τις θάρσος αἶρε ναυβάτης,
 χώρει τε πρὸς ναῦν ὥς ἡμέρᾳ τῇδε δεῖ
 λιπόντας ἡμᾶς Αὐλίδος κοίλους μυχοὺς 1600
 Αἴγαιον οἶδμα διαπερᾶν. ἐπεὶ δ' ἅπαν
 κατηνθρακώθη θῦμ' ἐν Ἠφαίστου φλογί,
 τὰ πρόσφορ' ἠῦξάθ', ὥς τύχοι νόστου στρατός.
 πέμπει δ' Ἀγαμέμνων μ' ὥστε σοι φράσαι τάδε,
 λέγειν θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ 1605
 καὶ δόξαν ἔσχεν ἄφθιτον καθ' Ἑλλάδα.
 ἐγὼ παρῶν δέ καὶ τὸ πρᾶγμ' ὀρῶν λέγω
 ἡ παῖς σαφῶς σοι πρὸς θεοὺς ἀφίπτατο.
 λύπης δ' ἀφαίρει καὶ πόσει πάρες χόλον
 ἀπροσδόκητα δὲ βροτοῖς τὰ τῶν θεῶν, 1610
 σώζουσιν θ' οὖς φιλοῦσιν. ἡμαρ γὰρ τόδε
 θανούσαν εἶδε καὶ βλέπουσαν παῖδα σῆν.

1586. *μηδὲ* is here a solecism.

1589. *διαπρεπῆς θ'*, *ἧς αἵματι* | *ὁ βωμὸς ἄρδην τῆς θεᾶς ἐραίνεται*, Hermann.

1592. *βωμίαν ἣν ἡ θεὸς προὔθηκε θυσίαν* Hermann, who supposes a word lost after *ὀρειδρόμον*.

1594. *ταύτην* κτλ. The intended sense was, 'This she accepts in place of the maid ;' but whether *μάλιστα* was meant to stand for *μᾶλλον*, or is a corruption of *ἄποινα*, or the genitive was

left to depend on *ἀντὶ* to be supplied, is quite uncertain.

1596. *ἡ δ' ὥς ἐδέξατ'* αὐτὸ Hermann.

1599. *ἡμέρᾳ γ' ὥς τῇδε δεῖ* Hermann. Perhaps, *ἡμέρᾳ γὰρ τῇδε δεῖ*.

1604. *πέμπει δέ μ' Ἀ. φράσαι τέ σοι τάδε* Hermann.

1608. Though *ἵπτομαι* is not a classical word, it would be needless here to read *ἀπέπτατο*.

1610. *δέ*. Perhaps *γάρ*.

- ΧΟ. ὥς ἥδομαί τοι ταῦτ' ἀκούσας' ἀγγελον·
ζῶν δ' ἐν θεοῖσι σὸν μένειν φράζει τέκος.
- ΚΛ. ὦ παῖ, θεῶν τοῦ κλέμμα γέγονας ; 1615
πῶς σε προσείπω ; πῶς δ' οὐ φῶ ;
παραμυθεῖσθαι τούσδε μάτην μύθους,
ὥς σου πένθους λυγροῦ παυσαίμαν ;
- ΧΟ. καὶ μὴν Ἀγαμέμνων ἄναξ στείχει,
τούσδ' αὐτοὺς ἔχων σοι φράζειν μύθους. 1620
- ΑΓ. γύναι, θυγατρὸς [οὐνεκ'] ὀλβιοι γενοίμεθ' ἄν·
ἔχει γὰρ ὄντως ἐν θεοῖς ὁμιλίαν.
χρὴ δέ σε λαβοῦσαν τόνδε μόσχον νεαγενῇ
στείχειν πρὸς οἴκους· ὥς στρατὸς πρὸς πλοῦν ὄρᾳ.
καὶ χαίρει· χρόνιά [γε] τὰμά σοι προσφθέγματα
Τροίηθεν ἔσται. καὶ γένοιτό σοι καλῶς. 1626
- ΧΟ. χαίρων, Ἀτρεΐδῃ, γῆν ἱκοῦ Φρυγίαν,
χαίρων δ' ἐπάνηκε,
κάλλιστά μοι σκῦλ' ἀπὸ Τροίας ἑλών.]

1615—8. Perhaps we should read 'It was no use for them to tell these false stories in order that I might cease thus:

ὦ παῖ, θεῶν τοῦ κλέμμ' ὥς γέγονας
πῶς φῶ ; πῶς δ' οὐ ; πῶς σε προσ-
είπω ;
παραμυθεῖσθαι τούσδε μάταιον
μύθους, ὥς σου
πένθους λυγροῦ παυσαίμαν.

from my sad grief for you.'

1621. Nauck would omit γύναι rather than οὐνεκ'.

1623. Perhaps τόνδε μόσχον εὐγενῇ, viz. Orestes.

ΕΥΡΙΠΙΔΟΥ ΚΥΚΛΩΨ.

ΤΠΟΘΕΣΙΣ.

Ὅδυσσεὺς ἀναχθεὶς ἐξ Ἰλίου εἰς Σικελίαν ἀπερρίφη, ἔνθα ὁ Πολύφημος·
εὐρὼν δὲ δουλεύοντας ἐκεῖ τοὺς Σατύρους, οἶνον δοὺς ἄρνας ἤμελλε λαμ-
βάνειν καὶ γάλα παρ' αὐτῶν. ἐπιφανεὶς δ' ὁ Πολύφημος ζητεῖ τὴν αἰτίαν
τῆς τῶν ιδίων ἐκφορήσεως. ὁ Σειληνὸς δὲ τὸν ξένον ληστεύοντα κατα-
λαβεῖν φησι.

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CYCLOPS.

THAT the *Cyclops* of Euripides is the only extant Satyric drama, is too well known to need repetition; and that the subject is the same as that described in the ninth book of the *Odyssey* is equally obvious, the only material addition to the epic legend on the part of the dramatist being a chorus of Satyrs, who, in some form or other, as the attendants of Dionysus, were, as the very name implies, an essential adjunct to a satyric play. The nature and object of these singular plays or farces, one of which (or at least a play partaking, like the *Alcestis*, in some degree of the same character) appears to have regularly formed the conclusion to the tragic trilogy, are now pretty well understood. They are not to be regarded in the light of our modern farces, that is, as jocose effusions expressly designed to relieve the weight and the pathos of three consecutive tragedies;¹ but they were *retained* in the best days of the Athenian stage, as types of the true ancient *τρνγγυδία*, the vintage-song out of which the dithyrambic element of tragedy was developed. The satyric drama was thus the earliest² and simplest form of a complete play, rustic in its character, grotesque in its representation, and we must doubtless add, coarse even to lewdness in its dialogue and choral songs. The latter indeed were necessarily short, as the satyric play seems to have not nearly equalled the true tragedy in its length; and there would have been no space for the development of a plot, if the choral

¹ Theatre of the Greeks, p. 251. This erroneous opinion was held by some grammarians. Photius in v. Σατυρικά δράματα: πλείονα ἢν ἔθος ὑποκρίνεσθαι, ἐν οἷς μεταξὺ ταῦτα ἐμίγνυνον πρὸς διάχυσιν, i. e. 'they used to act several plays (at a time, viz. trilogies), in which they mixed up these (the Satyric) for amusement.'—This is so far true, that though they were not originally designed for this end, they may have afterwards served it.

² Photius in v. Οὐδὲν πρὸς τὸν Διόνυσον: τὸ πρόσθεν εἰς τὸν Διόνυσον γράφοντες, τούτοις ἡγωνίζοντο, ἅπερ καὶ Σατυρικά ἐλέγετο· ὕστερον δὲ μεταβάντες εἰς [τὸ] τραγωδίας γράφειν, κατὰ μικρὸν εἰς μύθους καὶ ἱστορίας ἐτραγέησαν, μηκέτι τοῦ θεοῦ μνημονεύοντες.

odes had been protracted to the ordinary systems of successive strophes and antistrophes. Neither words nor actions were wanting in these plays to remind the audience that the god of wine was also the god of love ;

οἶνον δὲ μηκέτ' ὄντος οὐκ ἔστιν Κόπρις,
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.³

Euripides was certainly a moral poet, even though some pretend that he was a sensual man. But in this play he was compelled to yield to the force of fashion, and to introduce many coarse gestures and lascivious jokes. The same feature largely appears in a short chorus which is evidently parodied from a satyric play, also treating of the Cyclops, in Arist. Plutus, v. 296 seqq.

It would be a great mistake to regard satyric plays as *comedies* in any sense of the word. As far as we can judge from this, the only example we have, and also from the pro-satyric *Alcestis* (which we know to have been the finishing piece of a tetralogy), neither were the subjects alien from true tragedy, (involving, as they did, real pathos,) nor were the metres materially more free, nor was there an absence of some one heroic character, as a Hercules or a Ulysses, who spoke with consistent gravity and dignity, if his words were occasionally tempered with sallies of a jocose or convivial spirit. Satyric plays have been well defined to be *sportive tragedy* ;⁴ they mixed up jokes with tragical events ; a fact the more remarkable, when we consider the superstitious dislike of the Greeks to combine joy with sorrow in any form.⁵ The early establishment of the satyric drama as a distinct kind (for Choerilus and Pratinas, both contemporaries of Aeschylus and Sophocles, are recorded to have excelled in it) enables us satisfactorily to connect its history with the earliest development of the drama. Dr. Donaldson is therefore clearly right in describing the satyric drama as "only a subdivision of tragedy, written always by tragedians, and, we believe, seldom acted but along with Tragedies."⁶ Hermann goes further,⁷ and asserts that tragedy arose out of satyric plays, the latter being the intermediate step between the dithyramb, with its *exarch* as the speaker, and the fully developed tragedy with its three actors, and

³ Bacch. 773.

⁴ παίζουσα τραγῳδία. See K. O. Müller, *Hist. Gr. Lit.* p. 294. Even the Σίκιννις or Satyric dance was τραγικὴ ἐμμέλεια, opposed to κόρδαξ, the true comic dance (Photius in v. Σίκιννις).

⁵ Ion 245, where see the note.

⁶ Theatre of the Greeks, p. 56.

⁷ Praef. ad Cycl. p. vi (ed. 1838).

its solemn and dignified treatment of an epic or historic subject. The difference, indeed, in the metre alone, between a satyric play and a comedy, appears to have been as wide as possible. The latter admitted almost any form of verse that could be syllabically counted as a senarius :—

οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν,
εἴτ' ἔστεφάνουν μ' εὐαγγέλια· καὶ γὰρ ῥάσα
αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,
ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦ βολοῦ.⁸

The former allowed, indeed, though rather sparingly, two licences, which were excluded from tragedy; yet even they occur (in the present play, which we must now take as a type of the rest) only in the non-heroic speeches. These are, the use of the anapaest in words not proper names, and not at the beginning of a verse; and the violation of the pause in the fifth foot. Thus, in the first instance, v. 232—4, we read,

ἔλεγον ἐγὼ τὰ δ', οἱ δ' ἐφόρουν τὰ χρήματα,
καὶ τὸν γε τυρὸν οὐκ ἔωντος ἤσθιον,
τούς τ' ἄρνας ἐξεφοροῦντο,—

with which compare vv. 646—7. But this, with other similar examples, is not spoken by Ulysses, but either by Silenus, the Satyrs, or the Cyclops. Secondly, the *pes creticus* at the end of a verse sometimes has a spondee preceding, composed of a word of more than two syllables;

ΚΥ. Οὐτίς μ' ἀπάλεσ'. ΧΟ. οὐκ ἄρ' οὐδεὶς σ' ἠδίκηι.

and (v. 304)

ἄλῃς δὲ Πριάμου γαῖ' ἐχέρωσ' Ἑλλάδα.

Again, there is little doubt that a peculiar vocabulary was a distinguishing feature of these plays. We find in the *Cyclops* many of these words; pastoral or *satyric* words, properly so called. Some of them, perhaps, were admitted in the *Bacchae*; but of that we cannot be so sure. Here we find *σίκινης*, *σαυλοῦσθαι*, *ψύττα*, *τυρὸς ὀπίας*, the use of diminutives, *ἀνθρωπίσκος*, *δεσποτίσκος*, *ἀνθρώπιον*, *Κυκλώπιον*, &c., *ἀποθλίβειν* or *ἀπολέπειν νῶτον*, *διακροτεῖν γυναικα*, *ὄδαν*, *σκαρδαμύσσειν*, *χρέμπτεσθαι*, *ἀπομυκτεόν* &c., besides many terms borrowed from cookery and other matters below the dignity of tragedy.

Still, if we consider the principal speeches of the hero Ulysses, especially his appeal to the Cyclops for mercy at v. 285, and his nar-

⁸ Arist. Equit. 646.

rative of the scene within the cave at v. 382, we shall find the versification in every respect equal to the best and most dignified speeches in true tragedy. The subject indeed was epic, and it would have been a great perversion to treat it with the levity of comedy, merely because the chorus was composed of a set of half-human monsters,⁹ in compliance with the strict law on which alone this species of drama maintained its name.

Of fragments of lost satyric plays some few remain ; but they are not of sufficient length or importance to require here any separate discussion. Aeschylus, we know, wrote many ;¹ we have the names, and some stray verses, of his Ἀμυμώνη, Δύκουργος, Γλαῦκος Πόντιος, Διονύσου Τροφοί, Ἴσθμιασταί, Κήρυκες, Σφίγξ, Λέων, Ὀστολόγοι, Προμηθεὺς Πυρκαεὺς, Πρωτεύς, and perhaps Φορκίδες. Of all these only one fragment of five verses, from the *Ostologi* (190, ed. Herm.), is particularly deserving of attention, as characteristic of the coarse ribaldry of these dramas. From an uncertain play, evidently satyric, of the same author, the reader will find eight not uninteresting verses, preserved by Athenaeus (frag. 308, Herm.). There were, doubtless, certain standard popular jokes often repeated in these plays. At least, the supposition will account for the close resemblance between the above verses of the *Ostologi*, and those preserved from the satyric Ἀχαιῶν Σύλλογος of Sophocles (frag. 147, ed. Dind.). Of this latter author we know the names, and have a few unimportant fragments, of several Satyric plays ; the Ἀμφιάραος, Ἀμυκος, Ἀχαιῶν Σύλλογος, Ἡρακλῆς ἐπὶ Ταυνάρῳ, Ἰναχος, Ἰχθυεῖται, Κηδαλίων, Μῶμος, and Ὑβρις. With the exception of two verses without caesura in the *Κηδαλίων* (frag. 307 and 308), there is nothing in the metre of these, and but little in the vocabulary, to distinguish them from the tragic style.

The plot of the *Cyclops* is as follows. Dionysus having been carried away by Tyrrhenian pirates (according to a legend related at length in the Homeric Hymn to Dionysus), Silenus and his Satyr-crew, ever faithful to the fortunes of their master, undertake a voyage for his release and recovery. In rounding the southern point of the Peloponnese, they are cast by adverse winds on the shores of Sicily, where Polyphemus and his brother Cyclopes are leading a rude pastoral life supported in part by cannibalism. Here they are captured and treated as slaves by Polyphemus ; and whilst deploring the lost

⁹ θῆρες, v. 624.

¹ The author of the "Life of Aeschylus" states that he wrote seventy plays (i. e. tragedies), and *five* Satyric dramas, which may possibly mean, "not included in the regular tetralogies."

joys of their former life, they are suddenly addressed by Ulysses and his crew, who have been likewise driven to Sicily while homeward bound, and are now in urgent want of water and provisions. The bribe of a cup or two of wine is sufficient to induce the Satyrs to part with some of their master's goods, consisting of kids and cheeses; but the sudden appearance of Polyphemus, just as they are dancing and shouting after their wine, changes the scene at once. The treacherous Silenus pretends that the strangers had extorted the provisions by force; and Polyphemus accordingly takes Ulysses and his companions captives into his den, nothing moved by the pathetic appeal of the hero that he should cherish the unfortunate, and not violate the sacred laws of hospitality by making a meal of his suppliants.

Ulysses however contrives to make his exit from the cave, having witnessed the revolting sight of two of his companions being murdered, cooked, and eaten by the monster. In concert with the Satyrs, he plans their common escape from the island. Polyphemus is still within the cave, drunk with the wine which Ulysses had freely supplied. The chorus are to dissuade him from going forth on a *comos* to his brother-giants, and are to wait till he is asleep alone in his den. Then an olive stake, previously sharpened and prepared, is to be thrust into the fire, and by their joint efforts the monster's one eye is to be burned out. The scheme is successful; Polyphemus awakes mad with pain, and gives vain chase to his tormentors. Ulysses tells him his real name, and the monster recognizes it as long ago declared to him in a prophecy of his present fate. The play ends abruptly with the departure of Ulysses and his crew, vainly threatened by Polyphemus, who ascends a height to pelt the boat with fragments of rock.

Whether the plot of the play was taken from the *Odyssey*, or from an independent and ancient adventure of Ulysses with the Cyclops, as recited by the rhapsodists, must remain a mere matter of opinion. The escape of the hero from the Cyclops' cave concealed under the belly of a ram, is the subject of a parody in the "*Wasps*."² The same scene is curiously represented in a rather ancient vase-painting in the Leake Collection at the Fitzwilliam Museum, Cambridge.

Neither the date of the *Cyclops*, nor the tragic trilogy to which it formed the sequence, has been ascertained. On the whole, the play is certainly a very good one. Considering its great interest as representing a peculiar department of the tragic art, it is hard to account for the comparative neglect with which it is too apt to be treated.

² Ar. Vesp. 180 seqq.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΕΙΛΗΝΟΣ.

ΧΟΡΟΣ ΣΑΤΥΡΩΝ.

ΟΔΥΣΣΕΥΣ.

ΚΥΚΛΩΨ.

ΕΤΡΙΠΙΔΟΥ ΚΥΚΛΩΨ.

ΣΕΙΑΗΝΟΣ.

᾽Ω Βρόμιε, διὰ σὲ μυρίους ἔχω πόνους
νῦν χῶτ' ἐν ἥβῃ τοῦμόν ἡσθένει δέμας·
πρῶτον μὲν ἥνικ' ἐμμανὴς Ἕρας ὑπο
Νύμφας ὀρείας ἐκλιπὼν ὥχου τροφούς·
ἔπειτά γ' ἀμφὶ γηγενῇ μάχην δορὸς
ἐνδέξιος σῶ ποδὶ παρασπιστῆς γεγῶς
Ἐγκέλαδον ἰτέαν εἰς μέσην θενῶν δορὶ

5

Silenus, in the garb of a wanton old satyr, and wearing a mask which is designed to give evidence of his long and frequent potations, querulously describes the troubles which he has had to endure from his early youth until now in the service of Bacchus. First, he had to attend him on his wanderings through the east; then to assist him in the battle with the giants; thirdly, when on a voyage of discovery, after his master had been carried off by Tyrrhenian pirates, he was driven by adverse winds to the country of the inhospitable Cyclopes, where he is now, with his satyr-family, detained in the house of Polyphemus, and compelled not only to do the menial work, but also to assist in the preparation of his detestable banquets.

2. εὐσθένει MSS. and edd. ἡσθένει W. Dindorf after Heath.

3. ἐμμανὴς. Apollodor. iii. 5, 1, Διδόνυσος δὲ εὐρετὴς ἀμπελίου γενόμενος, Ἕρας μανίαν αὐτῷ ἐμβαλοῦσης, περιπλανᾶται Αἴγυπτον τε καὶ Συρίαν. Καὶ τὸ μὲν πρῶτον Πρωτεὺς αὐτὸν ὑποδέχεται βασιλεὺς Αἰγυπτίων. Αἰθίς δὲ εἰς Κύβηλα τῆς Φρυγίας ἀφικνεῖται, κακεῖ καθαρθεὶς ὑπὸ Πέας καὶ τὰς τελετὰς ἐκμαθὼν, καὶ λαβὼν παρ' ἐκείνης τὴν στολὴν, ἐπὶ Ἰνδοῦς διὰ τῆς Θορᾶκης ἡπείγετο. Λυκοῦργος δὲ, παῖς Δρύαντος, ἤδων ὡν βασιλεύων, οἱ Στρυμόνα ποταμὸν παροικοῦσι,

πρῶτος ὕβρις ἐξέβαλεν αὐτόν. Καὶ Διδόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν τὴν Νηρέως κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ συνεπόμενον Σατύρων πλῆθος αὐτῷ. The passage is given at length, because it shows the point of Silenus' complaint,—he was taken captive when accompanying his master. The legend of the god being educated by the Nymphs is well known: see on Bacch. 292.

5. ἔπειτ' ὅτ' Hermann, ἔπειτα δ' Heath, for ἔπειτά γ'. The former is better, because it more naturally responds to πρῶτον μὲν ἥνικα, and the change of letters is scarcely greater. But the vulgate may fairly stand.—The presence of Bacchus and Silenus at the *gigantomachia* was doubtless a favourite subject in Satyric plays. It is alluded to in Ion 216, καὶ Βρόμιος ἄλλον ἀπολέμοις κισσίνοισι βάκτροις ἐναίρει Γᾶς τέκνων ὁ Βακχεύς. The story was, that the ass of Silenus commenced braying, and the Titans fled at the unwonted sound. In Herc. F. 908, Pallas herself is said to have slain Enceladus.

6. ἐνδέξιος, 'on your right side.' Hipp. 1360, τίς ἐφέστηκ' ἐνδέξια πλευροῖς; Bothe, *habilis, strenuus*; but that is not the meaning of the word. See Iph. A. 1473.

7. ἰτέαν εἰς μέσην. The *i* is long, and

ἐκτευνα. φέρ' ἴδω, τοῦτ' ἰδὼν ὄναρ λέγω ;
οὐ μὰ Δί', ἐπεὶ καὶ σκυλ' ἔδειξα Βακχίῳ.
καὶ νῦν ἐκείνων μείζον' ἔξαντλῶ πόνον 10
ἐπεὶ γὰρ Ἥρα σοι γένος Τυρσηνικὸν
ληστῶν ἐπῶρσεν, ὡς ὀδηθείης μακρὰν,
ἐγὼ πυθόμενος σὺν τέκνοισι ναυστολῶ
σέθεν κατὰ ζήτησιν. ἐν πρύμνῃ δ' ἄκρα
αὐτὸς λαβὼν ἡϋθυνον ἀμφήρης δόρυ, 15
παῖδές τ' ἑρετμοῖς ἤμενοι γλαυκὴν ἄλα
ροθίοισι λευκαίνοντες ἐζήτουν σ', ἄναξ.

therefore *ἰτέα* is here a dissyllable. Troad. 1192, ἀλλ', ὦ πατρώων οὐ λαχὼν, ἔξεις θυμὸς ἐν ᾗ ταφῇσει χαλκύνωντον ἰτέαν. The recent editors follow Elmsley in omitting *εἰς*, by which the verse becomes destitute of caesura.—*θενῶν* for *θένων* Blomfield and Elmsley, the present tense being *θείνω*, and the MS. Pal. appears to have had *θείνων* by the first hand.

8. φέρ' ἴδω κτλ. 'Let me see now,—do I say this from having seen it in a dream?—No indeed, since I showed the spoils (of Enceladus) to Bacchus,' as if to prove the reality of the victory. Some particular event, which was a popular subject of laughter, must here be alluded to. As the Greeks regularly use *ὄναρ* for *κατ' ὄναρ*, we should perhaps read, φέρ', ἰδὼν τοῦτ' ἰδεῖν ὄναρ λέγω; So Iph. Taur. 518, μὴδ' ἰδὼν ὄναρ. In Ar. Ran. 51, when Dionysus has asserted that he sank a dozen or so of the enemy's ships, Hercules slyly adds, κἄτ' ἔγωγ' ἐξηγρόμην, 'and then I awoke.'—ἐπεὶ καὶ, or ἐπεὶ τοι καὶ, are the usual combinations.

11—12. For the legend of the Tyrrhenian pirates, who, having captured Bacchus, discovered his godship by the miracles he wrought on board ship, see the Homeric hymn to Dionysus. Apollodor. v. 5, 3, βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τριήρη. Οἱ δὲ αὐτὸν ἐνθήμενοι Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς Ἀσίαν ἀπεμπολήσαντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἐπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι κατὰ τῆς θαλάσσης ἐφυγον καὶ ἐγένοντο δελφῖνες. This subject was sculptured

on the choragic monument of Lysicrates (from which there are casts in the British Museum) with some variations from the above account.

12. The verb *ὀδᾶν* is used again in v. 98 and v. 133, and perhaps hardly elsewhere. Hesychius, from this passage, *ὀδηθείης, ληφθείης, πραθείης*, and again, *ὀδηῖσαι, πρίασθαι, ἀποδόσθαι, ὠνήσασθαι*. Photius, *ὀδηῖσαι, τὸ ὠνήσασθαι*. Εὐριπίδης Ἀλόπηρ καὶ Κύκλωπι. Hermann adds, "Alope quoque satyrica visa est Blomfieldio in gloss. Choeph. ad v. 122." This then may be regarded as a term of the recognized satyric vocabulary.

13. The *ἐγὼ* is said to be wanting in MS. Pal., which supplies *ὅν γε* after *πυθόμενος* by the second hand.—*σὺν τέκνοισι*, 'with the satyrs,' whom he calls *παῖδες* in 16, 36, and elsewhere.

15. *ἡϋθυνον* W. Dindorf after Heath, for *εϋθυνον*. Blomfield proposed *ἴθυνον*. Without taking *ἀμφήρης δόρυ* literally for *οἶακα*, we may supply the latter word from the context as the object of *λαβὼν*, for this is clearly the point of *ἐν πρύμνῃ ἄκρα*. So we familiarly say, 'he took and steered the boat,' &c. Hermann says, "Pro λαβὼν verissime Scaliger λαχὼν," which he accordingly admits in the text. In the next verse he gives *ἐπ' ἑρετμοῖς*, but *ἑρετμοῖς* may be the dative of place, 'at the oars,' as we say. On *ἀμφήρης* see Ion 1128. Herc. F. 243. Whether the poet derived it from *ἐρέσσειν*, as he may have *πίτυλος εὐήρης* in Iph. T. 1050, may be doubted. Hesychius, quoted by Musgrave, *ἀμφήρης ῥῆες, ἀμφοτέρωθεν δρμάμεναι ἢ ἐρεσσόμεναι*. The principal force lies in the *ἀμφι*, 'two-sided ship.'

17. *ροθίοισι*, making the green sea white with foam. Cf. Hel. 1268 (where

ἦδη δὲ Μαλέας πλησίον πεπλευκότας
 ἀπηλιώτης ἄνεμος ἐμπνεύσας δορὶ
 ἐξέβαλεν ἡμᾶς τήνδ' ἐς Αἰτναίαν πέτραν, 20
 ἦν οἱ μονῶπες ποντίου παῖδες θεοῦ
 Κύκλωπες οἰκοῦσ' ἄντρ' ἔρημ' ἀνδροκτόνοι.
 τούτων ἑνὸς ληφθέντες ἐσμὲν ἐν δόμοις
 δοῦλοι· καλοῦσι δ' αὐτὸν ᾧ λατρεύομεν
 Πολύφημον. ἀντὶ δ' εὐίων βακχευμάτων 25
 ποίμνας Κύκλωπος ἀνοσίου ποιμαίνομεν.
 παῖδες μὲν οὖν μοι κλιτύων ἐν ἐσχάτοις
 νέμουσι μῆλα νέα νέοι πεφυκότες,
 ἐγὼ δὲ πληροῦν πίστρα καὶ σαίρειν στέγας
 μένων τέταγμαι τάσδε, τῷ τε δυσσεβεῖ 30
 Κύκλωπι δειπνῶν ἀνοσίων διάκονος.
 καὶ νῦν τὰ προσταχθέντ' ἀναγκαίως ἔχει,

see the note), ὥστ' ἐξορᾶσθαι ῥόθια χερσὶν ὁμῶς. Iph. T. 1387, λάβεσθε κώπης ῥόθιά τ' ἐκλευκαίνετε.

18. πεπλευκότας. This perfect occurs Hel. 405. 461, but πεπλωκότα *ib.* 532.

19. ἀπηλιώτης, *solanus*, was due east. For the Ionic form compare ἀντήλιος, Ion 1550.

21. μονῶπες W. Dindorf for μόνωπες.

27. Hermann prefers Scaliger's οὐ μοι to the old reading οὖν μοι. But the οὖν is not unimportant to the sense. He had just said that they were compelled to keep the flocks of the Cyclops; and now he adds, 'accordingly, my children are tending the sheep in the furthest slopes.' —κλιτύων, for which the old editions give Κλυτίων, was recovered from the Florence MSS., and had before been restored by conjecture. The word occurs in Hipp. 226, πᾶρα γὰρ δροσερὰ πύργοις συνεχῆς κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἂν.

28. νεανίαι Pierson for νέα νέοι, a probable, but not necessary correction. Silenus was himself old (v. 2), and for that reason he is kept at home (μένων, v. 30), while the younger party take the more active out-door duties. For the *synizesis* see v. 7. So also Hel. 666, οὐκ ἐπὶ λέκτρα βαρβάρου νεανία (a double dochmiac), and Iph. Aul. 615.

29. Hermann gives πίστρα, and the ι in πίνειν is certainly long by nature.

Hesych. πῖσαι, τὸ ποτίσαι, καὶ πίστραι, αἱ ποτίστραι. Cf. *inf.* 47. The troughs for the sheep are meant, for it was the custom to give them drink on their return from pasture, or a little before it, Virg. Georg. iii. 335. With the duty of sweeping a house the idea of great indignity was associated; see Andr. 166. Hec. 363. Here Silenus exhibits not a broom, but an *iron scraper*, ἀρπάγη, an instrument more suited to the coagulated dirt and refuse of such an habitation. Perhaps it was a kind of rake, the teeth of which were adapted to catching up loose rubbish. Compare ἄρπη, Ion 192. The Aldine reading ἀρπαγή was corrected, as J. Barnes tells us, by Milton, and the right accent is given in the best MSS. Hermann quotes Bekker's Anecdota, p. 416, 10, ἀρπαγή, ὄζυ-τόνως ἢ ἀρπαγή· τὸ δὲ σκεῦος βαρυτόνως, ἦν ἢ ὄνομα. See also Hesych. in ἀρπάγη, which he rightly explains ξυστήρ, 'a scraper.' It also meant a hook for raising buckets from a well.

30. τῷ τε Hermann and others with the best copies, for the Aldine τῷδε. The concurrence of τάσδε τῷδε is awkward, and it is easy to supply τέταγμαι again with διάκονος.

32. καὶ νῦν. This seems a formula which has more than once occasioned difficulty to critics. Iph. T. 1181, καὶ νῦν καθέσταν δέλαρ ἡδὺ μοι φρενῶν (καὶ

σαίρειν σιδηρᾷ τῇδε μ' ἀρπάγῃ δόμους,
 ὡς τὸν τ' ἀπόντα δεσπότην Κύκλωπ' ἐμὸν
 καθαροῖσιν ἄντροις μῆλ' αὖτ' εἰσδεχόμεθα. 35
 ἤδη δὲ παῖδας προσνέμοντας εἰσορῶ
 ποίμνας. τί ταῦτα; μὲν κρότος σικιννίδων
 ὅμοιος ὑμῖν νῦν τε χῶτε Βακχίῳ
 κώμοις συνασπίζοντες Ἀλθαίας δόμους
 προσῆτ' αἰοδαῖς βαρβίτων σαυλούμενοι; 40

ΧΟΡΟΣ.

πᾶ μοι γενναίων πατέρων, στρ.

μὴν Monk). Aesch. Eum. 384, καὶ νῦν ὀρώσα τήνδ' ὁμίλιαν χθονὸς ταρβῶ μὲν οὐδὲν (καὶνὴν δ' Hermann). Iph. T. 1416, καὶ νῦν παρέξει τὸν Ἀγαμέμνονος γόνον σοὶ καὶ πόλιν (δὴν νῦν, sc. ἐναντίον in v. sup., Kirchhoff). It is used when some fact is alleged in attestation and confirmation of what has just been stated. Compare Soph. Aj. 3. Antig. 7. Here, since the MS. Pal. gives the variant ἔχει, Kirchhoff would read either οὐκοῦν ἔχει or καὶ νῦν ἔχει. He also punctuates καὶ νῦν, τὰ προσταχθέντ', ἀναγκαίως ἔχει σαίρειν κτλ. We might explain the phrase either by supplying ἐπιτελέσαι το προσταχθέντα, or taking this as the nominative = ἀνάγκη μοι ἐπιτίθῃσι σαίρειν κτλ.

33. σαίρειν. Hesych. σαροῦν, κοσμεῖν. The Latin *sarrio*, perhaps, 'to hoe.' Hence *σεσηρῶς* is used of one who shows his teeth either in laughing or grinning, dog-fashion.

36. προσνέμοντας, i. e. πλησίον νέμοντας.

37. τί ταῦτα; 'What is this?' The satyrs are seen frisking and dancing as they approach; and Silenus ironically asks them if they find themselves as merry as they used to do in better times. Photius: Σικιννίς, σατυρική ὄρχησις, ἐμμέλεια δὲ τραγική κῶρυδι δὲ κωμική, ὡς Ἀριστότελες ἀπερὶ τραγικῆς ὀρχήσεως. He has the same words in v. Σίκιννις. See also Hesych. in σικιννίς. W. Dindorf gives σικιννίδων with the two Florence MSS., and so Kirchhoff and Nauck with the MS. Pal.

39. κώμῳ Porson for κῶμοι. κῶμοις Rothe, which is much better, both because Βακχίῳ is an independent dative, 'attending Bacchus in his revelries,' and

because the final *s* was easily absorbed by the same letter following.

40. προσῆτ', for προσήετε. So Barnes for προσῆτ'.—Hesychius and Photius, σαυλοῦσθαι, θρύπτεσθαι, ἐναβρύνεσθαι. Aristophanes has σαυλοπρακτιῶν, Vesp. 1173. The story about Althaea is given by Hermann from Hyginus, fab. 129, who relates that Bacchus was enamoured of Althaea the wife of Oeneus, and as the latter tacitly assented to his treacherous wishes, he received from the god as a reward the method of cultivating the vine. Apollodorus merely says, i. 8, *init.*, Οἶνεὺς δὲ βασιλεύων Καλυδῶνος παρὰ Διονύσου φυτὸν ἀμπέλου πρῶτος ἔλαβε.

41. The chorus of satyrs now enters the orchestra. They have been tending the goats in the hills, and are bringing them home to the fold near Polyphemus' cave. After the manner of rustic shepherds, they address their goats, and conclude with a lament that they no longer enjoy the congenial society of Bacchus. The metre of this short parade is glyconean, most of the verses being of the form called *polyschematistic*, and commencing with an antispast, and some, as v. 45 and 50, being *aecephalous*, or wanting the first syllable. The first verse has been given after Kirchhoff and Nauck, the interpolation in Flor. 2 of the antistrophic verse being probably due to a desire to adapt the metre to this. Hermann reads πᾶ μοι γέννα γενναίων πατέρων. The MSS. give πᾶ δὴ μοι γενναίων μὲν πατέρων, and in the next verse γενναίων τ' ἐκ τοκάδων, which does not agree with v. 56, δέξαι θηλαίσι σποράς. By the slight change of τ' ἐκ into τέκνον the genitives gain a legitimate construc-

γενναίων * τέκνον τοκάδων,
 πᾶ δὴ μοι νίσσει σκοπέλους ;
 οὐ τᾶδ' ὑπήνεμος αὔρα
 καὶ ποιηρὰ βοτάνα,
 δινᾶέν θ' ὕδωρ ποταμῶν
 ἐν πίστραις κείται πέλας ἄν-
 τρων, οὐ σοι βλαχαὶ τεκέων ;
 ψύττι', οὐ τᾶδ', οὐ τᾶδε νεμεῖ
 κλιτὺν δροσεράν ; ὦή,
 ῥίψω πέτρον τάχα σου·
 ὕπαγ' ὦ ὕπαγ' ὦ κεράστα
 μηλοβότα στασιωρὸν
 Κύκλωπος ἀγροβάτα.

45

50

tion. For *τέκνον τοκάδων* we may compare *τέκνον τοκεῖν* in Aesch. Eum. 628. —The coryphaeus of the shepherd-satyr calls to one of the goats, 'Whither away now, offspring of well-bred sires and well-bred dams, whither will you be off to the rocks? Is there not here a shelter from the breeze, and a grassy pasture, and is not eddying river-water laid ready for you in troughs, near to the caves (i. e. penfolds), and are not your young ones bleating for you?' —The best copies give *νίσση*, the future of *νίσσομαι*.

48. οὐ Bothe, Dindorf, Kirchhoff, Nauck, Hermann, after Casaubon, for οὐ, but the change is not necessary. Hermann added the interrogation at *τεκέων*, by which alone sense is restored to the passage.

49. MSS. and edd. vett. *ψύττα' οὐ τᾶδ' οὐ, οὐ τᾶδε νέμω*, which is obviously corrupt. One MS. (Flor. 2) has *οὐ τᾶδ' οὐ, οὐ τᾶδε*, which is close to what appears the genuine reading, *ψύττ', οὐ τᾶδ', οὐ τᾶδε νεμεῖ*; 'Off there! will you not feed here, I say, *here*, on the dewy hill?' The verse is thus *glyconeus polyschematicus*, and it agrees exactly with the three preceding. Or perhaps, *οὐ τᾶδ' αὖ κτλ.* Nauck's reading is not satisfactory, *οὐ τᾶδ' οὐ, καὶ τᾶδε νεμεῖ*, * * *κλιτὺν δροσεράν*; Before *κλιτὺν* (*κλιτὴν*) the MS. Flor. 2 adds *οὐτ' οὖν*, Aldus *οὐτ' αἶ*, which, as Kirchhoff perceived, arose from the loss of the remainder of the antistrophe (which was probably v. 49—

54 repeated), and the attempt to adapt this to what was really a verse of the epode. Hermann's reading is not better than Nauck's, *ψύττα, τᾶδ' οὐ σύ γ', οὐ τᾶδε νεμεῖ*, &c., if only on account of the superfluous *σύ*. Matthiac, followed by W. Dindorf, gives *ψύττ', οὐ τᾶδ' οὖν, οὐ τᾶδε νεμεῖ*, where the *οὖν* is unlike the ordinary Greek usage. We may add, that *τᾶδε*, 'here,' is alone consistent with the sense; cf. v. 43.—The word *ψύττα*, for which Theocritus in several places uses the dialectic variant *σίττα*, was a sibilant sound used by shepherds and goatherds in driving back a straying beast. Hence Photius has *ψύττα' ἐπὶ τοῦ ἀποδραμεῖν*. Hesychius, *ψιττάζων, ψιττά ἐπιφθεγγόμενος, ὅπερ ἐστὶ ποιμενικὸν ἐπίφθεγμα*. A similar word was *ψδ*, which Sophocles used in the *Ποιμένες* (frag. 461).

51. On the genitive *σου* see Bacch. 1100. Iph. T. 362. Nauck would read *ἢ ῥίψω πέτρον κατὰ σοῦ*, placing 52 before 51. Cf. Theocr. iv. 49, *αἰθ' ἦν μοι ῥοικὸν τὸ λαγωβόλον, ὥς τυ πάταξα*. Hermann, supposing these verses to be antithetical with v. 65 seqq., has introduced violent changes. The metre and sense however are complete; 'Off with you, horned goat, to the fold-keeper (i. e. to himself) of the flock-pasturing meadow-treading Cyclops.' Scaliger proposed *στασιωρος*, which is no improvement. The accent was corrected by Bothe, who compares *πυλωρός, ἀρκνωρός, κηπαρός*. We might read *μηλοβόταν*.

σπαργώντας μαστοὺς χάλασον ἀντ. 55
 δέξαι θηλαῖσι σποράδας,
 ἄς λείπεις ἄρνων θαλάμοις.
 ποθοῦσί σ' ἀμερόκοιτοι
 βλαχαὶ σμικρῶν τεκέων.
 εἰς αὐλάν ποτ' ἀμφιθαλεῖς 60
 ποιηροὺς λείπουσα νομοὺς
 Αἰτναίων εἴσει σκοπέλων ;
 * * * *
 οὐ τάδε Βρόμιος, οὐ τάδε χοροὶ ἐπωδ.
 Βάκχαι τε θυρσοφόροι,
 οὐ τυμπάνων ἀλαλαγμοὶ, 65
 κρήναις παρ' ὕδροχύτοις
 οὐκ οἶνον χλωραὶ σταγόνες,
 οὐδ' ἐν Νύσα μετὰ Νυμφῶν
 *Ιακχον *Ιακχον ᾠδᾶν

55. This is the reading of the Palatine MS. In Flor. 2 a later hand has interpolated *μοι τοὺς* before *μαστοὺς*. In the next verse *σποράδας* has been given on conjecture for *σποράς*, Hermann having edited *σποράδων*. If the final short syllable be an objection, it is easy to read *τάς* for *ἄς* in the next verse. Cf. Iph. T. 1235, where the MSS. give *ὄν* for *τόν*. The young kids here called *σποράδες* (though the word may mean simply *σποράδην νεμόμεναι*) are distinct from the *ἄρνοι*, though enclosed in the same *σηκός*. For it was the custom to confine the young of different ages in separate pens, *χόρτοι*. Cf. Od. ix. 219, *διακεκρίμεναι δὲ ἕκασται Ἔρχατο· χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, χωρὶς δ' αὖθ' ἔρσαι*, i. e. *first-born, middlings, and last-born*. L. Dindorf would read *γονάς*, 'take your offspring to the teats.'

59. *βλαχαί*. The epithet agrees with this word rather than with *τεκέων*, just as in Aesch. Theb. 340 we have *βλαχαὶ αἱματόεσσαι τῶν ἐπιμαστιδίων ἀρτιβρεφείς*.—*ἀμερόκοιτοι*, 'calling for their midday repose.'

60—2. *ἀμφιθαλεῖς* and *εἴσει* are Seidler's corrections of *ἀμφιβαίνεις*, or *ἀμφιβάλεις*, and *εἴσω*. But *ἀμφιθαλής* is applied to one who has both parents living (Aesch. Cho. 386). Perhaps

ἀμφιλαφεῖς, 'large,' 'ample pastures.' L. Dindorf gives *νομὰς* for *νομοὺς*. Photius, *νομὸν, νομήν, βοσκήν*.—*λείπουσα* is a variant in Flor. 2 for *λιπούσα*.

63. On the use of *τάδε*, 'we have not Bacchus here,' &c., see Herc. 246. *Inf.* 204, *οὐχὶ Διόνυσος τάδε, οὐ κρόταλα χαλκοῦ τυμπάνων τ' ἀράγματα*. Thuc. vi. 77, *δείξει αὐτοῖς ἥτι οὐκ Ἴωνες τάδε εἰσιν, οὐδ' Ἑλλησπόντιοι καὶ νησιῶται*.

65. *οὐ τυμπάνων ἀραγμοὶ* Nauck.

66. The comma usually placed at the end of this verse has been transferred to the preceding, for the reason given by Hermann, "non fontes aquae cum strepitu tympanorum, sed cum scaturiente vino conjungendi erant." The combined mention of the wine with the water is not only natural, but is confirmed by Bacch. 704—7.

68. *οὐδ' ἐν Νύσα* Kirchhoff. MS. Pal. *οὐδ' ἐν Νύσσα*. Flor. 2, *οὐ Νύσσα. οὐ δινεύματα Νυμφῶν* Nauck.

69. *Ἰακχον ᾠδᾶν*, a song of which the subject is Bacchus. Compare *ἔλεγον οἶτον αἰδεῖν*, Iph. T. 1091. *ἐπευφημήσατε παιᾶνα Ἀρτεμιν*, Iph. A. 1469. W. Dindorf says, "male *Ἰακχον* littera majuscula initiali excusum." Bothe also takes the word adjectively for *ἱακχαῖον*.—*πρὸς τὰν Ἀφροδίταν* can hardly mean anything else than 'to Aphrodite,' i. e. addressed

μέλπω πρὸς τὰν Ἀφροδίταν, 70

ἂν θηρεύων πετόμαν

Βάκχαις σὺν λευκόποσιν.

ὦ φίλος ὦ φίλε Βακ-

χεΐε, ποῖ οἰοπολεῖς

ξανθὰν χαίταν σείων ; 75

ἐγὼ δ' ὁ σὸς πρόπολος

θητεύω Κύκλωπι

τῷ μονοδέρκτῃ, δοῦλος ἀλαίνων

σὺν τᾷδε τράγου χλαίνα μελέα 80

σᾶς χωρὶς φιλίας.

ΣΕ. σιγήσατ' ὦ τέκν', ἄντρα δ' ἐς πετρηρεφῆ

ποίμνας ἀθροῖσαι προσπόλους κελεύσατε.

ΧΟ. χωρεῖτ' ἀτὰρ δὴ τίνα, πάτερ, σπουδὴν ἔχεις ;

ΣΕ. ὁρῶ πρὸς ἀκταῖς ναὸς Ἑλλάδος σκάφος, 85

κώπης τ' ἀνακτας σὺν στρατηλάτῃ τινὶ

to her as a divinity of congenial power ; cf. v. 169 seqq. Musgrave translates *propter venerem*, and he is followed by Bothe and W. Dindorf.

72. λευκόποσιν. So in Bacch. 665 and 863 the Bacchantes are described with λευκὸν κῶλον and λευκὸν πόδα. Nothing more, perhaps, is meant, than the custom of running barefooted over the meadows.

73. The old reading Βακχεΐε is preserved by Kirchhoff and Hermann (except that he gives Βάκχαιε), Matthiae editing Βάκχιε. The two versicles are now dactylic. Compare Oed. Col. 1700, ὦ πάτερ, ὦ φίλος, and Troad. 1081, ὦ φίλος, ὦ πόσι μοι, in both which cases the nominative is associated with the vocative.—For σείων, a variant in MS. Flor. 2, the MS. Pal. gives σείεις, whence Kirchhoff infers that οἰοπόλος should be restored in the previous verse. Nauck reads οἰοπολῶν—σείεις ; The concluding verses are of a rather irregular metre ; an anapaestic arrangement might be restored thus :—

ὦ φίλε Βάκχιε, ποῖ δ' οἰοπολεῖς
τὰν σὰν ξανθὰν χαίταν σείων ;
κἀγὼ πρόπολος σὸς θητεύω
τῷ μονοδέρκτῃ, δοῦλος ἀλαίνων
σὺν τᾷδε τράγου χλαίνα μελέα
μέλεος χωρὶς φιλίας σᾶς.

76. πρόπολος Hermann tacitly for πρόσ-

πολος. The form occurs in Aesch. Cho. 350, and elsewhere, and is here given by Kirchhoff from MS. Pal.

80. τράγου χλαίνα, the rustic jerkin of goat-skin called *βαίτη* by Theocritus. In the last verse the supplement μέλεος was proposed by Hermann. Hartung would read μέλεος in place of μελέα.

82. Silenus, who (as we may conclude from v. 35) had been on the look-out for the return of the Cyclops, now hastens to announce a new arrival. A Greek ship is moored on the shore, and some Greek sailors are hastening towards the cave. The object of their visit is indicated by the empty vessels and water-jars they are bringing. The attendants are told to fold the goats quickly, lest the strangers should seize them as booty. This being done, Silenus volunteers to be the speaker to the new-comers, the chorus looking on in silence.

83. προσπόλους MSS. προσπόλοις Aldus.

84. χωρεῖτ'. This is addressed to the πρόσπολοι.

85. σκάφος, the hull. Iph. T. 1345, Ἑλλάδος νεὸς σκάφος. Aesch. Ag. 644, ναὺν ἀκήρατον σκάφος. For κώπης ἀνακτας compare ἐρετμῶν ἐπιστάτας, Hel. 1267. ψυδῶν ἀνακτες, Andr. 417. Alcest. 498, πέλτης ἀναξ. See the note on Aesch. Pers. 380.

στείχοντας ἐς τόδ' ἄντρον, ἀμφὶ δ' αὐχέσι
 τεύχη φέρουσι κενὰ, βορᾶς κεχρημένοι,
 κρωσσούς θ' ὑδρηλούς. ὦ ταλαίπωροι ξένοι.
 τίνες ποτ' εἰσὶν ; οὐκ ἴσασι δεσπότην 90
 Πολύφημον οἶός ἐστιν, ἄξενον στέγην
 τήνδ' ἐμβεβῶτες καὶ Κυκλωπίαν γνάθον
 τὴν ἀνδροβρώτα δυστυχῶς ἀφιγμένοι.
 ἀλλ' ἥσυχοι γίγνεσθ', ἵν' ἐκπυθώμεθα
 πόθεν πάρεισι Σικελὸν Αἰτναῖον πάγον. 95

ΟΔΥΣΣΕΥΣ.

ξένοι, φράσαιτ' ἂν νᾶμα ποτάμιον πόθεν
 δίψης ἄκος λάβοιμεν, εἴ τέ τις θέλει
 βορὰν ὁδεῖσαι ναυτίλοις κεχρημένοις ;
 τί χρήμα ; Βρομίου πόλιν ἔοιγμεν εἰσβαλεῖν
 Σατύρων πρὸς ἄντροις τόνδ' ὅμιλον εἰσορῶ. 100
 χαίρειν προσεῖπα πρῶτα τὸν γεραίτατον.

ΣΕ. χαῖρ', ὦ ξέν', ὅστις δ' εἰ φράσον, πάτραν τε σήν.

ΟΔ. Ἰθακος Ὀδυσσεὺς, γῆς Κεφαλλήνων ἄναξ.

ΣΕ. οἶδ' ἄνδρα κρόταλον, δριμὺ Σισύφου γένος.

88. φέρουσι Elmsley on Heracl. 801 for the Aldine φέροντας. This seems better than Canter's κεχρημένους. The MS. Pal. gives φέρονται, which Kirchhoff and Nauck retain, believing it also to be the reading of Flor. 2. It is difficult however to defend the middle, in the sense of *sibi portant*.—For κρωσσούς see Ion 1173.

91. Kirchhoff suggests, οἶός ἐστι, κἄξενον στέγην κτλ. Perhaps, though the crasis is rather unusual, κἄξενον στέγην, with ἐστί preceding.

93. τήνδ' for τήνδ' is Bothe's correction, approved by Hermann, Kirchhoff, and W. Dindorf. Though capable of explanation, τήνδε probably was copied from the preceding verse.

95. πάρεισι—πάγον. For the accusative see on Bacch. 5, πάρεϊμι Δίρκης νάματ' Ἰσμηνοῦ θ' ὕδαρ. El. 1278, ἄρτι Ναυπλίου παρὼν Μενέλαος. It should be observed, that Homer does not specify Sicily as the land of the Cyclops. Euripides borrowed that idea apparently from post-Homeric writers on the eruptions

of Etna, the workshop of Hephaestus and his one-eyed crew.

96. It is hardly necessary to say, with W. Dindorf, that λάβοιμεν ἂν is to be implied from φράσαιτ' ἂν. Optatives follow a well-known law of attraction; and an Attic writer would say either φράξετε πόθεν λάβομεν, or φράσαιτ' ἂν πόθεν λάβοιμεν, with no other difference than that the latter phrase has a little more of courtesy in it.

97. εἴ τε, 'and whether' &c. Vulgo εἴτε. For ὁδᾶν see v. 12.

100. Hermann thinks Σατύρων is a gloss, and that the genuine word was ὄλον. For the form ἔοιγμεν see Heracl. 427. This verse might well be read interrogatively.

101. The Attic form εἶπα is rare, though εἶπας is common. See Veitch, Gr. V. p. 233. The use of the aorist for the obsolete present may be compared with εἶπον for κελεύω in Med. 272, ἡρόμην for ἐρωτῶ in Herc. 177.

101. κρόταλον. So Rhes. 498, ἔστι δ' αἰμυλώτατον κρότημ' Ὀδυσσεὺς, where

- ΟΔ. ἐκεῖνος αὐτός εἰμι· λαιδόρει δὲ μή. 105
 ΣΕ. πόθεν Σικελίαν τήνδε ναυστολῶν πάρει ;
 ΟΔ. ἐξ Ἰλίου τε καπὸ Τρωικῶν πόνων.
 ΣΕ. πῶς ; πορθμὸν οὐκ ᾔδεισθα πατρώας χθονός ;
 ΟΔ. ἀνέμων θύελλαι δεῦρό μ' ἥρπασαν βίαν.
 ΣΕ. παπαῖ· τὸν αὐτὸν δαίμον' ἐξαντλῆς ἐμοί. 110
 ΟΔ. ἦ καὶ σὺ δεῦρο πρὸς βίαν ἀπεστάλης ;
 ΣΕ. ληστὰς διώκων, οἱ Βρόμιον ἀνήρπασαν.
 ΟΔ. τίς δ' ἦδε χώρα, καὶ τίνες ναίουσί νιν ;
 ΣΕ. Αἰτναῖος ὄχθος Σικελίας ὑπέρτατος.
 ΟΔ. τείχη δὲ ποῦ 'στι καὶ πόλεως πυργώματα ; 115
 ΣΕ. οὐκ εἶσ'· ἔρημοι πρῶνες ἀνθρώπων, ξένη.
 ΟΔ. τίνες δ' ἔχουσι γαίαν ; ἦ θηρῶν γένος ;
 ΣΕ. Κύκλωπες ἄντρ' ἔχοντες, οὐ στέγας δόμων.
 ΟΔ. τίνος κλύνοντες ; ἦ δεδήμευται κράτος ;
 ΣΕ. νομάδες· ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός. 120
 ΟΔ. σπείρουσι δ', ἦ τῷ ζῶσι, Δήμητρος στάχυν ;
 ΣΕ. γάλακτι καὶ τυροῖσι καὶ μῆλων βορᾷ.

see the note. For *δριμύ* Hermann and Dindorf cite Eustathius, p. 1455, 34, *Εὐριπίδης γὰρ ἐπὶ συνετοῦ εἴρηκε τὸ δριμύ, ὡς λέγει Ἀριστοφάνης ὁ γραμματικός*. It is used on the same principle that the Latin 'insulsus' (in-salsus) means 'stupid,' i.e. not possessed of *sales*, or ready wit. Hesych. *κρόταλον· περίτριμμα, κρότημα*. Kirchhoff gives *κρόταλον δριμύ, Σισύφου γόνον*, the last word, for *γένος*, being the reading of the Schol. on *Ajac.* 190, who quotes 102—4.

105. αὐτὸς L. Dindorf for *οὗτος*. Nauck retains this; but it could only stand for *ἐγώ*, which is not wanted, whereas αὐτὸς ἐκεῖνος, 'the very man,' is an Attic phrase. Compare Aesch. Cho. 199, καὶ γὰρ δὴ ἐστὶν τῷδε περιγραφὰ ποδοῖν, αὐτοῦ τ' ἐκείνου καὶ ξυνεμπόρου τινός. Bacch. 927, αὐτὰς ἐκείνας εἰσορᾶν δοκῶ σ' ὁρᾶν.

107. τε for γε Hermann.

108. πορθμὸν χθονός, the passage to your native land. So γῆς πατρώας νόστος, Iph. T. 1066. For ᾔδεισθα Matthiae suggests *ᾔδησθα*. There was some uncertainty in these forms, ᾔδη, ᾔδην, ᾔδεμεν, ᾔδαιμεν, &c., with the Attics themselves, as is clear from the fact that the metre

sometimes requires *ᾔδην* both as the first and the third person. *Inf.* v. 649, the copies give *ᾔδην* for *ᾔδη*.

110. τὸν αὐτὸν—ἐμοί. See v. 20.

112. διώκων. This, of course, is a brag and an affectation of valour. *Sup.* 14 and 17, it was only 'a search' for Bromius.—*Βρόμιον*, probably pronounced *Βρόμοιον*, or nearly so. See on *Electr.* 314, *Bacch.* 260, and *inf.* 495. The same remark applies to *Ἐριχθόνιος*, which seems to have the value of only four syllables in *Ion* 21 and 999.

117. ἦ Kirchhoff, and also in v. 129.

118. ἄντρ' οἰκούντες Nauck.

119. δεδήμευται, δημοτικόν ἐστι. *Oed.* Col. 66, ἄρχει τις αὐτῶν, ἦ πὶ τῷ δῆμῳ λόγος ;

120. οὐδεὶς κτλ., 'no one obeys another in anything.' The violation of the pause, though not without precedent in really tragic verses, is, as Hermann has observed in p. xv of his preface, in this play confined, (with the exception of 304,) like some other metrical irregularities, to the non-heroic characters, Silenus, the Satyrs, the Cyclops. Perhaps, νομάδες ἀκούουσ' οὐποτ' οὐδὲν οὐδενός.

- ΟΔ. Βρομίου δὲ πῶμ' ἔχουσιν, ἀμπέλου ῥοάς ;
 ΣΕ. ἦκιστα· τοιγὰρ ἄχορον οἰκοῦσι χθονά.
 ΟΔ. φιλόξενοι δὲ χῶσιοι περὶ ξένους ; 125
 ΣΕ. γλυκύτατά φασι τὰ κρέα τοὺς ξένους φορεῖν.
 ΟΔ. τί φῆς ; βορᾷ χαίρουσιν ἀνθρωποκτόνῳ ;
 ΣΕ. οὐδεὶς μολὼν δεῦρ' ὅστις οὐ κατεσφάγη.
 ΟΔ. αὐτὸς δὲ Κύκλωψ ποῦ 'στιν ; ἡ δόμων ἔσω ;
 ΣΕ. φρουῖδος πρὸς Αἴττην θήρας ἰχνεύων κυσίν. 130
 ΟΔ. οἷσθ' οὖν ὃ δράσεις, ὡς ἀπαίρωμεν χθονός ;
 ΣΕ. οὐκ οἶδ', Ὀδυσσεῦ· πᾶν δέ σοι δρώμεν ἄν.
 ΟΔ. ὁδησον ἡμῖν σῖτον, οὐ σπανίζομεν.
 ΣΕ. οὐκ ἔστιν, ὥσπερ εἶπον, ἄλλο πλὴν κρέας.
 ΟΔ. ἀλλ' ἡδὺ λιμοῦ καὶ τόδε σχετήριον. 135
 ΣΕ. καὶ τυρὸς ὀπίας ἐστὶ καὶ βοὸς γάλα.
 ΟΔ. ἐκφέρετε· φῶς γὰρ ἐμπολήμασιν πρέπει.
 ΣΕ. σὺ δ' ἀντιδώσεις, εἰπέ μοι, χρυσὸν πόσον ;
 ΟΔ. οὐ χρυσὸν, ἀλλὰ πῶμα Διονύσου φέρω.
 ΣΕ. ᾧ φίλτατ' εἰπὼν, οὐ σπανίζομεν πάλαι. 140
 ΟΔ. καὶ μὴν Μάρων μοι πῶμ' ἔδωκε, παῖς θεοῦ.
 ΣΕ. ὃν ἐξέθρεψα ταῖσδ' ἐγὼ ποτ' ἀγκάλαις ;

123. ῥοὰς Reiske for ῥοαῖς.

124. ἄχορον. There is a variant ἔχαριν in Flor. 2, but the other has been justly preferred by the recent editors, and W. Dindorf compares v. 156. For τοιγὰρ Nauck would read καὶ γάρ. The logic is about the same, 'they have no wine for they have no dances,' and 'they have no dances for they have no wine.'

128. Hermann marks a lacuna after this, because he thinks Euripides could hardly have been so careless as to make Ulysses inquire about a particular person of whom he had not heard a word. Nauck follows him in this; but perhaps the poet was treating of a subject so familiar to every one, that he did not think more detail was necessary. Kirchhoff proposes ὃ σὸς δὲ Κύκλωψ. The reading may have been αὐτὸς δὲ ποῦ 'στιν; ἡ δόμων, ἔσω βεβῶς; in the general sense, 'and where's your master?' Cf. v. 163.

131. δράσεις. Canter reads δρᾶσον. It does not follow, because the latter was the common idiom, that it was the in-

variable one. One variety of it occurs in Suppl. 932, ἀλλ' οἷσθ' ὃ δρᾶν σε βούλομαι τούτων πέρι; See on Med. 600, οἷσθ' ὡς μετεύξει; Iph. T. 759, ἀλλ' οἷσθ' ὃ δρᾶσω; and Donaldson, Gr. Gr. § 524.

132. πᾶν, quodvis, 'anything.'

135. σχετήριον is perhaps ἀπαξ λεγόμενον for κώλυμα.

136. τυρὸς ὀπίας, cheese coagulated with ὀπὺς, the juice of fig-leaves or young shoots. See ll. v. 902. Athenaeus, xiv. 22, p. 658 C, quotes this verse with the title of the play, but with the singular variant Διὸς γάλα. Bothe rather absurdly says, "potest intelligi lac, quali nutritus est Jupiter puer, ope Amaltheae, i. e. lac caprinum."

137. φῶς γὰρ κτλ. The sense is, 'a man ought to see goods before he buys them.'

141. Μάρων. Od. ix. 196, ἀτὰρ αἶγεον ἄσκαν ἔχον μέλανος οἶνοιο, ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς, Ἴρεως Ἀπόλλωνος.

142. ταῖσδ'. The early edd. give παῖδ', which Hermann prefers, but Kirchhoff

- ΟΔ. ὁ Βακχίου παῖς, ὡς σαφέστερον μάθης.
 ΣΕ. ἐν σέλμασιν νεῶς ἐστίν, ἣ φέρεις σύ νιν ;
 ΟΔ. ὁδ' ἀσκός, ὃς κεύθει νιν, ὡς ὀρᾷς, γέρον. 145
 ΣΕ. οὗτος μὲν οὐδ' ἂν τὴν γνάθον πλήσειέ μου.
 ΟΔ. καὶ δις τόσον πῶμ' ὅσον ἂν ἐξ ἀσκού ῥυῇ.
 ΣΕ. καλὴν γε κρήνην εἶπας, ἡδεῖάν τ' ἐμοί.
 ΟΔ. βούλει σε γεύσω πρῶτον ἄκρατον μέθυ ;
 ΣΕ. δίκαιον' ἦ γὰρ γεῦμα τὴν ὦνὴν καλεῖ. 150
 ΟΔ. καὶ μὴν ἐφέλκω καὶ ποτήρ' ἀσκού μέτα.
 ΣΕ. φέρ' ἐγκάναξον, ὡς ἀναμνησθῶ πιών.
 ΟΔ. ἰδοῦ. ΣΕ. παπαιᾶξ, ὡς καλὴν ὁσμήν ἔχει.
 ΟΔ. εἶδες γὰρ αὐτήν ; ΣΕ. οὐ μὰ Δί, ἀλλ' ὀσφραίνομαι.
 ΟΔ. γεῦσαι νυν, ὡς ἂν μὴ λόγῳ 'παινῆς μόνον. 155
 ΣΕ. βαβαί· χορεῦσαι παρακαλεῖ μ' ὁ Βάκχιος.
 ᾄ ᾄ.

shows that it was a correction of the Aldine editor, who found ταῖδ' in his copy (one of the Paris transcripts from Flor. 2).

145. "Tenendum est, ὡς ὀρᾷς non ad ὃς κεύθει νιν, sed ad ὅδ' ἀσκός referendum esse: hic, ut vides, utrem habeo, qui vinum continet." *Hermann*. Kirchhoff gives εἰσορᾷς, γέρον, with Nauck, after Hartung.

147. καὶ Boissonade for ναί, which is here out of place. Ulysses had said in v. 139, πῶμα Διονύσου φέρω, and he here adds, καὶ διπλάσιον ἐκείνου, ὅσον ἂν ῥυῇ. The subjunctive is used, because the quantity contained in the skin is yet to be a matter of experience. Kirchhoff marks the loss of two verses. The construction would be simpler, if δῶσεις δέ μοι had preceded, to which the answer would be,

ναί.
καὶ δις τόσον πῶμ' κτλ.

148. ἡδεῖαν δ' most of the editors, which is said to be found in 2 MSS. Aldus has ἡδεῖάν γ', with the best copies.

149. βούλει σε γεῦσαι μετ' ἑμὲν in Soph. El. 80, and the more common Latin idiom *vin' faciam*? For γεῦσαι τινά τι, to give a man a taste of something, compare Herod. vii. 46, ὁ δὲ θεὸς γλυκὺν γεύσας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσκειται ὦν.

151. ἐφέλκω. The cup is regarded as an ἐφορκίς (Andr. 200) because it was tied to the wine-bag like a boat taken in tow by a vessel. The word ποτήρ, for ποτήριον, occurs also in the pro-satyrical drama *Alceſtis*, v. 756.

152. ἐγκάναξον, i. e. ἔχει, is Pierson's correction of ἐκπάταξον. After Casaubon, Bothe defends the vulgate, as if 'to knock out wine' could be a comic expression for pouring it out. But cf. Ar. Equit. 105, ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολύν. Possibly ἐκκάναξον may be right.—ὡς ἀναμνησθῶ κτλ., 'that I may remember that I have drunk;' that an impression of the satisfaction may remain on my mind.

154. αὐτήν. Perhaps αὐτόν. But there may be a play on the meanings of καλὴν, 'good' and 'good-looking.' Hermann, from Bekker's *Antiatistica*, p. 87, 33, gives γεῦσαι ὡς καλὴν ἔχει.

155. γεῦσαι νυν, ὡς κτλ. This has been corrupted into γεῦσαι μύρον in a passage in Bekker's *Anecdota*, p. 87, where the author and play are named, Εὐριπίδης Κύκλωπι. The grammarian must have found γεῦσαι μύρον in his copy, for he cites it as an instance of γεῦσθαι meaning ὀσφραίνεσθαι. Neither Hermann nor Boissonade, who quote the extract, seem to have perceived this. The former therefore makes a wrong use of it, in defending his reading γεῦσαι for ὁσμήν above.

- ΟΔ. μῶν τὸν λάρυγγα διεκάναξέ σου καλῶς ;
 ΣΕ. ὥστ' εἰς ἄκρους γε τοὺς ὄνυχας ἀφίκετο.
 ΟΔ. πρὸς τῷδε μέντοι καὶ νόμισμα δώσομεν. 160
 ΣΕ. χάλα τὸν ἀσκὸν μόνον· ἔα τὸ χρυσίον.
 ΟΔ. ἐκφέρετέ νυν τυρεύματ' ἢ μήλων τόκον.
 ΣΕ. δράσω τάδ', ὀλίγον φροντίσας γε δεσποτῶν.
 ὡς ἐκπιῶν γ' ἂν κύλικα μαινοίμην μίαν
 πάντων Κυκλώπων ἀντιδούς βοσκήματα, 165
 ῥίψας τ' ἐς ἄλμην λευκάδος πέτρας ἄπο,
 ἅπαξ μεθυσθεὶς καταβαλὼν τε τὰς ὀφρῦς.
 ὡς ὅς γε πίνων μὴ γέγηθε μαίνεται·
 ἵν' ἔστι τουτὶ τοῦρθον ἔξανιστάναι,
 μαστοῦ τε δραγμὸς, καὶ παρεσκεπασμένου 170
 ψαῦσαι χεροῖν λειμῶνος, ὀρχηστὺς θ' ἅμα,
 κακῶν τε λῆστις. εἴτ' ἐγὼ οὐκ ὠνήσομαι
 τοιόνδε πῶμα, τὴν Κύκλωπος ἀμαθίαν
 κλαίειν κελεύων καὶ τὸν ὀφθαλμὸν μέσον ;
 ΧΟ. ἄκου', Ὀδυσσεῦ, διαλαλήσωμέν τί σοι· 175

157. Hesych. διεκάναξε (cod. διεκά-
 νε(ε)· διέσεισε, διεσάλευε.

160. νόμισμα, money, Soph. Ant. 296.

163. φροντίσας γε. Hermann says γε
 is "plane aliena ab hoc loco," and reads
 τῶν δεσποτῶν. The sense is, 'that I
 will do, and a fig for my masters' (or,
 'for the owners'). Cf. v. 336.

164. The reading of the best MSS.,
 γ' ἂν, suggests κἂν, which would rather
 improve the sense. The same copies have
 μαινοίμην for the Aldine βουλοίμην, and
 Kirchhoff seems right in restoring
 ἐκπιῶν for ἐκπιεῖν. He also gives μὴ
 ἀντιδούς with Hartung, and ῥίψας in the
 next for ῥίψαι, and λισσάδος for λευκάδος,
 also after Hartung. The μὴ however is
 not required for the sense, which is δούς
 βοσκήματα ἀντὶ μῆας κύλικος. Cf. v.
 192. Of course, if the reading of v. 164
 be right, as given above, ῥίψας for ῥίψαι
 follows of necessity. Supply (not αὐτὰ,
 but) ἐμαυτὸν, as in Hel. 1325, ῥίπτει δ'
 ἐν πένθει πέτρινα κατὰ δρία πολυνηφέα.
 He would give all the flocks of all the
 Cyclopes for a single cup, and then, to
 escape the punishment, he would throw
 himself into the sea.—καταβαλὼν,
 smoothing my wrinkled brows under

the influence of wine,—a specific for the
 σκυθρωποί, Alcest. 797.

169—71. This passage, openly indecent
 as it is, is not without its value as in-
 dicating one essential element of satyric
 plays. It is borne out by drawings of
 Satyrs not uncommon on Greek vases.
 See also the chorus in Ar. Plut. 290—
 315. The characters could hardly have
 been sustained without this feature, and
 the populace were doubtless willing
 enough to applaud it.—τουτὶ τ' ὀρθόν
 Seidler for τοῦτ' ὀρθόν. But Hesychius
 has τοῦρθον τὸ ὀρθόν.—παρεσκεπασ-
 μένου, i. e. ἐτοιμοῦ. Hermann's reading
 παρεσκεπασμένου is needless. Not dis-
 similar is the use of ἐτοιμάζειν in Suppl.
 454.

172. εἴτ' ἐγὼ κτλ. 'If then others
 take delight in these things, shall not I,
 Silenus, purchase (with my master's
 goods) such a draught?' The old read-
 ing was ἐγὼ κνήσομαι, but a Paris MS.
 is said to give in the margin, οὕτως ἦν ἐν
 τῷ παλαιῷ, ἐγὼ κνήσομαι, which refers
 to Flor. 2. The reading in the text is
 after Kirchhoff according to Tyrwhitt's
 correction.

175. διαλαλήσωμεν, the hortative con-

- ΟΔ. καὶ μὴν φίλοι γε προσφέρεσθε πρὸς φίλον.
 ΧΟ. ἐλάβετε Τροίαν τὴν Ἑλένην τε χειρίαν ;
 ΟΔ. καὶ πάντα γ' οἶκον Πριαμιδῶν ἐπέρσαμεν.
 ΧΟ. οὔκουν, ἐπειδὴ τὴν νεᾶνιν εἴλετε,
 ἅπαντες αὐτὴν διεκροτήσατ' ἐν μέρει, 180
 ἐπεὶ γε πολλοῖς ἡδεται γαμουμένη ;
 τὴν προδοτίν, ἥ τοὺς θυλάκους τοὺς ποικίλους
 περὶ τοῖν σκελοῖν ἰδοῦσα καὶ τὸν χρύσειον
 κλοῖον φοροῦντα περὶ μέσον τὸν αὐχένα
 ἐξεπτοήθη, Μενέλεων ἀνθρώπιον 185
 λῶστον λιποῦσα. μηδαμοῦ γένος ποτὲ
 φῦναι γυναικῶν ὦφελ', εἰ μὴ 'μοὶ μόνω.
 ΣΕ. ἰδοὺ τὰδ' ὑμῖν ποιμνίων βοσκήματα,
 ἄναξ Ὀδυσσεύ, μηκάδων ἀρνῶν τροφαὶ,
 πηκτοῦ γάλακτός τ' οὐ σπάνια τυρεύματα. 190
 φέρεσθε, χωρεῖθ' ὥς τάχιστ' ἄντρων ἄπο,
 βότρυνος ἐμοὶ πῶμ' ἀντιδόντες εὐίου.
 ΧΟ. οὔμοι· Κύκλωψ ὃδ' ἔρχεται· τί δράσομεν ;

junctive for *βουλόμεθα διαλαλῆσαι*. The Aldine and early edd. give *διαλαλήσομεν*, and they also assign this verse, and the part of the chorus as far as v. 187, to Silenus. Tyrwhitt perceived that Silenus had left the stage at v. 174, to fetch some young lambs for the strangers, and therefore that the intermediate dialogue must be between the chorus and Ulysses.

176. καὶ μὴν—γε. 'Well then, speak, as you are friends meeting in company (or dealing) with friends.'

180. *διακροτεῖν*, though here evidently *a vox nequam*, is not very clear as to sense. The suggestion of Florens Christianus, as quoted by Barnes, is ingenious, *διεκροτήσατ' ἐν μέρει*. Cf. Arist. Thesm. 480, *ὑπερ με διεκρόρυσεν οὖσαν ἐπτέτιν*.

181. πολλοῖς. Cf. Agam. 62, *πολύ-νορος ἀμφὶ γυναικός*.

182. *θυλάκους*, the wide Persian trousers, probably called 'bags' by a common joke among the Greeks, since Aristophanes applies to them the same term, Vesp. 1087. The same irony is shown in the contemptuous term for a gold chain, as if it were a badge of servitude.

W. Dindorf writes *κλωὴν* here; and in v. 235, the copies appear to give that Attic form. Compare Iph. A. 74, and Troad. 991, *ὅν γ' εἰσιδοῦσα βαρβάροις ἐσθήμασι χρυσῷ τε λαμπρὸν, ἐξεμαργάθης φρένας*.

185. *ἀνθρώπιον, ἀνθρωπίσκον*, 'the best little fellow in the world.' See on v. 265.

188. *ποιμνίων* Scaliger for *ποιμένων*.

190. *τυρεύματα*. See El. 496.

191. *φέρεσθε*, take them as your own, carry them off for yourselves.

193. Hermann gives this verse to the chorus, Nauck and L. Dindorf to Silenus, whereas the old copies assign it to Ulysses. There is not, perhaps, much force in the objection, that Ulysses could not have recognized the Cyclops whom he had never seen, since he had heard some account of him at v. 118 seqq. But the γὰρ in the next verse (for which however we should read τὰρ, 'then truly') indicates the speech of a person in reply. Moreover, the chorus, at v. 179, speaks *nine* verses, answering to the *nine* of the Cyclops at v. 203. Between these, Silenus speaks *five* lines, then follow *five* of the *στιχομυθία*, and *five*

- ΟΔ. ἀπολώλαμεν τᾶρ', ὦ γέρον· ποῖ χρὴ φύγειν ;
 ΣΕ. εἴσω πέτρας τῆσδ', οὐπὲρ ἂν λάθοιτέ γε. 195
 ΟΔ. δεινὸν τόδ' εἶπας, ἀρκύων μολεῖν ἔσω.
 ΣΕ. οὐ δεινόν· εἰσὶ καταφυγαὶ πολλαὶ πέτρας.
 ΟΔ. οὐ δῆτ'· ἐπεὶ τᾶν μεγάλα γ' ἡ Τροία στένοι,
 εἰ φευξόμεσθ' ἐν' ἄνδρα, μυρίον δ' ὄχλον
 Φρυγῶν ὑπέστην πολλακίς σὺν ἀσπίδι. 200
 ἀλλ' εἰ θανεῖν δεῖ, κατθανούμεθ' εὐγενῶς,
 ἢ ζῶντες αἶνον τὸν πάρος γ' εὖ σώσομεν.
 ΚΤ. ἄνεχε, παρέχε, τί τάδε ; τίς ἡ ῥαθυμία ;
 τί βακχιάζειτ' ; οὐχὶ Διόνυσος τάδε,
 οὐ κρόταλα χαλκοῦ τυμπάνων τ' ἀράγματα. 205
 πῶς μοι κατ' ἄντρα νεόγονα βλαστήματα ;
 ἢ πρὸς τε μαστοῖς εἰσὶ χυτὸν μητέρων

of Ulysses. Then the speeches proceed in a series of *eight* and *nine* verses, or some multiple of either, as far as v. 276. The antithetical composition of this passage has been pointed out in p. xix of the Preface to vol. ii.

195. οὐπὲρ, 'where you are likely to escape notice.' The ἂν here, of course, must be construed with the verb; οὐπὲρ ἂν λάθοιτε would be very different.

197. καταφυγαί, retreats, hiding-places. See Suppl. 267. Iph. A. 915. *inf.* 295.

200. ὑπέστην. On the accusative after this word see Herc. 1350. The sense is, 'Troy would be grieved indeed to think she had been defeated by such a coward as I.'

202. ἢ ζῶντες κτλ. 'Or, if we survive, at least we will maintain our former reputation.' The γ' is omitted in MS. Pal. Kirchhoff conjectures τὸν πάροιθ' ἐκσώσομεν. Nauck reads τὸν πάρος γε σώσομεν. With these words Ulysses and his companions retire within the recesses of the rock. Though ἀρκύων ἔσω in v. 196 might seem to imply that they took refuge in the Cyclops' cave, this was clearly not the case; for at v. 222 the Cyclops spies them lurking under a rock which but partially concealed them. Hence καταφυγαί above does not mean *μυχοὶ ἄντρου*, but merely nooks and corners in the rugged rock, which of course was represented on the

proscenium.

203. The Cyclops advances, and seeing the Satyrs apparently remiss and not on duty, he harshly chides them.—This verse was rightly given to the Cyclops by Tyrwhitt. The old copies attribute it to Silenus. On the formula ἄνεχε, παρέχε, which properly means, 'lend the light here,' see Troad. 308. Hermann's explanation is, "hinc adhibita ad minandum, ut quis velut lumen attolli jubeat, ut clare videat quid agatur, castigaturus aliquem." If so, it will answer to our "Let me see what is going on here."—On οὐ τάδε, 'we have not Bacchus here,' see v. 63. The MSS. give οὐ Διόνυσος or Διώνυσος, corrected by Musgrave.

206. πῶς, scil. ἔχει. Hel. 873, Ἐλένη, τί τὰμὰ πῶς ἔχει θεοπίσματα ;

207. ἢ Hermann for ἢ, and τε for γε L. Dindorf, χυτὸν for ἢ χ' ὑπὸ Musgrave, all which corrections appear to be confirmed by the MS. Pal. The σχοῖνινα τεύχη were rush baskets or milk-holders, so closely woven as to hold liquor, an art which some savage tribes still practise.—πλήρωμα τυρῶν, the complement or full quantity required for cheese, and therefore to be set aside in the rush vats. The sense is, 'Is the milk that has been drained from the goats already set up in the proper vessels?' Aesch. Cho. 885, οὐλοισιν ἐξήμελας εὐτραφές γάλα.

πλευρὰς τρέχουσι, σχοινίοις τ' ἐν τεύχεσι
 πλήρωμα τυρῶν ἐστὶν ἐξημελγμένον ;
 τί φατε ; τί λέγετε ; τάχα τις ὑμῶν τῷ ξύλῳ 210
 δάκρυα μεθήσει· βλέπετ' ἄνω καὶ μὴ κάτω.

ΧΟ. ἰδοῦ, πρὸς αὐτὸν τὸν Δί' ἀνακεκύφαμεν,
 καὶ τᾶστρα καὶ τὸν Ὠρίωνα δέρκομαι.

ΚΤ. ἄριστόν ἐστιν εὖ παρεσκευασμένον ;

ΧΟ. πάρεστιν. ὁ φάρυγξ εὐτρεπῆς ἔστω μόνον. 215

ΚΤ. ἦ καὶ γάλακτός εἰσι κρατῆρες πλέω ;

ΧΟ. ὥστ' ἐκπιεῖν γέ σ', ἣν θέλῃς, ὄλον πίθον.

ΚΤ. μήλειον ἢ βόειον ἢ μεμιγμένον ;

ΧΟ. ὃν ἂν θέλῃς σύ· μὴ μὲ καταπίης μόνον.

ΚΤ. ἦκιστ'· ἐπεὶ τοι κὰν μέση τῇ γαστέρι 220
 πηδῶντες ἀπολέσαιτ' ἂν ὑπὸ τῶν σχημάτων.

ἔα· τίν' ὄχλον τόνδ' ὁρῶ πρὸς αὐλίοις ;
 λησταὶ τινες κατέσχον ἢ κλώπες χθόνα.
 ὁρῶ γέ τοι τούσδ' ἄρνας ἐξ ἄντρων ἐμῶν

213. Ὠρίωνα. For the short *i* see Ion 1153. For τᾶστρα Hermann adduces another reading τά τ' ἄστρα from two grammarians, and Nauck adopts this, which gets rid of the unusual crasis τᾶστρα.—The Satyrs had held their heads down as if for shame; now, when bidden to look the speaker in the face, ὀρθοῖς ὕμῃσιν, they jerk them up, both actions being done with a comic exaggeration.

219. ὃν ἂν θέλῃς, whatever sort you may choose. The masculine accusative may refer back either to κρατῆρ or πίθος. Barnes observes that μήλειον ἢ βόειον agrees with πίθον rather than with γάλα. Casaubon proposed ὃ γ' ἂν θέλῃς, Florens Christianus ὥς ἂν θέλῃς. Perhaps, ὄλον θέλῃς σύ.—The πίθος was a large jar of crockery, and was used perhaps for other purposes than for holding wine, though the joke may here consist in the intentional use of 'wine-jars' for 'milk-bowls.'

220. ἐπεὶ τοι κὰν the present editor for ἐπεὶ γ' ἂν ἐν. Others have proposed ἐπεὶ μ' ἂν, ἐπεὶ γε μ', and ἐπεὶ τᾶν, but ἐπεὶ τοι καὶ is the regular combination, e. g. Med. 677. Heracl. 507. 744, and so perhaps in v. 198 *sup.*, we should read ἐπεὶ τᾶν μεγάλα χῆ Τροία στένοι.

222. τίν' ὄχλον. Polyphemus here casts his eye on Silenus, Ulysses, and his comrades, who are standing partly concealed near the lambs that have just been delivered to them, with their legs tied together with osiers. The treacherous ingenuity of Silenus, who comes forward and at once informs against his new friends as pirates, pretending to have been sorely beaten by them in defending his master's property, makes a really comical scene. Clever however as he is, he is no match for a Ulysses. The latter, for once in the way, tells the plain truth, which, though his statement is corroborated by the chorus, is disbelieved. After a rhetorical display of pleading and replying, a kind of writing so usual in Euripides (285 and 316 *seqq.*), Ulysses, failing to appease the Cyclops, plans his escape in concert with the chorus, who, as they had complained at v. 23, were forced against their will to serve the Cyclops.

223. κατέσχον, 'touched at.' See Heracl. 83. Hel. 1206, ποδαπὸς δ' ὅδ' ἀνὴρ καὶ πόθεν κατέσχε γῆν; Inf. 348, ἐς ἀνδρὸς ἀνοσίτου γνώμην κατέσχον. Nauck reads this verse with an interrogation.

στρεπταῖς λύγοισι σῶμα συμπεπλεγμένους, 225
 τεύχη τε τυρῶν συμμιγῇ, γέροντά τε
 πληγαῖς πρόσωπον φαλακρὸν ἐξωδηκότα.

ΣΕ. ὦμοι, πυρέσσω συγκεκομμένος τάλας.

ΚΥ. ὑπὸ τοῦ ; τίς ἐς σὸν κρατ' ἐπύκτευσεν, γέρον ;

ΣΕ. ὑπὸ τῶνδε, Κύκλωψ, ὅτι τὰ σ' οὐκ εἶων φέρειν. 230

ΚΥ. οὐκ ἦσαν ὄντα θεόν με καὶ θεῶν ἄπο ;

ΣΕ. ἔλεγον ἐγὼ τάδ'· οἱ δ' ἐφόρουν τὰ χρήματα,
 καὶ τόν γε τυρὸν οὐκ ἐῶντος ἦσθιον,
 τοὺς τ' ἄρνας ἐξεφροῦντο· δῆσαντες δέ σε
 κλωῇ τριπήχει κατὰ τὸν ὀμφαλὸν μέσον 235

τὰ σπλάγχν' ἔφασκον ἐξαμήσεσθαι βία,
 μάλιστα γ' εἴ τὸ νῶτον † ἀποθλίψειν σέθεν,
 κᾶπειτα συνδήσαντες ἐς θαδῶλια

τῆς νηὸς ἐμβαλόντες † ἀποδώσειν τινὶ
 πέτρους μοχλεύειν, ἥ εἰς μυλῶνα καταβαλεῖν. 240

ΚΥ. ἄληθες ; οὐκουν κοπίδας ὡς τάχιστ' ἰὼν

227. *πρόσωπον*. Musgrave proposes *μέτωπον*, because 'the face' is not properly bald ; and W. Dindorf assents to the conjecture. The objection however is hypercritical in a comic scene. We might fairly reply that the *πρόσωπον* rather than the *μέτωπον* would be swelled by blows.

232. *εφόρουν*, 'they went on plundering.'

233. *οὐκ ἐῶντος*, 'though I protested against it.'

234. Musgrave proposed *ἐξεφροῦντο*, which, Hermann says, "recte repudiavit Matthiae." But we have the middle *εἰσεφροῦμην* in Troad. 617, and though *διεφροῦντο* may be either middle or passive in Bacch. v. 746, the occurrence of the active *εφόρουν* just above is rather against *ἐξεφροῦντο* here. Cobet also, Misc. Crit. p. 496, reads *ἐξεφροῦντο*.

235. *ὀμφαλὸν* Hermann after Scaliger for *ὀφθαλμὸν*, which is manifestly absurd. The mention of *σπλάγχνα* in the next verse is decisive. They threatened, says Silenus, to tie you fast with a strait-waistcoat, and so cut out your vitals at the navel in the middle of your body. Cf. Prom. 71, ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.—*ἐξαμήσεσθαι* Duport for —*ασθαι*.

237. *ἀποθλίψειν*, the reading of all the copies, can hardly be right, since *ἀποθλίβειν* is 'to squeeze off,' as a man might be said to pinch off a piece from any ripe fruit. Hermann however retains it, recording the conjectures of Casaubon, *ἀποδρύψειν*, and Ruhnken, *ἀπολέψειν*, which latter is adopted by W. Dindorf.

239. The Ionic *νηὸς* for *νεῶς* is to be noticed. Cf. Iph. T. 1385.—*ἀποδώσειν*, "vendituros esse," Portus. So Thucyd. vi. 62, τὰ ἀνδράποδα ἀπέδοσαν. Perhaps however the poet wrote *ἀποδόσθαι*, as *ἐξαμήσεσθαι* above, the infinitive of the aorist being quite legitimate after verbs of promising, hoping, &c. If *ἀποδώσειν* be right, it may mean 'make a present of him to somebody.'

240. ἥ's *μυλῶνα* Ruhnken for ἥ *πυλῶνα*, which Bothe alone attempts to defend, "vel te ad januam detrudere." 'To throw a man into the stone-quarries or the mill' is a phrase suitable for describing the hardest treatment of a slave.

241. *ἄληθες* ; 'Did they say that? Then go directly and sharpen some chopping-knives, and throw on them a great bundle of faggots, and set it alight!'—*κοπίς*, which in Electr. 837

- θήξεις μαχαίρας, καὶ μέγαν φάκελον ξύλων
ἐπιθείς ἀνάψεις ; ὡς σφαγέντες αὐτίκα
πλήσουσι νηδὺν τὴν ἐμὴν ἀπ' ἄνθρακος
θερμὴν ἐλόντος δαῖτ' ἄτερ κρεανόμων, 245
τὰ δ' ἐκ λέβητος ἐφθὰ καὶ τετηκότα·
ὡς ἐκπλεῶς γε δαιτός εἰμ' ὀρεσκόου·
ἄλῃς λεόντων ἐστί μοι θοινωμένῳ
ἐλάφῳν τε, χρόνιος δ' εἶμ' ἀπ' ἀνθρώπων βορᾶς.
ΣΕ. τὰ καινά γ' ἐκ τῶν ἡθάδων, ᾧ δέσποτα, 250
ἡδίων' ἐστίν. οὐ γὰρ αὖ νεωστὶ γε
ἄλλοι πρὸς ἄντρα †ταῦτ' ἀφίκοντο ξένοι.
ΟΔ. Κύκλωψ, ἄκουσον ἐν μέρει καὶ τῶν ξένων.
ἡμεῖς βορᾶς χρήζοντες ἐμπολὴν λαβεῖν
σῶν ἄσσον ἀντρων ἥλθομεν νεῶς ἄπο. 255
τοὺς δ' ἄρνας ἡμῶν οὗτος ἀντ' οἴνου σκύφου
ἀπημποῖα τε κἀδίδου, πιεῖν λαβὼν,
ἐκῶν ἐκοῦσι, κοῦδὲν ἦν τούτων βία.
ἀλλ' οὗτος ὑγιὲς οὐδὲν ὦν φησὶν λέγει.
ἐπεὶ γ' ἐλήφθη σοῦ λάθρα πωλῶν τὰ σά. 260

means a peculiar form of knife, seems here an epithet, deriving its sense simply from κόπτειν.

242. Perhaps καὶ μέγαν ἐπιθείς ξύλων φάκελον κτλ.

245. ἄτερ κρεανόμων Dobree and Hermann (independently, as it would seem) for τῷ κρεανόμῳ. "Sine coquis et diribitoribus, hoc est sine ambagibus se homines assatos devoraturum dicit." *Herm.* The word may have meant a large dish or charger.—τὰ δὲ, 'and other parts (taken) out of the flesh-pot boiled and well macerated.'

247. εἰμ' ὀρεσκόου H. Stephens for ἱμεροσκόου.

251. οὐ γὰρ αὖ. 'For not again, lately at least, have other strangers come to your cave.' The αὖ implies, as Hermann explains it, that such strangers had indeed arrived on one occasion a long time ago, but none since. W. Dindorf gives οὐ γὰρ οὖν after Reiske. Dobree proposed καὶ γὰρ οὐ κτλ., which is perhaps the best for the context, as οὐ νεωστὶ is a natural combination. We might also read, οὐ τι γὰρ (οὐ οὐδὲ γὰρ) νεωστὶ γε κτλ.

252. ταῦτ' is Barnes' correction of τὰ σ', Hermann preferring τὰ σά γ' after L. Dindorf, and so Kirchhoff has given. But γε is quite unmeaning. Hermann even reads, with much less necessity, in v. 288, πρὸς ἄντρα τὰ σά γ' ἀφιγμένους ξένους. Here the true reading is very doubtful. Perhaps ἀφίκοντο was a gloss on some less common word, like θαμίζουσιν or θαμίζονται.

254. βορᾶς depends on ἐμπολὴν. The Greek custom of purchasing supplies at an ἀγορὰ is alluded to.

258. τούτων Barnes for τούτῳ.—ὕγιες οὐδὲν, see Bacch. 262.

260. ἐπεὶ γ' ἐλήφθη Heath for ἐπεὶ κατελήφθη. Although a few verses occur in the play where the anapaest is admitted (as in 242), this seems only to be done in the non-heroic characters. Here ἐπεὶ γ' suits the sense better than Hermann's interrogative ἐπεὶ οὐκ ἐλήφθη; κτλ. Compare *sup.* v. 181. Hipp. 955, where ἐπεὶ γ' ἐλήφθη occurs in precisely the same sense, 'Since you are now caught.' Hel. 556, ἴστημ', ἐπεὶ γε τοῦδ' ἐφάπτομαι τόπου.

- ΣΕ. ἐγὼ ; κακῶς γὰρ ἐξόλοι'. ΟΔ. εἰ ψεύδομαι.
 ΣΕ. μὰ τὸν Ποσειδῶ τὸν τεκόντα σ', ὦ Κύκλωψ,
 μὰ τὸν μέγαν Τρίτωνα καὶ τὸν Νηρέα,
 μὰ τὴν Καλυψὼ τὰς τε Νηρέως κόρας,
 μά θ' ἱερὰ κύματ' ἰχθύων τε πᾶν γένος, 265
 ἀπώμοσ', ὦ κάλλιστον, ὦ Κυκλώπιον,
 ὃ δεσποτίζει, μὴ τὰ σ' ἐξοδᾶν ἐγὼ
 ξένοισι χρήματ'. ἥ κακῶς οὔτοι κακοὶ
 οἱ παῖδες ἀπόλινθ', οὓς μάλιστ' ἐγὼ φιλῶ.
 ΧΟ. αὐτὸς ἔχ'. ἔγωγε τοῖς ξένοις τὰ χρήματα 270
 περνάντα σ' εἶδον· εἰ δ' ἐγὼ ψευδῇ λέγω,
 ἀπόλινθ' ὁ πατήρ μου, τοὺς ξένους δὲ μὴ ἀδίκει.
 ΚΤ. ψεύδεσθ'. ἔγωγε τῷδε τοῦ 'Ραδαμάνθυος
 πλεόν πέποιθα καὶ δικαιότερον λέγω.
 θέλω δ' ἐρέσθαι· πόθεν ἐπλεύσατ', ὦ ξένοι ; 275
 ποδαποὶ, τίς ὑμᾶς ἐξεπαίδευσεν πόλις ;
 ΟΔ. 'Ιθακήσιοι μὲν τὸ γένος, 'Ιλίου δ' ἄπο
 πέρσαντες ἄστν πνεύμασιν θαλασσίοις
 σὴν γαίαν ἐξωσθέντες ἤκομεν, Κύκλωψ.
 ΚΤ. ἦ τῆς κακίστης οἱ μετήλθεθ' ἀρπαγὰς 280
 'Ελένης Σκαμάνδρου γείτον' 'Ιλίου πόλιν ;
 ΟΔ. οὔτοι, πόνον τὸν δεινὸν ἐξηντληκότες.
 ΚΤ. αἰσχροὺν στράτευσμά γ', οὔτινες μῖα χάριν

261. γ' ἄρ' Kirchhoff for γάρ.

265. τὰ θ' ἱερὰ κύματ' Hermann for the vulg. μά θ' κτλ. He contends that *κά τε* is an improbable combination, and 'that the article is required with *ἱερὰ*. The list of sea-gods and goddesses whom Silenus volubly invokes, crowned by the comic *ὑποκόρισμα* of calling his huge master *δεσποτικός* and *Κυκλώπιον*, is humorous enough. The satyric drama did not, like tragedy, disdain the use of diminutives, in which Comedy also largely indulged. Compare *ἀνθρώπιον*, v. 185 ; *ἀνθρωπίσκος*, v. 316.

270. αὐτὸς ἔχε. If the reading be genuine, this means, 'Keep the imprecation for yourself.' It is obvious to suggest οὗτος ἔχ', 'You there.' i. e. Silenus, 'stop your protestations of innocence.'

273. τῷδε for τοῦδε Canter, and in the

next verse *πλεόν* for *πολλὰ* Hermann. Matthiae gives *πλείω*, Kirchhoff would prefer *μᾶλλον*, which Cobet pronounces "*unice verum*" (Var. Lect. p. 599). The corruption may have arisen from a false reading *πέπονθα*, which Aldus and others have for *πέποιθα*. But perhaps the words have been transposed, and the right reading may be, *πολλὰ τῷδ' ἐγὼ πέποιθ'* ἀεὶ, *δικαιότερόν τε τοῦ 'Ραδαμάνθυος* λέγω.

279. *ἐξωσθέντες*. Cf. Rhcs. 322, *ἐξώστης 'Αρης—μέγας πνέων*. Thuc. vi. 31, 5, *ἐξωσθῆναι ἂν τῇ ᾠρᾷ ἐς χειμῶνα*.

280. *μετήλθετε ἀρπαγὰς—πόλιν* is a short way of saying, *ἤλθετε πόλιν τιμωροῦμενοι τὰς ἀρπαγὰς*, 'to punish Troy for carrying off Helen.' Cf. Orest. 413, *ὡς ταχὺ μετήλθόν σ' αἷμα μητέρος θεαί*.

282. *τὸν δεινόν*. See Iph. T. 1366.

- γυναικὸς ἐξεπλεύσατ' ἐς γαῖαν Φρυγῶν.
 ΟΔ. θεοῦ τὸ πρᾶγμα· μηδέν' αἰτιῶ βροτῶν. 285
 ἡμεῖς δέ σ', ὦ θεοῦ ποντίου γενναῖε παῖ,
 ἱκετεύομέν τε καὶ λέγομεν ἐλευθέρως,
 μὴ τλῆς πρὸς ἄντρα σοὺς ἀφιγμένους † φίλους
 κτανεῖν, βοράν τε δυσσεβῇ θέσθαι γνάθοις·
 οἱ τὸν σὸν, ὦναξ, πατέρ' ἔχειν ναῶν ἔδρας 290
 ἔρρυσάμεσθα γῆς ἐν Ἑλλάδος μυχοῖς.
 ἱερός τ' ἄθραυστος Ταυνάρου μένει λιμὴν,
 Μαλέας τ' ἄκροι κευθμῶνες, ἧ τε Σουνίου
 δίας Ἀθάνας σῶς ὑπάργυρος πέτρα,
 Γεραίστιοί τε καταφυγαὶ, τὰ θ' Ἑλλάδος 295
 * * * * *

288. σοὺς φίλους. Hermann gives τὰ σά γ' ἀφιγμένους (see above, v. 252), because the strangers, though they did not come with hostile intent, still did not come as φίλοι Κύκλωπος. Kirchhoff edits σοὺς ἀφιγμένους ξένους, supposing φίλους to be the usual gloss on the word. We might also read σοὶ γ'—φίλους.

291. ἔρρυσάμεσθα Matthiae for εἰρυσάμεσθα. The argument of Ulysses is, that the Cyclops owes gratitude to the Greeks both directly, for having rescued the temples of Poseidon at Taenarus, Malea, Sunium, and Geraestus, from destruction by foreign invaders, and indirectly, because the Cyclops inhabits a Greek island, and so shares in the general credit which the Greeks have earned. For ναῶν Matthiae, W. Dindorf, and Bothe give νεῶν ἔδρας, supposing harbours of refuge to be meant, which would be under the special tutelage of Poseidon. This is perhaps rather confirmed by ἐν μυχοῖς γῆς, in the nooks and bays of Hellas; only, a safe bay almost implied a temple to the god of the sea, where the vows of the saved mariners might be duly rendered. That Poseidon was specially worshipped at Taenarus is well known. Compare Ar. Ach. 510, καὶ τοῖς ὁ Ποσειδῶν οὐπὶ Ταυνάρῳ θεὸς σεῖσας ἅπασιν ἐμβάλοι τὰς οἰκίας. Malea, as being a corresponding promontory in the same neighbourhood, was likely to have been equally honoured. Both Sunium and Geraestus are known as dedicated to Poseidon, from Ar. Equit. 559, δεῦρ' ἔλθ' ἐς χορὸν, ὃ χρυσοστρίαν',

ὃ Δελφίνων μεδέων, Σουνιάρατε, ὃ Γεραίστιε παῖ Κρόνου. At Sunium was likewise a temple of Athena, who presided over the neighbouring silver-mines at Laurium, and probably had a subterranean cella or treasury at Sunium. See the note on Hec. 1008. Nauck's reading, after H. Stephens, ἰδρυσάμεσθα, is confirmed by καθίδρυται inf. 318.—Musgrave's Σουνίῳ, adopted by W. Dindorf, is rejected by Hermann; and it is clearly not necessary. The meaning is, 'the rock of Sunium sacred to Jove-born Athena.' Pausan. Attic. in init., τῆς ἡπείρου τῆς Ἑλληνικῆς, κατὰ νήσους τὰς Κυκλάδας καὶ πέλαγος τὸ Αἰγαῖον, ἄκρα Σούνιον πρόκειται γῆς τῆς Ἀττικῆς· καὶ λιμὴν τε παραπλεύσαντι τὴν ἄκραν ἐστὶ, καὶ ναὺς Ἀθηναῖς Σουνιάδος ἐπὶ κορυφῇ τῆς ἄκρας. πλέοντι δὲ ἐς τὸ πρόσω Λαυρίον τε ἐστὶ, ἔνθα ποτὲ Ἀθηναῖοις ἦν ἀργύρου μέταλλα, καὶ νῆσος ἔρημος οὐ μεγάλη, Πατρόκλου καλουμένη.

295. Hermann's suspicion, that something has been lost after this verse, is not entertained by Kirchhoff, who places a full stop at καταφυγαί, and gives τὰ δ' Ἑλλάδος δύσφρονα γ' ὄνειδη, proposing also δύσφροσιν and Φρυγῆν ἐξεπράξαμεν. This however is a rather serious change, though δύσφρονα has more authority than δύσφρονα. One might suspect that the speeches of Ulysses and the Cyclops had the same number of verses (see on v. 193). Originally it may have run somehow thus:—

τὰ θ' Ἑλλάδος

τεμένη τὰ θ' ἱερὰ καὶ θεῶν τὰ πόλλ' ἔδη,

δύσφορά γ' ὀνειδὴ Φρυξὶν οὐκ ἐδώκαμεν
 ὦν καὶ σὺ κοινοῖ· γῆς γὰρ Ἑλλάδος μυχοῦς
 οἰκεῖς ὑπ' Αἴτνης τῇ πυριστάκτῳ πέτρα.
 νόμος δὲ θνητοῖς, εἰ λόγους ἀποστρέφει,
 300 ἱκέτας δέχεσθαι ποντίους ἐφθαρμένους,
 ξενία τε δοῦναι καὶ πέπλοις ἐπαρκέσαι,
 οὐκ ἀμφὶ βουπόροισι πηχθέντας μέλη
 ὀβελοῖσι νηδὺν καὶ γνάθον πλήσαι σέθεν.
 ἄλις δὲ Πριάμου γαῖ' ἐχέρωσ' Ἑλλάδα,
 πολλῶν νεκρῶν πιούσα δορυπετῇ φόνον,
 305 ἀλόχους τ' ἀνάνδρους γραῦς τ' ἄπαιδας ὤλεσε
 πολιοῦς τε πατέρας. εἰ δὲ τοὺς λελειμμένους
 σὺ συμπυρῶσας δαῖτ' ἀναλώσεις πικράν,
 ποῖ τρέψεται τις; ἀλλ' ἐμοὶ πιθοῦ, Κύκλωψ,
 πάρες τὸ μάργον σῆς γνάθου, τὸ δ' εὖσεβες
 310 τῆς δυσσεβείας ἀνθελοῦ· πολλοῖσι γὰρ
 κέρδη πονηρὰ ζημίαν ἡμείψατο.

ΣΕ. * * * *

παραινέσαι σοι βούλομαι· τῶν γὰρ κρεῶν
 μηδὲν λίπης τοῦδ'· ἦν τε τὴν γλῶσσαν δάκῃς,

ὦν δεῖ σε πάντων νῦν, ἄναξ, μνήμην
 εἶχειν.
 τὸ σὺν γὰρ ἡμεῖς ἐξεσώσαμεν κλέος,
 δύσφρονά τ' ὀνειδὴ Φρυξὶν οὐκ ἐδώ-
 καμεν.

The meaning ought to be, οὐκ ἐδώκαμεν
 τὸν σὺν πατέρα Φρυξὶν δυσφρόνως ὀνει-
 δίσειν.

297. κοινοῖ Seidler for κοινοῦ, and in
 the next verse Αἴτνης Hermann for
 Αἴτνῃ.

299. The old reading, νόμοις δὲ θνητοῖς
 εἰς λόγους ἀποστρέφει, has been success-
 fully emended by Hermann after Mus-
 grave, who gave νόμος and proposed ἐπι-
 στρέφει. By λόγοι the arguments on the
 score of justice and requital of benefits
 are meant. He now appeals to him on the
 ground of religious obligation. W.
 Dindorf reads, after Matthiae, εἰς λόγους
 ἀποστρέφου, which H. Stephens pretended
 to have found in his MSS., 'according to
 the laws of humanity turn away from your
 cruel intention to the plea of reason.'

Madvig, Adv. Crit. i. p. 266, proposes εἰ
 λόγος σ' ἐπιστρέφει, *si ratio te movet*.

304. ἐχέρωσ' Ἑλλάδα. Here is a
 violation of the final pause, which must
 be admitted as clearly genuine.

312. ἡμείψατο, 'bring in return.'

314. ἦν τε. Hermann and others give
 ἦν δὲ on the conjecture of Lenting, which
 would be more probable if the Aldine
 τῶν μὲν κρεῶν had any authority; but the
 MSS. reading is τῶν γὰρ κρεῶν. It is
 probable that a verse has been lost, as
 thus:—

Κύκλωψ, τὰ λῶστα τῶνδε τῶν ξένων
 πέρι
 παραινέσαι σοι βούλομαι· τῶν γὰρ κρεῶν
 κτλ.

In τῶν γὰρ κρεῶν there is an allusion to
 v. 302—3. The sense is, 'Of his flesh
 (about which he has said so much) leave
 not a single atom; and if you bite off a
 piece of his tongue, you will become as
 eloquent as he is.' The phrase is a joke
 on the ordinary meaning of a person

- κομψὸς γενήσῃ καὶ λαλίστατος, Κύκλωψ. 315
ΚΤ. ὁ πλοῦτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός·
 τὰ δ' ἄλλα κόμποι καὶ λόγων εὐμορφίαι.
 ἄκρας δ' ἐναλίας ἅς καθίδρυται πατὴρ
 χαίρειν κελεύω· τί τάδε προὔστησιν λόγῳ ;
 Ζηνὸς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξένη, 320
 οὐδ' οἶδ' ὅ τι Ζεὺς ἐστ' ἐμοῦ κρείσσων θεός.
 οὗ μοι μέλει τὸ λοιπόν. ὥς δ' οὗ μοι μέλει
 ἄκουσον· ὅταν ἄνωθεν ὄμβρον ἐκχέῃ,
 ἐν τῇδε πέτρᾳ στέγν' ἔχων σκηνώματα,
 ἧ μόσχον ὀπτὸν ἧ τι θήρειον δάκος 325
 δαινύμενος, εὖ τέγγων τε γαστέρ' ὑπτίαν
 ἐπεκπιὼν γάλακτος ἀμφορέα, πέπλον
 κρούω Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν.
 ὅταν δὲ βορέας χιόνα Θρήκιος χέῃ,
 δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν 330
 καὶ πῦρ ἀναίθων, χιόνος οὐδέν μοι μέλει.
 ἧ γῇ δ' ἀνάγκη, κἂν θέλῃ κἂν μὴ θέλῃ,

biting his tongue.—*λαλίστατος*, the superlative of *λάλος*, like *φίλιστος* from *φίλος*. Ruhnken observed that the gloss of Hesychius, *ἀλίστατος*, *σοφάτατος*, must be corrected from this passage. Nauck suggests *λαλητικός*.

316. *θεός*. Aesch. Cho. 50, τὸ δ' εὐ-
τυχεῖν, τὸδ' ἐν θεοῖς θεός τε καὶ θεοῦ
πλέον. Hel. 560, *θεός γὰρ καὶ τὸ γι-
 γνώσκειν φίλους*. The Cyclops means to
 deride the argument derived from the
 reverence shown by the Greeks to the
 shrine of the gods. Compare *inf.* v. 337.

318. *καθίδρυται*, the same in sense as
κάθηται or *θάσσει*, and hence the accu-
 sative. Hermann and Nauck read *ἅς
 καθ' ἴδρυται*. We might as well give
αἷς καθίδρυται, if change were necessary.
 —*ἄκρας*, enumerated above, v. 292 seqq.

319. *προὔστησιν*, 'why have you put
 forward *these* arguments so prominently,
 as if they would influence me?'

322. *οὐ μοι μέλει τὸ λοιπόν* seems to
 mean, 'I do not care for him (Zeus)
 any longer,' for *οὐκέτι*.

324. *ἔχων* Hermann for *ἔχω*. We
 might read in the next verse *καὶ* for *ἧ*.

326. *εὖ τέγγων τε*, 'and well drench-
 ing,' is Reiske's emendation for *ἐν στέ-*

γοντι. Fix (ap. Kirch.) proposed *ἐκτείνων
 τε*. Hermann, retaining this, and think-
 ing the following *ἐπεκπιὼν* would require
εὖ τέγγας, marks the loss of one verse
 after this; and it is not improbable
 (see above, v. 295) that this *ῥήσις* ori-
 ginally contained a multiple of eight
 (thirty-two) verses, since Ulysses and
 Silenus before spoke in eight each (v.
 253 seqq.). There is this objection to
 the vulgate *ἐν στέγοντι*, even if it could
 mean 'under shelter,' that it is a mere
 repetition of *στέγν' ἔχων σκηνώματα*.

327. *πέπλον κρούω*. Barnes appears
 to be right in explaining *ορπεδο*. Cf.
 Ar. Nub. 293, *καὶ βούλομαι ἀνταποπάρδειν
 πρὸς τὰς βροντάς*. Musgrave proposed,
 and W. Dindorf and Bothe approve,
πέδον κρούω, i. e. *χορεύω*. Hartung (ap.
 Kirch.) would read *πιθον*, 'the (empty)
 jar.' But the coarse wit is appropriate
 enough to the speaker, who desired to
 show his contempt for Ζεὺς.

330. *περιβαλὼν*, the *nominativus pen-
 dens*, as if *οὐ φροντίζω* had followed.

332—3. This distich is quoted by
 Plutarch, De defectu Orac. p. 435, 13.
 Another reading, *φύουσα* for *τίκτουσα*, is
 adduced from Athenagoras, Legat. p.

τίκτουσα ποίαν τὰμὰ πιαίνει βοτά.
 †άγῳ οὔτινι θύω πλὴν ἐμοί, θεοῖσι δ' οὔ,
 καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων· 335
 ὡς τοῦμπιεῖν γε καὶ φαγεῖν τοῦφ' ἡμέραν,
 Ζεὺς οὗτος ἀνθρώποισι τοῖσι σάφροσιν,
 λυπεῖν δὲ μηδὲν αὐτόν· οἱ δὲ τοὺς νόμους
 ἔθεντο ποικίλλοντες ἀνθρώπων βίον,
 κλαίειν ἄνωγα· τὴν *δ' ἐμὴν ψυχὴν ἐγὼ 340
 οὐ παύσομαι δρῶν εὖ κατεσθίων τέ σε.
 ξένιά τε λήψει τοιάδ', ὡς ἄμεμπτος ὦ,
 πῦρ καὶ πατρῶν τόδε, λέβητά θ', ὅς ζέσας
 σὴν σάρκα διαφόρητον ἀμφέξει καλῶς.
 ἀλλ' ἔρπετ' εἴσω, τῷ κατ' αὐλῖον θεῷ 345
 ἵν' ἀμφὶ βωμὸν στάντες εὐωχῇτέ με.

ΟΔ. αἰαῖ. πόνους μὲν Τρωικοὺς ὑπέξεδυν
 θαλασσίους τε, νῦν δ' ἐς ἀνδρὸς ἀνοσίου
 γνῶμην κατέσχον ἀλῖμενόν τε καρδίαν.

103 (cited by Hermann: p. 28 as given by Kirchhoff). Hesychius has πιαίνει· σιτεύει, λιπαίνει.

334. τὰ δ' οὔτι θύω or ἀλλ' οὔ τι θύω, 'but not one of them do I sacrifice,' or ὧν οὔ τι θύω, seems probable for δ' ἄγῳ οὔ τιθι θύω. Hermann gives δ' ἄγῳ οὔτι θύω, but such a crasis is incredible, not to say that ἐγὼ is not wanted where there is no emphasis on the person. Barnes proposes to omit the οὔ, which is not altogether improbable; δ' ἄγῳ τίνι θύω πλὴν ἐμοί; the anapaest being no objection in a ῥῆσις of the Cyclops.

336. τοῦμπιεῖν γε Reiske for τοῦ πιεῖν γε. Ar. Pac. 1143, ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς. Alexis ap. Meineke Frag. Com. iii. p. 394, πίνωμεν, ἐμπίνωμεν. Hermann gives τε for γε, but see on v. 163.—τὸ ἐφ' ἡμέραν, like τὸ κατ' ἡμᾶρ, on which see Ion 122.—Ζεὺς κτλ., cf. v. 316. This is said, in illustration of his γαστήρ being μεγίστη δαιμόνων, i.e. a Ζεὺς both to himself and to all wise men who think with him.

339. ποικίλλοντες, making intricate, divesting of its natural simplicity.

340. The δὲ was added by Barnes.

341. κατεσθίων γέ σε Hermann, 'namely, by eating you,' or, 'at least so

far as eating you is concerned.' W. Dindorf gives σέ emphatic. Kirchhoff, "malim κατεσθίω τε σέ."

342. ξένια δὲ Fix (ap. Kirch.).

343. πατρῶν τόδε, and τε for γε, is Hermann's correction for τόνδε, which not only is doubtful for the metre (though see on v. 334), but supposes Polyphemus to point to some cauldron given him by his father Poseidon. He means however, pointing to the sea, 'my father's element yonder,' viz. water. "Res ipsa monstrat," adds Hermann, "dona hospitalia, quae promittit Cyclops, esse ignem et aquam, quique per ignem et aquam concoquat Ulixem, lebetem."

344. διαφόρητον Scaliger for δυσφόρητον. The sense is, 'when cut up piece-meal,' and Hermann and Kirchhoff are clearly right in adopting it. Cf. Bacch. 736, ἀλλαι δὲ δαμάλας διεφόρουσιν σπαράγμασιν.—For ἀμφέξει Nauck proposes ἀμφέψει. We have ἀμπέχει for the more usual ἀμπίσχει Aesch. Pers. 844.

345. τῷ κατ' αὐλῖον θεῷ, sc. γαστρὶ. Cf. v. 335. So Bothe; but Hermann thinks the Cyclops means himself.—Polyphemus here enters his cave.

346. βωμὸν H. Stephens for κῶμον.

349. κατέσχον, I have come ashore. See v. 223. From the same metaphor

- ὦ Παλλὰς, ὦ δέσποινα Διογενὲς θεὰ, 350
 νῦν νῦν ἄρηξον· κρείσσονας γὰρ Ἴλιου
 πόνους ἀφίγμαι κἀπὶ κινδύνου βάθρα.
 σύ τ', ὦ φαεννῶν ἀστέρων οἰκῶν ἔδρας,
 Ζεῦ Ξένι, ὅρα τάδ'· εἰ γὰρ αὐτὰ μὴ βλέπεις,
 ἄλλως νομίζει Ζεὺς, τὸ μηδὲν ὦν, θεός. 355
- ΧΟ. εὐρείας φάρυγος, ὦ Κύκλωψ,
 ἀναστόμου τὸ χεῖλος· ὥς ἔτοιμά σοι
 ἐφθὰ καὶ ὀπταλέ' ἀνθρακίᾳς ἀπο
 χναύειν, βρύκειν,
 κρεοκοπεῖν μέλη ξένων, 360
 δασυμάλλῃ ἐν αἰγίδι κλινομένῳ.

he borrows *ἀλίμενον*, meaning inhospitable, offering no safe refuge. Reiske proposed *ὠμῆρ* for *γνώμην*. This is very ingenious; but *γνώμη* may here mean *arbitrium*, 'the decision what is to be done with me.'

354. On Ξένιος Ζεὺς, the avenger of violated hospitality, see Aesch. Ag. 61. 353. The old punctuation, Ζεῦ, ξένι ὅρα τάδ', was corrected by Canter.

355. Ζεὺς Hermann for the Aldine Ζεῦ, with the best MSS. The sense is, you are indeed Ζεὺς, but not Ζεὺς θεός, if you permit this injustice.

356. Polyphemus being within his cave (which is represented on the stage), the chorus, who are by no means his well-wishers, tell him to take his fill of his horrible fare, and deprecate the having any share in such a banquet. The address to the Cyclops is not said so much in irony (as Bothe supposes) as in disgust; this is clear, for Ulysses and his companions are being taken with the Cyclops into his den (cf. v. 345), and Ulysses, who at v. 375 returns from within it after a considerable interval (the narrative requires some hours at least), must be supposed to speak v. 347 seqq. as a soliloquy while he moves off the stage. Hermann considers this short ode to consist of three parts; the strophe sung by those satyrs who had just returned from lighting the fire in the cave; the mesode and antistrophe by the two other portions who had remained. As his scheme seems plausible, even though it requires rather violent changes, the antistrophe to it (369) is appended. (In the strophe he supplies *θερμὰ* after *ἀνθρακίᾳς*.)

νηλῆς, ὦ τλαῖμον, ὃς μάταν
 ἐφροστίους ἰκτῆρας ἐκθύεις δόμων,
 ἐφθὰ τε δαινύμενος μυσταροῖσιν ὁδοῦσιν
 κόπτων, βρύκων,
 θέρμ' ἀπ' ἀνθράκων κρέα,

after which he marks the loss of three verses.

Ibid. φάρυγος Hermann for φάρυγγος, which appears to be a form of the late Attic. It occurs also in the old copies in v. 410 and 592, in both places contrary to the metre. He also gives *ἰὼ* for *ᾶ*, calling the metre a molossus followed by two cretics.

358. Kirchhoff proposes *ὀπταλέ'* for *ὀπτὰ καὶ*, and this has been adopted, the MS. Pal. giving *ὀπτὰ*, which implies some compendium.—*χναύειν*, *Anglice*, *to gnaw*. The old reading was *ἀποχναύειν*, corrected by Musgrave. Hesych. *χναύμα* τὸ βρώμα.—*χναύματα* τὰ βρώματα, καὶ τὰ τῶν κρεῶν ἀπανθρακίσματα. Both Eubulus and Ephippus use *χναύειν*. See Meineke, Frag. Com. iii. pp. 268, 325, 328. Hermann says Porson preferred *ἀνθρακίᾳς ἀπολαύειν*, a phrase which occurs in Ar. Equit. 780.—*βρύκειν* Casaubon for *βρύχειν*, and so *infra* v. 372 *βρύκων*. Soph. Trach. 987, ἡ δ' αὖ μὰρ βρύκει, φεῦ. Ar. Lysist. 367, βρύκουσά σου τοὺς πλεῦμονας καὶ τάντερ' ἐξαμήσω.

360. *κρεοκοπεῖν* L. Dind. for *κρεωκοπεῖν*, the form which the MSS. also give in Aesch. Pers. 465.

361. *κλινομένῳ* is Reiske's correction, adopted with praise by Hermann, for *καινόμενα*. Bothe has *καينوμένων*, by which he refers *ἐν αἰγίδι* to *κρεωκοπεῖν*, 'to cut up the flesh of slain guests in a

μή μοι μὴ προσδίδου
μόνος μόνῳ κόμιζε πορθμίδος σκάφος.

χαιρέτω μὲν αὖλις ἦδε,

χαιρέτω δὲ θυμάτων

365

ἀποβώμιος ἂν ἔχει θυσίαν

Κύκλωψ Αἰτναῖος ξενικῶν

κρεῶν κεχαρμένος βορᾶ·

νηλῆς, ᾧ τλάμον, ὅστις

† δωμάτων ἐφεστίους ξένους

370

ικτῆρας ἐκθύει δόμων,

κόπτων, βρύκων,

ἐφθά τε δαινύμενος μυσσαροῖσιν ὁδοῦσιν

[ἀνθρώπων] θέρμ' ἀπ' ἀνθράκων κρέα.

ΟΔ. ᾧ Ζεῦ, τί λέξω δεῖν' ἰδὼν ἀντρων ἔσω,

375

hide in place of a dish.' The custom of cooking food in a raw hide is supposed to be meant, which Barnes tells us was in use with the Scotch soldiers of the middle ages. The meaning is, 'in a thickly-haired goat-skin laid on the ground,' and perhaps the epithet implies that the food to be cooked was laid upon the hairy surface. Bothe objects that the cookery of the Cyclops was done in a *χάλκεος λέβης*, v. 392; but he clearly speaks here of *grilled* meat as distinct from *boiled*.

362. *μή μοι κτλ.* Madvig, *Adv. Crit.* i. p. 267, reads *προσδίδου* for *προδίδου*, *ne mihi partem dederis*, comparing *inf.* 531. *Hel.* 700, *κάμω πρόδοτέ τι τῆς ἡδονῆς*. Nauck remarks on 362—3, "non intelligo." "*Sententia haec est; ne mihi prode haec: id est, fac ne frustra haec apparaverimus: solus soli tibi confer hanc celocem; quod est, solus soli tibi ingere quas nos aversamur carnes humanas.*" *Hermann*. Others take it literally to mean, 'Bring up the ship that we two alone may escape.' *Matthiae* too thought that the words were addressed to some other than the Cyclops. They appear to contain a proverb, 'be your own steersman, for we will not interfere with you.'

364. *χαιρέτω*, 'I will have nothing to do with it; ἀποπέμποιμαι, ἀποπτύω. The meaning of what follows appears to be, *χαιρέτω δὲ θυσία ἣν ἔχει Κύκλωψ ἀποβώμιος θυμάτων*, the monster who offers

no other sacrifices to the gods, and therefore is *ἄθεος*, as *Hesychius* explains it, perhaps from this passage.

370. *ξένους* *Matthiae* for *ξενικοῦς*, after *Bothe*, who however afterwards omitted the word as a gloss, as *Hermann* also has done. It would be easy to make two *senarii*, *νηλῆς ὁ τλάμων, ὅς γε δωμάτων ξένους ἐφεστίους ικτῆρας ἐκθύει δόμων*, i. e. 'gets rid of by sacrifice out of the house,' &c. But *δόμων* after *δωμάτων* is suspicious. *Kirchhoff's* arrangement of the antistrophe is nearly *Hermann's*,—

*νηλῆς, ᾧ τλάμον, ὅστις δόμων
ἐφεστίους ικτῆρας ἐκθύει ξένους
ἐφθά τε δαινύμενος μυσσαροῖσι τ' ὁδοῦσιν
κόπτων, βρύκων,
θέρμ' ἀπ' ἀνθράκων κρέα.*

After which he proposes to repeat v. 364—8.

374. *Hermann's* opinion is probable, that *ἀνθρώπων* is only a various reading of *ἀνθράκων*. *W. Dindorf* would read *ἀνδρῶν*.

375. *Barnes* well observes on this scene, that although the early escape of *Ulysses* from the cave, and without any of his companions, is contrary to the narrative of *Homer*, still the economy of the drama required a descriptive speech of what had already happened, and the development of a plot to be afterwards carried out in conjunction with the chorus. All this is easy enough to accept, if we suppose *Ulysses* to have crept out through

- κοῦ πιστὰ, μύθοις εἰκότ' οὐδ' ἔργοις βροτῶν ;
 XO. τί δ' ἔστ', Ὀδυσσεύ ; μῶν τεθοίναται σέθεν
 φίλους ἐταίρους ἀνοσιώτατος Κύκλωψ ;
 OΔ. δισσοὺς γ' ἄθρήσας κἀπιβαστάσας χεροῖν,
 οἷ σαρκὸς εἶχον εὐτραφέστατον πάχος. 380
 XO. πῶς, ὦ ταλαίπωρ', ἦτε πάσχοντες τάδε ;
 OΔ. ἐπεὶ πετραίαν τήνδ' ἐσήλθομεν στέγην,
 ἀνέκαυσε μὲν πῦρ πρῶτον, ὑψηλῆς δρυὸς
 κορμούς πλατείας ἐσχάρας βαλὼν ἔπι,
 τρισσῶν ἀμαξῶν ὡς ἀγώγιμον βάρος, 385
 ἔπειτα φύλλων ἐλατίνων χαμαιπετῇ
 ἔστησεν εὐνὴν πλησίον πυρὸς φλογί,
 κρατῆρα δ' ἐξέπλησεν ὡς δεκάμπορον,
 μόσχους ἀμέλξας, λευκὸν εἰσχέας γάλα.
 σκύφος δὲ κισσοῦ παρέθετ' εἰς εὖρος τριῶν 390
 πήχεων, βάθος δὲ τεσσάρων ἐφαίνετο,
 [καὶ χάλκεον λέβητ' ἐπέξεσεν πυρὶ,
 ὀβελούς τ' ἄκρους μὲν ἐγκεκαυμένους πυρὶ,
 ἕξστοὺς δὲ δρεπάνῳ τᾶλλα, παλιούρου κλάδων,

some chink while the Cyclops was engaged in singing (v. 425). And it was better to make Ulysses come out alone, and afterwards to liberate his captive companions, than to represent all as escaping together by stealthy means, in which case flight rather than vengeance would have been their immediate care.

376. οὐκ ἔργοις Kirchhoff.

377. τεθοίναται Reiske for the vulg. μῶν γε θοινᾶται.

379. ἐπιβαστάσας, 'taking into his hands to feel the weight of them.' The same idea of carefully inspecting an animal destined for the butcher's knife is kept up in ἄθρήσας. For οἱ in the next verse we might read εἰ, 'whether' &c.—εὐτραφέστατον W. Dindorf and others after Scaliger. Hermann, Nauck, and Kirchhoff retain the old reading εὐτρεφέστατον (Aldus ἐντρ.), referring to Lobeck on Phrynicus, p. 577.

382. στέγην Musgrave for χθόνα. "Usitata vocabula facile in scribendo commutantur memoriae errore." *Herm.*

383. δρυός. The olive-tree is probably here meant. See on v. 615.

387. ἔστησεν, 'he set it near the fire.'

If we suppose that this was a στιβάς or mattress already made, and the position of which he merely shifted, it will be needless to read ἔνησεν, with Hermann, Nauck, and Dindorf, after Reiske, or ἔστρωσεν after Pierson.

388. δεκάμπορον. Holding some ninety English gallons.

390. σκύφος κισσοῦ. See on Alcest. 756.

393—4. Hermann transposes this distich to follow 387, by which the present ὁμοιοτέλευτον in πυρὶ is avoided. It is very probable that 392 should be read after 385, or even after 395. Lobeck reads ἐπέστησεν for ἐπέξεσεν.

394. Scaliger's emendation, τᾶλλα for γ' ἄλλα, and κλάδων for κλάδω, is right. The meaning is, 'having the tips hardened in the fire (so as to pierce the flesh, ἀκροπόροι ὀβελοί, Od. iii. 463), and the other parts roughly dressed with a bill-hook.' As for ὀβελὸς παλιούρου κλάδων, it merely means 'made of hard wood.' Whatever the tree was, it was thorny, and doubtless of the hard grain which

Αἶτναϊά τε σφαγεῖα πελέκεων γνάθοις. 395
 ὡς δ' ἦν ἔτοιμα πάντα τῷ θεοστυγεῖ
 Ἄιδου μαγεῖρῳ, φῶτε συμμάριψας δύο
 ἔσφαζ' ἑταίρων τῶν ἐμῶν ῥυθμῷ τινὶ
 τὸν μὲν λέβητος ἐς κύτος χαλκήλατον,
 τὸν δ' αὖ, τένοντος ἀρπάσας ἄκρου ποδὸς, 400
 παίων πρὸς ὄξυν στόνυχχα πετραίου λίθου
 ἐγκέφαλον ἐξέρρανε, καὶ καθαρπάσας
 λάβρῳ μαχαίρᾳ σάρκας ἐξώπτα πυρὶ,
 τὰ δ' ἐς λέβητ' ἐφῆκεν ἔψεσθαι μέλη.
 ἐγὼ δ' ὁ τλήμων δάκρυ' ἀπ' ὀφθαλμῶν χέων 405
 ἐχριμπτόμην Κύκλωπι κἀδιακόνουν·
 ἄλλοι δ' ὅπως ὄρνιθες ἐν μυχοῖς πέτρας

our similar trees, the black-thorn, white-thorn, crab, &c. possess. Virgil, *Ecl.* v. 39, 'Carduus et spinis surgit paliurus acutis,' 'Christ-thorn.' Hesych. παλίονυρος· θαμνώδες δένδρον. The custom of using wooden spits is also recorded Georg. ii. 396, 'pinguique in verubus torrebimus extra columnis.'

395. *Αἶτναϊά τε σφαγεῖα*. As this verse stands, it can only mean, 'and Sicilian blood-pots for the axe's edge,' i. e. to catch the blood of the victim when struck. See *Electr.* 800, οἱ μὲν σφαγεῖον ἔφερον, οἱ δ' ἦρον κανά. It is the Homeric ἀμνίον, *Od.* iii. 444, where the πέλεκυς or sacrificial axe is also mentioned, v. 442. Kirchhoff gives γνάθους, the accusative in apposition; in which case σφαγεῖον must bear the unusual sense of 'an instrument of slaughter.' Hermann transposes the verse after 399, and reads

τὸν μὲν λέβητος εἰς κύτος χαλκήλατον,
 Αἶτναϊ' ἄτε σφαγεῖα, πελέκεων γνάθοις,

so that γνάθοις depends on ἔσφαζε. The poet would hardly have said εἰς λέβητος κύτος ἄτε σφαγεῖα, nor is it so clear as Hermann contends, that after v. 399, "aliquid amplius dici et significantius debuit, quam illud nudum τὸν μὲν" κτλ. Nauck regards 393—5 as "nondum emendatos."

398. ἔσφαζ' appears to be the reading of the MSS. ἔσφαζε *vulgo*, from Barnes' edition. As *two* were slain, and with a certain deliberate method, as ῥυθμῷ τινὶ implies, the imperfect is the proper tense.

Homer has σὺν δὲ δύο μάρψας ὥστε σκύλακας ποτὶ γαίῃ Κόπτ', ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν, *Od.* ix. 289.

401. στόνυχχα Scaliger for γ' ὄνυχχα. Hesychius, στόνυχχες, τὰ εἰς ὄξυν λήγοντα. *Ap. Rhod.* iv. 1679, πετραίῳ στόνυχχι χρίμψε σφυρόν. Bothe, who defends ὄνυχχα by τρητὸς ὄνυξ πετραῖος in a verse of Nonnus, forgets that the γε is indefensible.

402. ἐξέρρανε, 'dashed out,' with the notion of bespattering the rock with blood-drops. *Soph. Trach.* 781, κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ, i. e. fragments of bone from the top of the head being scattered about.—For καθαρπάσας we should have expected διαρπάσας, or even διαρταμῶν (*Eur. El.* 816), especially as ἀρπάσας occurred just above. As it is, an ellipse of τεμῶν must be assumed. Possibly some verse has dropped out, by which αὐτοῦς was left to be supplied after καθαρπάσας, e. g. τὰς μὲν διαίρων τοῖν τρισθλίον ἀμψὶ λάβρον μαχαίρας σάρκας ἐξώπτα πυρὶ, τὰ δ' ἐς λέβητ' κτλ.

404. τὰ δ' Heath for τὰς. The *limbs* are opposed to the more fleshy parts; the one he boiled, the other he roasted. The article falls under the usage noticed on *Herc.* 1030.

406. κἀδιακόνουν Hermann and W. Dindorf for καὶ διηκόνουν. The latter form appears to belong to the late Attic.

407. Kirchhoff gives ἄλλοι, an unusual crasis.

πτήξαντες εἶχον, αἶμα δ' οὐκ ἐνὴν χροῖ.
 ἐπεὶ δ' ἐταίρων τῶν ἐμῶν πλησθεὶς βορᾶς
 ἀνέπεσε φάρυγος αἰθέρ' ἐξιεὶς βαρὺν, 410
 εἰσῆλθέ μοι τι θεῖον· ἐμπλήσας σκύφος
 Μάρωνος αὐτῷ τοῦδε προσφέρω πιεῖν,
 λέγων τάδ'· ὦ παῖ ποντίου θεοῦ, Κύκλωψ,
 σκέψαι τόδ' οἶον Ἑλλὰς ἀμπέλων ἄπο
 θεῖον κομίζει πῶμα, Διονύσου γάνος. 415
 ὁ δ' ἔκπλεως ὦν τῆς ἀναισχύντου βορᾶς
 ἐδέξατ' ἔσπασέν *τ' ἄμυστιν ἐλκύσας,
 κἀπήνεσ' ἄρας χεῖρα, φίλτατε ξένων,
 καλὸν τὸ πῶμα δαιτὶ πρὸς καλῇ δίδως.
 ἡσθέντα δ' αὐτὸν ὡς ἐπησθόμην ἐγώ, 420
 ἄλλην ἔδωκα κύλικα, γιγνώσκων ὅτι
 τρώσει νιν οἶνος καὶ δίκην δώσει τάχα.
 καὶ δὴ πρὸς ᾧδὰς εἶρπ'. ἐγὼ δ' ἐπεγχεῶν
 ἄλλην ἐπ' ἄλλῃ σπλάγχχ' ἐθέρμαινον ποτῶ.
 ἄδει δὲ παρὰ κλαίουσι συνναύταις ἐμοῖς 425
 ἄμουσ', ἐπήχει δ' ἄντρον. ἐξελθὼν δ' ἐγὼ
 σιγῇ σὲ σώσαι καμ', ἐὰν βούλη, θέλω.
 ἀλλ' εἶπατ' εἴτε χρήζετε εἴτ' οὐ χρήζετε
 φεύγειν ἄμικτον ἄνδρα καὶ τὰ Βακχίου
 ναίειν μέλαθρα Ναϊδων νυμφῶν μέτα. 430

410. φάρυγος. See on v. 356. The use of αἶθρ for 'breath' is to be noticed. The Greeks generally use it exclusively of the bright air, e. g. Herc. 1090. Perhaps ἄμυν (Aesch. Eum. 133). Athenaeus quotes this verse, p. 23 E, with ἐξανέλης, whence Porson here read ἐξανέλης.

412. αὐτῷ τοῦδε L. Dindorf for αὐτοῦ, τῷδε κτλ. Ulysses appears on the stage with a wine-skin, which he holds up as he speaks, and says, 'I gave him some of this to drink.' Compare Electr. 499.

416. ἔκπλεως, *satiatus*, Hermann, who compares v. 247. In the next verse τε was added by Barnes.—ἄμυστιν ἐλκύσας, 'having drained it at a draught.' See Rhcs. 419. *Inf.* 572.

424. ἐθέρμαινον. Alcest. 758, ὥς ἐθέρ-

μην' αὐτὸν ἀμφιβᾶσα φλῆξ οἶνου. The obvious idea that drinking-songs are unsuited to grief, occurs in the same prosatyr play, Alcest. 761, ὁ μὲν γὰρ ἦδε,—οἰκέται δ' ἐκλαίοντες δέσποιναν. The coincidence is still further to be traced in ἄμουσ' ὀλακτῶν, *ibid.* 760, and αἰσχροὺν παρὰ κλαίουσι θοινᾶσθαι φίλοις, v. 542.

426. ἐπήχει Kirchhoff after Barnes, on account of the preceding ἄδει, which seems to describe what the Cyclops is now doing after his feast.

430. Ναϊδων Casaubon for Δαναίδων, "cum Graecis puellis," Portus. The emendation is satisfactory, since Nymphs, satyrs, and Bacchus, were inseparable companions. In Hel. 187 we have Νύμφα τις οἶα Ναῖς. Hermann mentions *μαινίδων* as a plausible conjecture.

- ὁ μὲν γὰρ ἔνδον σὸς πατὴρ τάδ' ἤνεσεν.
 ἀλλ' ἀσθενὴς γὰρ ἀποκερδαίνων ποτοῦ,
 ὥσπερ πρὸς ἱξῶ τῇ κύλικι λελημμένος
 πτέρυγας ἀλύει· σὺ δὲ, νεανίας γὰρ εἶ,
 σώθητι μετ' ἐμοῦ, καὶ τὸν ἀρχαῖον φίλον 435
 Διόνυσσον ἀνάλαβ', οὐ Κύκλωπι προσφερῆ.
 XO. ὦ φίλτατ', εἰ γὰρ τήνδ' ἵδοιμεν ἡμέραν,
 Κύκλωπος ἐκφυγόντες ἀνόσιον κάρα.
 [ὥς διὰ μακροῦ γε τὸν σίφωνα τὸν φίλον
 χηρεύομεν τόνδ' οὐκ ἔχομεν καταφαγεῖν.] 440
 OA. ἄκουε δὴ νυν ἦν ἔχω τιμωρίαν
 θηρὸς πανούργου σῆς τε δουλείας φυγῆν.
 XO. λέγ' ὥς Ἀσιάδος οὐκ ἂν ἦδιον ψόφον
 κιθάρας κλύοιμεν ἢ Κύκλωπ' ὀλωλότα.
 OA. ἐπὶ κῶμον ἔρπειν πρὸς κασιγνήτους θέλει 445
 Κύκλωπας ἡσθεῖς τῷδε Βακχίου ποτῶ.
 XO. ξυνῆκ', ἔρημον ξυλλαβὼν δρυμοῖσι νι

431. ὁ ἔνδον πατὴρ. Silenus, who had been foremost in his treachery to the Greeks, acquiesced in and approved of the conduct of the Cyclops. Cf. 314, and for the appellation πατὴρ, 82 and 84.

432. ἀποκερδαίνων, making the best of the drink that is before him; not losing the chance of taking his fill; with the additional notion of ἀπολαύων, ἐπαυρόμενος, suffering the consequences of it. Silenus, says Ulysses, is old and weak, and besides, has lost his reason by drink, so that he cannot assist us in our escape.

434. ἀλύει, is beside himself. Cf. Aesch. Theb. 386. Hermann rejects the reading of Musgrave, πτέρυγα σαλεύει. The vulgate means, 'having his wings caught by the cup, like a bird sticking to bird-lime.' In fact, ἀλύναι is the right word for a man not only doting but 'duddled' with wine. Σαλεύειν, connected with ἄλς, always bears some notion of a ship tossed by a storm. Bothe, aware of this, renders σαλεύει "fluctuat, timet." Cobet, Var. Lect. p. 599, would read λελησμένος, captus. The form λελημμένος occurs in Agam. 849. See also Ion 1113.

439—40. Few verses are more perplexing than this unmetrical distich. For first, χηρεύειν ought to govern a genitive

in the sense of 'to be without,' like the Homeric ἀνδρῶν χηρεύει; and hence Scaliger proposed θηρεύομεν. Compare however χηρεύει λέχος, Alcest. 1089, like ὀρφανεύειν παῖδας, *ibid.* 297. Secondly, the ι in σίφων is long, which Hermann gets rid of by reading τὸν φίλον σίφωνα δὴ. Thirdly, οὐκ ἔχομεν καταφαγεῖν is the reading of the copies. Hermann gives οὐκ ἔχομεν γὰρ καταφυγῆν, in the meaning that the σίφων has no καταφυγή, *vir eget femina*. Nauck says, "σίφωνα si verum est, de gutture intellexim." Perhaps there is a grosser meaning, in character with lewd satyrs. The distich is perhaps interpolated. But we might read τήνδ' οὐκ ἔχοντες καταφυγῆν, i. e. τὴν ἐς γυναίκας, and σίφωνα τὸν μόνον φίλον. Hesych. σίφων — καὶ οἷς (ἐ) οἱ κάπηλοι τὸν οἶνον ἀρύονται. The chorus ought to speak only two lines, uniformly with the order of the following dialogue, and as it does at vv. 212, 377, and in three lines twice consecutively at 469, 473, and also at 270, 596, 632, but in no instance in four.

443. Ἀσιάδος, as a peculiar instrument of the Bacchic worship, imported from the east (Bacch. 13—19).

447. δρυμοῖσι Tyrwhitt for βυθοῖσι. The poet would hardly have used βυθ.

σφάζαι μενουῶς ἢ πετρῶν ὧσαι κάτω.

ΟΔ. οὐδὲν τοιοῦτον, δόλιος ἢ ᾽πιθυμία.

ΧΟ. πῶς δαί; σοφόν τοί σ' ὄντ' ἀκούομεν πάλα. 450

ΟΔ. κώμου μὲν αὐτὸν τοῦδ' ἀπαλλάξαι, λέγων
ὥς οὐ Κύκλωψι πῶμα χρὴ δοῦναι τόδε,
μόνον δ' ἔχοντα βίοτον ἡδέως ἄγειν.
ὅταν δ' ὑπνώσση Βακχίου νικώμενος,
ἀκρέμων ἐλαίας ἐστὶν ἐν δόμοισί τις, 455
ὃν φασγάνῳ τῷδ' ἐξαποξύνας ἄκρον
ἐς πῦρ καθήσω· κᾶθ' ὅταν κεκαυμένον
ἴδω νιν, ἄρας θερμὸν ἐς μέσσην βαλὼν
Κύκλωπος ὅψιν ὀμματ' ἐκτήξω πυρί.
ναυπηγίαν δ' ὥσεί τις ἀρμόζων ἀνὴρ 460
διπλοῖν χαλινῶν τρύπανον κωπηλατεῖ,
οὕτω κυκλώσω δαλὸν ἐν φαεσφόρῳ
Κύκλωπος ὅψει, καὶ συναυανῶ κόρας.
ΧΟ. ἰοῦ ἰοῦ.
γέγηθα, μαινόμεσθα τοῖς εὐρήμασιν. 465
ΟΔ. κᾶπείτα καὶ σὲ καὶ φίλους γέροντά τε
νεὼς μελαίνης κοῖλον ἐμβήσας σκάφος

μοῖσι for the common word δεσμοῖσι. H. Stephens pretended to have found *ρυτῆρσι*, *loris*, in his MSS., and Bothe has adopted it. The syntax *ἐρημον δρυμοῖσι*, 'alone in the thicket,' (the dative of place,) seems plausible, and Kirchhoff believes it is the reading in MS. Pal.

449. ἢ ᾽πιθυμία. Hermann has ἢ *προθυμία*, with Musgrave. Neither word seems exactly applicable: ἢ ᾽πιβουλία, which he also proposes, would be better.

451. ἀπαλλάξαι. Supply ἐν νῳ ἔχω from the context, or μενουῶ from v. 448.

454. ὑπνώσση Hermann for ὑπνώσση. Aesch. Eum. 121, ὤξεις; ὑπνώσσεις;

459. ὀμματα. The plural for the singular, as in v. 470.

461. κωπηλατεῖ. The word is used in reference to the motion to and fro, which propels the drill alternately this way and that round its axis. Cf. *δαλοῦ κώπην*, v. 484. This method is still in common use among rude artists. Translate, 'And as a man in putting together shipwrights' work plies a drill by a double thong,' i. e.

each hand holding and alternately drawing one end of it. The simile is thus expressed in the *Odyssey*, ix. 384,

ὥς ὅτε τις τρυπῶ δόρυ νήϊον ἀνὴρ
τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσείουσιν
ἱμάντι
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς
αἰεὶ.
ὥς τοῦ ἐν ὀφθαλμῷ πυρίηκεα μοχλὸν
ἐλόντες
δινέομεν.

464. ἰοῦ. So Hermann for ἰού. There is this difference between the words, that *ἰοῦ* denotes joy (*hurrah!*), *ἰὸν* annoyance or disappointment (*oh dear!*). Hence Photius rightly has *ἰού· σχετλιαστικὸν ἐπίρρημα, ἀντὶ τοῦ οἴμοι*. Rightly too in *Ar. Nub.* 1, we read *ἰοῦ ἰοῦ*, but in *Agam.* 25, *ἰοῦ ἰοῦ*. See *inf.* 576.

466. γέροντά τε, i. e. *Silenus*. Before, v. 432, he seemed determined to leave him to his fate. Cf. *Iph. T.* 742, *πέλωσ σφε, καὶ τὴ ναὺς εἰσβήσω σκάφος*, scil. *αὐτόν*.

- διπλαῖσι κώπαις τῆσδ' ἀποστελῶ χθονός.
 ΧΟ. ἔστ' οὖν ὅπως ἂν ὥσπερ † ἐκ σπονδῆς θεοῦ
 κἀγὼ λαβοίμην τοῦ τυφλοῦντος ὄμματα 470
 δαλοῦ ; φόνου γὰρ τοῦδε κοινωνεῖν θέλω.
 ΟΔ. δεῖ γοῦν· μέγας γὰρ δαλός· οὐ ξυλληπτέον.
 ΧΟ. ὥς κἂν ἀμαξῶν ἑκατὸν ἀραίμην βάρος,
 εἰ τοῦ Κύκλωπος τοῦ κακῶς ὀλουμένου
 ὀφθαλμὸν ὥσπερ σφηκιὰν ἐκτρίψομεν. 475
 ΟΔ. σιγᾷτέ νυν· δόλον γὰρ ἐξεπίστασαι·
 χῶταν κελεύω, τοῖσιν ἀρχιτέκτοσι
 πείθεσθ'· ἐγὼ γὰρ ἄνδρας ἀπολιπὼν φίλους
 τοὺς ἔνδον ὄντας οὐ μόνος σωθήσομαι.
 καίτοι φύγοιμ' ἂν, κἀκβέβηκ' ἄντρου μυχῶν· 480
 ἀλλ' οὐ δίκαιον ἀπολιπόντ' ἐμοὺς φίλους,
 ξὺν οἷσπερ ἦλθον δεῦρο, σωθῆναι μόνον.
 ΗΜ. α'. ἄγε, τίς πρῶτος ; τίς δ' ἐπὶ πρώτῳ

468. διπλαῖσι κώπαις. The natural meaning is, 'with a pair of oars.' Hermann's explanation seems far-fetched, 'with twice the number of oars that are commonly used in getting a ship into deep water;' i. e. 'with double speed.' Perhaps, like *δικρότοισι κώπαις* in Iph. T. 408, it may refer to the two *banks* of oars in a breme. We should rather have expected *πάσαισι κώπαις*. Written by mistake, ΠΔ for ΠΑ may have been patched up by adding ΔΙ at the beginning.

469. ὥσπερ ἐκ σπονδῆς MSS. Bothe's interpretation, "*tanquam ex foedere divino*," "*tanquam id me facturum promiserim in foedere de hac re feriendo*," seems very far-fetched. Kirchhoff proposes ὥσπερ ἐν σπονδαῖς. Possibly the sense is *utpote jam facta libatione*, and in φόνου κοινωνεῖν there is an allusion to *θυσίας κοινωνεῖν*, as in El. 637, ὅθεν γ' ἰδὼν σε δαῖτ' ἐκ κοινῶν καλεῖ. He may mean that the libation has been made by the Cyclops himself (cf. v. 417 seqq.), and so everything has been duly done before the victim is immolated. Cobet, Var. Lect. p. 600, approves the correction of Dobree, adopted also by Nauck, ὥσπερ ἐκ σπονδῆς, in allusion to the notion that in a religious ceremony all present take part alike. Nauck would also read *πόνου* for *φόνου*.

472. δεῖ γοῦν. 'Why, you *must* ; for the brand is of huge size, and therefore you must help to hold it.'—*οὐ* is Reiske's correction for *ὅν*, and he is probably right. Cf. Ion 331, *τίς ; εἰ πόνου μοι ξυλλάβοι, χαίρομεν ἂν*. Nauck retains *ὅν*, with only a comma, 'for the brand you have to help to hold is a huge one.'

473. ἀραίμην Matthiae for ἀροίμην, which has the *α* short, as in the Homeric *κύδος ἄροιο* &c.—τοῦ κακῶς ὀλουμένου, as remarked on Heracl. 874, where it also occurs, is a comic rather than a tragic phrase.

475. ἐκτρίψομεν. There is another reading ἐκθρύψομεν, whence Scaliger conjectured ἐκθλίψομεν, but it is less appropriate. The MS. Pal. has ἐκτρύψομεν. Was there a verb *τρύπω*, *τρύψω* ? Nauck reads ἐκθύψομεν (ἐκθύψω) after Hertlein.

476. ἐξεπίστασαι MSS. ἐξεπίστασθε edd., which arose from the preceding plural *σιγᾷτε*.

480. καίτοι κτλ. 'And yet I might escape if I chose, and I am already outside of the cave.' This is said with a pause, as if to deliberate.

483. Instead of the whole chorus, to which the MS. Pal. assigns 483—502, the MS. Flor. 2 distributes 487—502 between two hemichoria. Matthiae makes the first hemichorium speak here. They ask, who is ready to act first with

ταχθεῖς δαλοῦ κόπην ὀχμάσας
Κύκλωπος ἔσω βλεφάρων ὥσας 485
λαμπρὰν ὄψιν διακναίσει ;

HM. β'. σίγα σίγα. καὶ δὴ μεθύων
ἄχαριν κέλαδον μουσιζόμενος
σκαῖδς ἀπῳδὸς καὶ κλανσόμενος 490
χωρεῖ πετρίνων ἔξω μελάθρων.
φέρει νιν κώμοις παιδεύσωμεν
τὸν ἀπαίδευτον.

πάντως μέλλει τυφλὸς εἶναι.

HM. α'. μάκαρ ὅστις εὐιάζει 495
βοτρύν φίλαισι πηγαῖς
ἐπὶ κῶμον ἐκπετασθεῖς,
φίλον ἄνδρ' ὑπαγκαλίζων,
ἐπὶ δεμνίοισι τ' ἄνθος

Ulysses, and the other part, hearing a drunken strain within the cave, and well knowing the customs of the Cyclops, announces that he is about to come forth. This anapaestic *προφῶδς* is followed by a monostrophic song in three parts, all of the same metre, (Anacreontic or Ionic a minore,) and each consisting of eight verses. The purport of the song is to delude the Cyclops by encouraging him to sing and dance ; and he freely responds in the same style to their alluring sensuousness.

Ibid. ἐπὶ πρώτῳ, next after the first.—δαλοῦ κτλ., 'having firmly grasped the handle of the brand.' The metaphor is from rowing; cf. v. 461. Electr. 816, ὅστις ταῦρον ἄρταμει καλῶς, ἵππους τ' ὀχμάζει. 'To make fast' is the primary notion of this verb. The MSS. give δαλῶ, corrected by Stephens.

486. After this the MSS. add the stage-note (*παρεπιγραφὴ*), φῶδ' ἐνδοθεν.

488. In μουσιζεσθαι, a word formed on epic analogy (as πληκτίζεσθαι, αἰνίζεσθαι, ἀεκάζεσθαι), there is the same disparaging estimate of his musical powers; 'doing the musical,' as one might say.

490. ἀπῳδὸς may be compared with ἀρόμυσος. Hermann, who reads σκαῖδς, ἀπῳδὸς κατακλανσόμενος, "*stultus*, qui dissimilem *cantum ejulaturus sit*," cites Bekker's *Anecdota*, p. 441, 12, ἀπῳδόν, τὸ τῆς φῶδης ἄλλοτρινον. But σκαῖδς is

stupid rather than *foolish*, and implies his utter ignorance how to sing a κῶμος. As here (see v. 493) σκαῖδς and ἀπαίδευτος are combined in Ar. Vesp. 1183. Of such pupils it was doubtless the custom to say οὐχὶ κλαύσεται ; οὐκ οἰμώζεται ; &c., and so the phrase may be compared with τοῦ κακῶς ὁλουμένου above. Plat. Hipp. Maj. p. 292, C, οἷε ἂν ἀδίκως πληγὰς λαβεῖν, ὅστις διθύραμβον τοσούτον ἔσας οὕτως ἀμούσως πολὺ ἀπῆσας ἀπὸ τοῦ ἐρωτήματος ; There is the allusion common in such passages (*sup.* v. 425) to the contradiction between songs of joy and lamentations.

493. Hesych. ἀπαίδευτον' ἀμαθῆ.

495. μάκαρ ὅστις Hermann for μακάριος ὅς. The change is slight, it restores the metre, and is supported by Bacch. 73, ὦ μάκαρ ὅστις εὐδαίμων τελετὰς θεῶν εἰδὼς κτλ.—εὐιάζειν is to sing *εὐία*, a Bacchic cry (Bacch. 157), another form of εὐάειν.

497. ἐκπετασθεῖς seems here to mean literally, 'stretched out at full length,' ἐκταθεῖς, 'for a revel.'

499. δεμνίοισι τ' ἄνθος W. Dindorf for δεμνίοις τε ξανθόν. This is much more probable than Hermann's ἐπὶ δεμνίοις τε κάλλος. For ἄνθος, used of female bloom or beauty, compare Soph. Trach. 548, ὃν ἀφαρπάζειν φιλεῖ ὀφθαλμὸς ἄνθος.—χλιδανὸς is used of delicate young women in Aesch. Pers. 516.

- χλιδανῆς ἔχων ἑταίρας 500
 μυρόχριστος λιπαρὸς βό-
 στρυχον, αὐδᾶ δέ, θύραν τίς οἶζει μοι ;
 ΚΤ. παπαπαῖ, πλέως μὲν οἶνον,
 γάνυμαι δὲ δαιτὸς †ῆβη,
 σκάφος, ὀλκάς ὦς, γεμισθεῖς 505
 ποτὶ σέλμα γαστρὸς ἄκρας.
 ὑπάγει μ' ὁ χόρτος εὐφρων
 ἐπὶ κῶμον ἦρος ὥραις,
 ἐπὶ Κύκλωπας ἀδελφούς.
 φέρε μοι, ξεῖνε, φέρ' ἀσκὸν ἔνδος μοι. 510
 ΗΜ. β'. καλὸν ὄμμασιν δεδορκῶς
 καλὸς ἐκπερᾶ μελάθρων.
 * * φιλεῖ τις ἡμᾶς.
 λύχνα δαί' ἀμμένει σὸν
 χρῶα, κοῦ τέρευνα νύμφα, 515
 δροσερῶν ἔσωθεν ἄντρων,
 στεφάνων δ' οὐ μία χροῖα

501. μυρόχριστος. Bacch. 235, ξανθοῖσι βοστρύχοισιν εὖσμος κόμην. For λιπαρὸς it does not seem necessary to read, with Scaliger, λιπαρόν. The sense is, 'sleek as to his hair from being anointed with fragrant unguent;' or perhaps, in the order of the words, 'unguent-smear'd, sleek as to his locks.'

502. θύραν τίς οἶζει, apparently a cant phrase for τίς χαριεῖται μοι, 'who will admit me to her favours?'

503. παπαπαῖ. Lending for πᾶ πᾶ πᾶ.—δαιτὸς ῆβη, i. e. ἀκολασία, as Hermann explains it, from Hesychius. The old reading however is ῆβης, corrected by Lobeck. The word is probably corrupt. Read, γάνυμαι δέ, δαιτὸς ἦδη—γεμισθεῖς, where ἦδη implies that he has just finished a good dinner.—σκάφος κτλ., 'freighted in my hold, like a merchant-ship, to my belly's top bench.' Aesch. Ag. 981, οὐκ ἔδν πρόπας δόμος, πημονᾶς γέμων ἄγαν, οὐδ' ἐπόντισσε σκάφος. Hesych. ὀλκάς· πλοῖον, ναὺς φορτηγός.

507. ὁ χόρτος. If the article be right, εὐφρων must stand for εὐφρόνως, 'the grass kindly invites me to the comus in the season of spring.' Similarly Soph. Trach. 936, κἀνταῦθ' ὁ παῖς δύστηνος οὗτ'

ὀδυρμάτων ἐλείπετ' οὐδὲν κτλ.

512. καλὸς Scaliger and Hermann for καλόν. In the next verse he supplies the lacuna by φίλος ὦν φιλεῖ τις ἡμᾶς. Both are highly probable.

514—5. This passage is corrupt in the copies. The early editions give λύχνα δ' ἀμμένα δαία, σὸν χρῶα, χ' ὦς τέρευνα νύμφα. But the MSS. appear to have ἀμμένει. That δαία is genuine and the Aldine ἀμμένα (which should be ἡμμένα, 'lighted') a mere corruption of ἀμμένει, seems pretty clear, if only from the MSS. readings. According to the emendation given above, the sense is, 'a hostile brand awaits your body, and not a delicate bride.' Hermann gives φίλος ὦν φιλεῖ τις ἡμᾶς· λύχνα δ' ἀμμένει διαλ σὸν χρῶα σ' ὦς τέρευνα νύμφα κτλ., "lucernae te propter formam tuam expectant; nam intus est in antro tenera sponsa." W. Dindorf's reading is, λύχνα δ' ἡμμέν' ἀμμένει σὸν χρῶ', ἢ ὧς τέρευνα νύμφα.—For the neuter form λύχνα a grammarian in Bekker's Anecdota, p. 106, 8, is cited: λύχνα, οὐδετέρως. Ἡρόδοτος δευτέρῳ, Εὐριπίδης Κύκλωπι.

517. χροῖα Barnes, χροῖα W. Dindorf, for χρῶα. The words are ambiguous, and

περὶ σὸν κράτα τάχ' ἐξομιλήσει.

- ΟΔ. Κύκλωψ, ἄκουσον, ὡς ἐγὼ τοῦ Βακχίου
τούτου τρίβων εἴμ', ὃν πιεῖν ἔδωκά σοι. 520
- ΚΤ. ὁ Βάκχιος δὲ τίς ; θεὸς νομίζεται ;
- ΟΔ. μέγιστος ἀνθρώποισιν ἐς τέρψιν βίου.
- ΚΤ. ἐρυγγάνω γοῦν αὐτὸν ἡδέως ἐγώ.
- ΟΔ. τοιόσδ' ὁ δαίμων οὐδένα βλάπτει βροτῶν.
- ΚΤ. θεὸς δ' ἐν ἀσκῷ πῶς γέγηθ' οἴκους ἔχων ; 525
- ΟΔ. ὅπου τιθῇ τις, ἐνθάδ' ἐστὶν εὐπετής.
- ΚΤ. οὐ τοὺς θεοὺς χρὴ σῶμ' ἔχειν ἐν δέρμασιν.
- ΟΔ. τί δ', εἴ σε τέρπει γ' ; ἥ τὸ δέρμα σοι πικρόν ;
- ΚΤ. μισῶ τὸν ἀσκόν' τὸ δὲ ποτὸν φιλῶ τόδε.
- ΟΔ. μένων νυν αὐτοῦ πῖνε κεῖθύμει, Κύκλωψ. 530
- ΚΤ. οὐ χρὴ μ' ἀδελφοῖς τοῦδε προσδοῦναι ποτοῦ ;
- ΟΔ. ἔχων γὰρ αὐτὸς τιμιώτερος φανεί.

mean that in place of a crown of myrtle and roses a ring of gory hue shall encircle his brows. The exact purport of ἐξομιλήσει is obscure. Any thing or person may be said δμῖλεῖν if he or it is attached to a certain locality. An instance of ἐξομιλεῖν in the same sense is given in the Lexicons from Xen. Ages. xi. 4. See on Iph. A. 735.

520. πιεῖν H. Stephens for πῖν. Hermann gives τοῦ Βακχίου θεοῦ τρίβων εἴμ', and in the next verse τις θεός, 'is he considered a god?' Certainly, when Ulysses says, 'I am well versed (if you are not) in the nature of this Bacchus whom I give you to drink,' it is an illogical reply to ask, 'Why, what god is Bacchus considered to be?' Hermann, in fact, alters the first line to suit the second, and the second to suit the first. The difficulty is removed by putting a question at τίς. 'Who then is this Bacchus? is he a god?'—The same confusion between the god and the thing of which he is the patron and giver, has been noticed on Bacch. 284.

521. Hesych. ὁ Βάκχιος ὁ Διόνυσος. Compare ὁ Βακχεύς, Ion 218.

524. οὐδένα βλάπτει. If he did harm, he would not be ἡδύς, which is a sort of compromise between φίλος in reference to the god, and ἡδύς in reference to the taste of wine. Cf. Bacch. 135, ἡδύς ἐν οὔρεσιν, βταν ἐκ θιάσων δρομαίων πέσῃ πεδόσε.

525. οἴκους Canter for οἶνους, and in the next verse τιθῇ for τιθεῖ Porson, the Attic form being τίθησι. The MS. Pal. has ὅπου τιθεῖς ἐνθάδ', whence Kirchhoff conjectures that τις is an interpolation, and he would read either ὅπου τιθῆς νυν, or ὅπου τιθῆς, ἐνταῦθά γ', and εὐμενῆς for εὐπετής. But the latter word means 'contented,' 'easily satisfied,' εὐκόλος. Hesych. εὐπετές' εὐχερές. Aesch. Suppl. 988, εὐπετή τάδε, 'either of these alternatives may satisfy you.'

527. σῶμα is the reading of the old copies, retained by Kirchhoff and Hermann. Others give δῶμ' ἔχειν, the conjecture of Pierson, in reference to ἐν ἀσκῷ οἴκους ἔχων, v. 525. Nauck ingeniously proposes χρὴ σ' ὧδ' ἔχειν, but in his text he gives χρῆν σῶμ' ἔχειν, non debebant habitare. The Cyclops had already said that 'a god should not dwell in a wine-skin,' and therefore it is more probable that he here says, 'he ought not to have his body clothed in leather,' than that he merely repeats the same sentiment. To a Greek this joke would be the more intelligible, because the dress of the Bacchantes was a fawn-skin.

528. The γε belongs to εἰ, in the usual sense of *si modo*, 'provided that.'

531. προσδοῦναι ποτοῦ. Hel. 700, Μενέλαε, κάμοι προσδότω (or προσδίδου) τῆς ἡδονῆς. Suppl. 350, τοῦ λόγου προσδοῦς.

- ΚΤ. διδοὺς δὲ τοῖς φίλοισι χρησιμώτερος.
 ΟΔ. πυγμαῖς ὁ κῶμος λοῖδορόν τ' ἔριν φιλεῖ.
 ΚΤ. μεθύω μὲν, ἔμπας δ' οὐτίς ἂν ψαύσειέ μου. 535
 ΟΔ. ὦ τᾶν, πεπωκότ' ἐν δόμοισι χρῆ μένειν.
 ΚΤ. ἡλίθιος ὅστις μὴ πιὼν κῶμον φιλεῖ.
 ΟΔ. ὅς δ' ἂν μεθυσθείς γ' ἐν δόμοις μείνῃ, σοφός.
 ΚΤ. τί δρῶμεν, ὦ Σειληνέ; σοὶ μένειν δοκεῖ;
 ΣΕ. δοκεῖ τί γὰρ δεῖ συμποτῶν ἄλλων, Κύκλωψ; 540
 ΚΤ. καὶ μὴν λαχνῶδές γ' οὐδ' ἀνθηρᾷ χλόῃ.
 ΣΕ. καὶ πρὸς γε θάλπος ἡλίου πίνειν καλόν.
 ΚΤ. * * * * *
 ΣΕ. κλίθητί νῦν μοι πλευρὰ θεῖς ἐπὶ χθονός.
 ΚΤ. [ἰδοῦ.]
 τί δῆτα τὸν κρατῆρ' ὀπισθέ μου τίθης; 545
 ΣΕ. ὥς μὴ παριῶν τις καταλάβῃ.
 ΚΤ. πίνειν μὲν οὖν

534. "Athenaeus, ii. p. 36 D, κατὰ γὰρ τὸν Εὐριπίδην, πλὴγὰς ὁ κῶμος λοῖδορόν θ' ἔβριν φέρει." W. Dind.

535. Reiske's reading μεθύω μὲν, for μεθύμεν, adopted by Bothe, is decidedly an improvement. Ulysses, of course, wishes the Cyclops to drink all the wine himself, and therefore he speaks of the danger arising from drunken brawls in others. The Cyclops would let his friends have a share, and replies, that drunk as he is, he is able to defend himself; and then Ulysses commences with the next point that he has at heart, to get the Cyclops alone within his cave. But there is no point in the hortative subjunctive, 'let us get drunk,' nor is it aptly followed by ἔμπας δ' κτλ. Nauck suggests μεθύομεν.

537. κῶμον. This implied the going forth from the place of the banquet; and hence Aeschylus says of the unusual comus of the Erinyes that though glutted with human gore, πεπωκὼς βρότειον αἷμα, it nevertheless ἐν δόμοις μένει, Agam. 1160.

541. ἀνθηρᾷ χλόῃ is Kirchhoff's correction for ἀνθηρᾷ χλόῃς. It is not clear whether καὶ μὴν—γε expresses assent to stay, 'well, certainly, the turf is soft with flowery verdure,' or whether the particles are objective, 'well, but,' &c., and so allege a reason for leaving a less pleasant

place where they are sitting. Probably the former is the correct sense. Silenus adds an additional argument, that the sun is warm in front of the cave.—τοῦδ' was the old reading, corrected by Porson.

542. Kirchhoff rightly observes, that a verse spoken by the Cyclops has been lost. There is an allusion to the maxim ἡδὺ πίνειν πρὸς τὸ πῦρ. See Ar. Ach. 751, διαπεινᾶμες αἰὲ ποττὸ πῦρ.

544. ἰδοῦ. This word is given in the Aldine, but omitted in MS. Pal. and two of the transcripts from Flor. 2.

545. A bowl (κρατῆρ) or 'mixer' is, according to the universal Greek custom, set ready for the wine; but, instead of placing it in the middle, Silenus indulges in a practical joke by placing it behind the Cyclops, that the master of the feast may not witness the double potations of his servant.

546. Hermann, Kirchhoff, Nauck, and W. Dindorf approve Reiske's correction παριῶν for παρών. And the sense clearly is (if καταλάβῃ be right), 'that no passer-by may come upon it' (i. e. find us engaged in drinking, and so claim a share, by the laws of hospitality). But παρών could only refer to some one then present; and this might indeed express a fear that the Cyclops would drink all

κλέπτων σὺ βούλει· κάτθες αὐτὸν ἐς μέσον.
σὺ δ', ὦ ξέν', εἰπέ τοῦνομ' ὃ τι σε χρὴ καλεῖν.

ΟΔ. Οὐτὶν χάριν δὲ τίνα λαβὼν σ' ἐπαινέσω ;

ΚΤ. πάντων σ' ἐταίρων ὕστατον θοινάσομαι. 550

ΟΔ. καλὸν γε τὸ γέρας τῷ ξένῳ δίδως, Κύκλωψ.

ΚΤ. οὗτος, τί δρᾷς ; τὸν οἶνον ἐκπίνεις λάθρα ;

ΣΕ. οὐκ, ἀλλ' ἐμ' οὗτος ἔκυσεν, ὅτι καλὸν βλέπω.

ΚΤ. κλαύσει, φιλῶν τὸν οἶνον οὐ φιλοῦντά σε.

ΣΕ. ναὶ μὰ Δί', ἐπεὶ μού φησ' ἐρᾶν ὄντος καλοῦ. 555

ΚΤ. ἔγχει· πλέων δὲ τὸν σκύφον δίδου μόνον.

ΣΕ. πῶς οὖν κέκρται ; φέρε διασκεψώμεθα.

ΚΤ. ἀπολείς· δὸς οὕτως.

ΣΕ. ναὶ μὰ Δί' οὐ πρὶν ἂν γε σὲ
στέφανον ἴδω λαβόντα, γεύσωμαί τ' ἔτι.

ΚΤ. ὦνοχόος ἄδικος. 560

ΣΕ. *οὐ μὰ Δί' ἀλλ' ὧνος γλυκύς.

ἀπομυκτέον δέ σοί γ', ὅπως λήψει πιεῖν.

ΚΤ. ἰδοῦ, καθαρὸν τὸ χεῖλος αἱ τρ' ἄρες τέ μου.

the contents, but then *καταλάβη* cannot mean 'snatch it away.' The reading of MS. Pal. is *καταβάλῃ*, 'that no one may overturn it,' and Kirchhoff prefers this. It is hardly a question of MS. authority, the words being generally confused with each other.

547. *κάτθες*. Scaliger proposed *κατ-άθες*. The other form seems defended by *κατθανεῖν*.

549. *Οὐτὶν*. The joke, it is needless to say, is from Od. ix. 355 seqq., *δὸς μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπέ, αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης*. What follows is from v. 369, *Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν, τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται*. Hence Hermann appears to be right in giving *ὑστατον* for *ὑστερον* in v. 550. The next verse Lenting would assign to Silenus, and so Nauck.

556. Hermann reads, *ἔγχει, πλέων δὲ τὸν σκύφον. δίδου μόνον, infunde, sed plenum scyphum*. So also Kirchhoff and Nauck. The vulgate might indeed stand, but we should rather have expected *μόνον δὲ τὸν σκύφον δίδου πλέων*.

557. *πῶς κέκρται*, in what proportion

of wine to water. He pretends to *look* at it, as if that would decide the question, but in reality makes the action a pretext for *tasting* it.

558. *οὕτως*, at once, without delay in examining it.—*ναὶ μὰ Δί'*, affirmative in v. 555, here is strangely combined with a following negation, so that the whole formula means, 'No, by Zeus! not till,' &c.—*πρὶν ἂν γε σὲ Hermann* for *πρὶν ἂν σέ γε*, the best MSS. giving *πρὶν ἂν γέ σε*. Silenus makes an ingenious excuse for not rendering the cup. The Cyclops must first get his myrtle crown, and *he* must take one more taste, lest the mixture should not please his master's palate. Kirchhoff gives *γεύσωμαί τέ τι* after Nauck.

560. *ἄδικος*, 'unfair,' i. e. in taking more than his share.—*οὐ μὰ Δί' Hermann* for *μὰ Δί'*, (*οὐ μὰ Δί' Aldus*.) Silenus here denies that he is unfair, and facetiously lays the blame on the excellence of the wine.

561. *ἀπομυκτέον*, 'you must wipe your mouth.' Another excuse for a little more delay.—*σοί γ' perhaps σοῦστ'*, i. e. *σοί ἐστι*.

- ΣΕ. θές νυν τὸν ἀγκῶν' εὐρύθμως, κᾶτ' ἔκπιδε,
ὥσπερ μ' ὀρᾷς πίνοντα χῶσπερ οὐκ ἐμέ.
- ΚΤ. ᾄ ᾄ, τί δράσεις; ΣΕ. ἡδέως ἡμύστισα. 565
- ΚΤ. λάβ', ὦ ξέν', αὐτὸς οἶνοχόος τέ μου γενοῦ.
- ΟΔ. γιγνώσκεται γοῦν ἡ ἄμπελος τῇμῃ χερὶ.
- ΚΤ. φέρ' ἔγχεόν νυν. ΟΔ. ἐγχέω, σίγα μόνον.
- ΚΤ. χαλεπὸν τόδ' εἶπας, ὅστις ἂν πίνη πολύν.
- ΟΔ. ἰδοὺ λαβὼν ἔκπιθι καὶ μηδὲν λίπης. 570
- ΚΤ. * * * * *
- ΟΔ. συνεκθανεῖν [δὲ] σιγῶντα χρὴ τῷ πάματι.
- ΚΤ. παπαῖ, σοφόν γε τὸ ξύλον τῆς ἀμπέλου.

564. *χῶσπερ οὐκ ἐμέ.* 'And as now you do not see me,' because the cup has been drained at a draught, *ἄμυστιν*. The editors do not notice a difficulty which certainly exists in the emphatic *ἐμέ* following the enclitic *με*. The meaning may be, *ἀλλ' ἄλλον τινὰ*, if we suppose a satyr sily stole up and took a sip. Or *οὐ πίνοντα, ἀλλ' ἦδη πεπωκότα* may be meant. But perhaps we should read *χῶσπερ οὐκέτι*. (So Nauck also proposed, and Kirchhoff has anticipated *σοί 'στ'*, suggested above.)

565. *ἡμύστικα* W. Dindorf against the copies. Cf. v. 417.

566. *τέ μοι* Dobree. *τέ μου* W. Dindorf. *σύ μοι* Hermann. The old reading was *λαβὼν* and *γε μου*. The sense is, 'take it, stranger, and be my wine-server yourself.' To which Ulysses replies, that the grape is no stranger to his hand, and therefore he will best know how to deal with it. The synzesis *ἡ ἄμπελος*, for which some write *ἄμπελος*, is like *μὴ εἰδέναι, μὴ ἀδικεῖν, μὴ ἀμαθῆς* &c.

568. Cobet, Var. Lect. p. 607, says *ἐγχεῶ* is here the Attic future.

569. *τόδε, τὸ σιγᾶν μεθύοντα.—πίνη,* 'is engaged in drinking.' Fix acutely proposes *πίνῃ*, 'who shall have drunk.'

571. *σπῶντα* Casaubon for *σιγῶντα*. The meaning of *ἐκθανεῖν*, as Hermann remarks, sometimes is 'to be near to death,' an hyperbole for any excessive excitement. So the suitors are said *γέλφ' ἐκθανεῖν*, Od. xviii. 100. Here then the meaning is, if Casaubon be right in his conjecture, 'one ought to drink till one's senses fail together with the wine.' Compare *σπάσῃ* just below, and *ἔσπασεν*,

v. 417. As however the preceding lines inculcated *τὸ σιγᾶν*, we should perhaps read *συνεκθανεῖν σιγῶντα*, 'without saying a word.' And this, according to Barnes, was Scaliger's view of the passage. It is not improbable that a verse of the Cyclops has been lost (cf. v. 542) in which the question was asked, 'And in what way (by *ἄμυστις* or otherwise) must I drink this?' Ulysses would then reply, 'You must hold your tongue, and let your senses fail as the wine fails.' Madvig, Adv. Crit. i. p. 267, objects to *τεθνάναι* as not suited to the Greek idea of drunkenness, and he would read *συνεκδραμεῖν δὲ σπῶντα χρὴ*, 'to go with the cup in drinking,' i. e. to fail only when it fails.

572. *σοφὸν τὸ ξύλον.* 'Ah! a clever tree was that, which bore the grape!'—'Aye!' replies Ulysses, 'and if you only drink plenty of it after a plentiful meal, moistening your stomach when not thirsty (i. e. not waiting until you are so), it will throw you into slumber.' Dobree would read *σπάσῃς*, but this is not necessary; we have *ἦν ἐκσπάσσωμαι γ' ὃν μετέρχομαι βόλον*, &c. The Greeks said *σπᾶν* and *ἔλκειν ποτήρα*, just as drinkers now say, 'take a pull at the cup.' The phrase descends from very ancient times, when a bowl placed in the middle was *draum* towards each drinker, or even perhaps *tugged* out of his neighbour's hands. The word was afterwards improperly used of the *contents* of a cup. The curious custom, still observed in colleges, of standing up as the next guest to you also rises to drink, was designed as a protection to the drinker.—*βαλεῖ*, sc. *ὁ οἶνος*, is Musgrave's reading for *βαλεῖς*.

- ΟΔ. κὰν μὲν σπάσῃ γε δαιτὶ πρὸς πολλῇ πολλὸν
 τέγξας ἄδιφον νηδὺν, εἰς ὕπνον βαλεῖ·
 ἦν δ' ἐκλίπῃς τι, ξηρανεῖ σ' ὁ Βάκχιος. 575
- ΚΤ. ἰοὺ ἰοὺ,
 ὡς ἐξένευσα μόγισ· ἄκρατος ἡ χάρις·
 ὁ δ' οὐρανός μοι συμμεμιγμένος δοκεῖ
 τῇ γῇ φέρεσθαι, τοῦ Διὸς τε τὸν θρόνον
 λεύσσω τὸ πᾶν τε δαιμόνων ἀγνὸν σέβας. 580
 οὐκ ἂν φιλήσαιμ'· αἱ Χάριτες πειρῶσί με.
 ἄλῃς Γανυμήδην τόνδ' ἔχων ἀναπαύσομαι
 κάλλιστα νῆ τὰς Χάριτας. ἦδομαι δέ πως
 τοῖς παιδικοῖσι μᾶλλον ἢ ταῖς θήλεσιν.
- ΣΕ. ἐγὼ γὰρ ὁ Διὸς εἰμι Γανυμήδης, Κύκλωψ; 585
- ΚΤ. ναὶ μὰ Δί', ὃν ἀρπάζω γ' ἐγὼ 'κ τοῦ Δαρδάνου.
- ΣΕ. ἀπόλωλα, παῖδες· σχέτλια πείσομαι κακά.
- ΧΟ. μέμφει τὸν ἑραστὴν κἄντρυφᾶς πεπωκότι;
- ΣΕ. οἴμοι· πικρότατον οἶνον ὄψομαι τάχα.
- ΟΔ. ἄγε δῆ, Διονύσου παῖδες, εὐγενὴ τέκνα, 590

575. ξηρανεῖ. The joke seems to be, 'if you don't dry the cup, the god will dry up you.' Theocr. viii. 70, *αἶσαιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρεῖδων* (al. *αὐταῖσιν*).—For *ἰοὺ ἰοὺ* see v. 464.

576. ἐξένευσα, 'I have got out of it,' viz. my head out of the cup. A common figure, apart from comic expression. Hipp. 470, *ἐς δὲ τὴν τύχην πεσοῦσ' ὅσῃν σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς*; Iph. T. 1186, *σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας ἐκότως*. This speech is a clever imitation of the incoherent ideas of a drunken man. Compare Bacch. 918. 'Both the sky and the earth,' he says, 'seem to be turning round together! I see Zeus and all the gods above there.—Kiss you! not I.—There's the Graces making advances to me, but I won't.—Here is dear old Silenus, my Ganymede, and better than all the rest, male and female together.' (He hugs him.)

586. ἐκ τοῦ Δαρδάνου. From the house of Dardanus, the ancestor of Ganymede. Musgrave compares ἐκ Τροφωνίου φέρεῖς, Ion 405. Hermann reads ἐκ τῆς Δαρδάνου, showing from Strabo, p. 587, that Ganymede was, according to some ac-

counts, carried off by Zeus from the heights of Dardanus. With these words the Cyclops throws his arms round Silenus' waist, and tries to carry him off into his cave.

588. πεπωκότι Casaubon for πεπωκότα, and also κἄντρυφᾶς for κἄντρυφᾶις. Hermann and Kirchhoff retain the accusative, supposing ἐντρυφᾶς to be added ἐν τρυφᾶις, 'in his enjoyments.' The sense is, 'do you give yourself airs against your lover because he is drunk?' i. e. when you are so as well as he.—μέμφει, 'are you dissatisfied with?' The chorus refuse to help, pretending that he is too nice in rejecting such a lover.

589. οἶνον. So the MSS., but Aldus has ὕπνον, a reading which Hermann thinks may be genuine, provided v. 588 be given to the Cyclops. In the old copies both are assigned to the chorus. Silenus says he shall soon have reason to repent having encouraged the Cyclops to drink.—Both now retire within the cave, and there is a brief pause.

ἔνδον μὲν ἀνὴρ τῷδ' ὕπνω παρειμένος
 τάχ' ἐξ ἀναιδούς φάρυγος ὠθήσει κρέα.
 δαλὸς δ' ἔσθωθεν αὐλίων ὠθεῖ καπνόν.
 παρηυτρέπιστα δ' οὐδὲν ἄλλο πλὴν πυροῦν
 Κύκλωπος ὄψιν· ἀλλ' ὅπως ἀνὴρ ἔσει.

595

ΧΟ. πέτρας τὸ λῆμα κάδάμαντος ἔξομεν.

χώρει δ' ἐς οἶκους, πρὶν τι τὸν πατέρα παθεῖν
 ἀπάλαμνον, ὥς σοι τάνθάδ' ἐστὶν εὐτρεπῇ.

ΟΔ. Ἥφαιστ' ἀναξ Αἰτναίε, γείτονος κακοῦ,
 λαμπρὸν πυρώσας ὄμμ', ἀπαλλάχθηθ' ἅπαξ, 600
 σύ τ', ὦ μελαίνης Νυκτὸς ἐκπαίδευμ', Ἕπνε,
 ἄκρατος ἔλθ' ἐπὶ θηρὶ τῷ θεοστυγεῖ,
 καὶ μὴ πὶ καλλίστοισι Τρωικοῖς πόνοις
 αὐτόν τε ναύτας τ' ἀπολέσῃτ' Ὀδυσσέα
 ὑπ' ἀνδρὸς, ᾧ θεῶν οὐδὲν ἢ βροτῶν μέλει. 605
 ἢ τὴν τύχην μὲν δαίμον' ἡγείσθαι χρεῶν,
 τὰ δαιμόνων δὲ τῆς τύχης ἐλάσσονα.

591. τῷδ' ὕπνω, 'in sleep, as you see there.' He points to the spot where the Cyclops is laid, and by his cautious voice and motion indicates that he now sleeps. Nauck gives τῷδ' ὕπνω—ὠθήσει κτλ., but this does not seem a true use of the article. A colon should perhaps be placed at παρειμένος, the next clause being a new sentence. Hermann gives ὥσθ' ὕπνω κτλ., a very improbable reading.—For παρειμένος see Alcest. 201. Bacch. 688.—ὠθήσω, for the more usual Attic ὥσω, occurs also Soph. Aj. 1248.

593. ὠθεῖ may be a corruption for πέμπει, from ὠθήσει preceding.

594. παρευτρέπειν, which occurs also in Iph. T. 725, has here been wrongly explained to mean "nothing has been left undone in our preparations, except to burn," &c. The meaning is, 'it (the δαλὸς) has been got ready for no other purpose than to burn the Cyclops' eye.' Kirchhoff did not perceive this when he wrote "scribendum πάντ' εὐτρέπιστα κοῦδέν." Nauck suggests πάν εὐτρεπέσ' δεῖ δ' οὐδέν κτλ.

597. παθεῖν MSS., μαθεῖν codd., and the words are constantly confused. Except the Paris MS., which has ἀπάλαμνον, the rest have ἀπαλλαγμὸν, emended by Canter. The word is a euphemism for

ὑβριν. Cf. 582 seqq. The chorus wishes Ulysses to enter the cave at once, in time to save Silenus from the threatened indignities.

598. τάνθάδ' Scaliger for τάνθένδ', and the two good MSS. are said to give τάνθάδ'. Hermann gives τάνθένδε σου στῆν, on account of the Aldine reading ὥς σοι τάνθένδ' for ὥς σοι κτλ. The chorus would thus mean, 'what is next to be done, is ready prepared to your hand.'

600. ἀπαλλάχθητι ἅπαξ, 'rid yourself of him at once and for ever.' Hephaestus, as the presiding god of Etna, is invoked to assist them in getting rid of one who is a pest to the island and a discredit to the place. Hermann calls this interpretation (which is Matthiae's) *permira*, and explains it πυρώσας ἀπαλλάχθητι ἅπαξ τοῦ πυρώσαι.

602. ἄκρατος, 'in full force;' subduing the senses like strong wine.

601. ναύτας τε. As if he had said, αὐτὸν σὺν ναύταισιν Ὀδυσσέα. The Florence MS. gives αὐτὴν τε. Hermann conjectures Ὀδυσσέως. Perhaps, αὐτὴν τε ναῦν σὺν τ' ἀπολέσῃτ' Ὀδυσσέα. And the MS. Pal. has ναὺς τ'.

605. οὐ βροτῶν Hermann. On the use of ὑπὸ see Med. 486.

- ΧΟ. λήψεται τὸν τράχηλον
ἐντόνως ὁ καρκίνος
τοῦ ξένων δαιτυμόνος· πυρὶ γὰρ τάχα 610
φωσφόρους ὀλεῖ κόρας·
ἤδη δαλὸς ἡνθρακωμένος
κρύπτεται εἰς σποδιὰν, δρυὸς ἄσπετον ἔρνος. 615
ἀλλ' ἵτ' ὦ, μόρον πρᾶσσετ' ὦ,
μαινομένου 'ξέλετ' ὦ βλέφαρον
Κύκλωπος, ὡς πύη κακῶς.
κὰ γὰρ τὸν φιλοκισσοφόρον Βρόμιον 620
ποθεινὸν εἰσιδεῖν θέλω,
Κύκλωπος λιπὼν ἐρημίαν.
ἄρ' ἐς τοσόνδ' ἀφίξομαι;
- ΟΔ. σιγᾶτε πρὸς θεῶν, θήρες, ἡσυχάζετε,
συνθέντες ἄρθρα στόματος· οὐδὲ πνεῖν ἐῷ, 625
οὐ σκαρδαμύσσειν, οὐδὲ χρέμπεσθαί τινα,
ὡς μὴ 'ξεγερθῇ τὸ κακὸν, ἐς τ' ἂν ὄμματος
ὄψις Κύκλωπος ἐξαμιλληθῇ πυρί.
- ΧΟ. σιγῶμεν ἐγκάψαντες αἰθέρα γνάθοις.
- ΟΔ. ἄγε νυν ὅπως ἄψεσθε τοῦ δαλοῦ χεροῖν 630
ἔσω μολόντες· διάπυρος δ' ἐστὶν καλῶς.

609. ὁ καρκίνος, 'the tongs.' Photius, *καρκίνος, πυράγρα*, and so Hesychius. There is an evident joke on 'the crab will get hold of his neck tightly.' They mean, of course, the brand, and they speak of his *neck* only in allusion to his greedy *pharynx*. This in fact is indicated by what follows; 'for it will soon destroy (or perhaps, 'he will soon lose') his light-giving eyes by fire.'

615. *δρυὸς*. Any tree was called *δρῦς*, (πᾶν ξύλον, Hesych., quoted by Musgrave.) See above, v. 383. 455. So in Soph. Trach. 766, *πιείρας δρυὸς* must be explained in the same manner of the unctuous olive-wood, which was used for making pyres, *ib.* v. 1197, compared with Virg. Georg. ii. 305.—Hesych. *σποδιά: κόνις, σποδός*.

616—8. This passage has been given according to the elegant conjecture of Kirchhoff, Hermann having before proposed *μαινομένου*. The old reading is retained by Nauck, ἀλλ' ἵτω Μάρων |

πρασσέτω μαινόμενος |. ἐξελέτω βλέφαρον κτλ. The repetition of ὦ in mutual exhortation adds much to the force of the passage. Cf. v. 659.

624. *θήρες*. Though Hesychius has *θῆρας, τοὺς σατύρους*, it is likely that a certain degree of contempt is implied in the term, just as women are bid to hold their tongues as *θρέμματ'* οὐκ ἀνασχετὰ, Aesch. Theb. 168.

626. *σκαρδαμύσσειν* κτλ., 'nor to wink, nor yet to sneeze.' Ar. Equit. 292, *βλέψον εἰς μ' ἀσκαρδάμυκτος*. Hesych. *σκαρδαμύττειν* τὸ πικνῶς καταμύειν καὶ ἀναβλέπειν τοῖς ὕμασι.

628. *ἐξαμιλληθῇ*, a favourite word with Euripides. The notion is, 'to destroy by a strong effort,' as in Hel. 1471, *δν ἐξαμιλλησάμενος—ἔκανε φοῖβος*. Portus well renders it, *fuerit expugnata igni*. Cobet however (Var. Lect. p. 600) contends that the compound is out of place here, and would read *ἐξαμαλδυνθῇ*, i. e. *ἀφανισθῇ*.

631. Hesych. *διάπυρος: θερμός*.

- ΧΟ. οὔκουν σὺ τάξεις οὔστινας πρώτους χρεῶν
καυτὸν μοχλὸν λαβόντας ἐκκαίειν τὸ φῶς
Κύκλωπος, ὡς ἂν τῆς τύχης κοινώμεθα ;
- ΗΜ. α'. ἡμεῖς μὲν ἐσμεν μακρότερον πρὸ τῶν θυρῶν 635
ἐστῶτες ὠθεῖν ἐς τὸν ὀφθαλμὸν τὸ πῦρ.
- ΗΜ. β'. ἡμεῖς δὲ χωλοί γ' ἀρτίως γεγενήμεθα.
- ΗΜ. α'. ταῦτ' οὖν πεπόνθατ' ἄρ' ἐμοί· τοὺς γὰρ πόδας
ἐστῶτες ἐσπάσθημεν οὐκ οἶδ' ἐξ ὅτου.
- ΟΔ. ἐστῶτες ἐσπάσθητε ; ΗΜ. β'. καὶ τά γ' ὅμ-
ματα 640
μέστ' ἐστὶ κόνεως ἡμῖν ἡ τέφρας ποθέν.
- ΟΔ. ἄνδρες πονηροὶ κοῦδὲν οἶδε σύμμαχοι.
- ΧΟ. ὅτι τὸ νῶτον τὴν ῥάχιν τ' οἰκτείρομεν,
καὶ τοὺς ὀδόντας ἐκβαλεῖν οὐ βούλομαι
τυπτόμενος, αὕτη γίγνεται πονηρία ; 645
ἀλλ' οἶδ' ἐπ' ὀδὴν Ὀρφέως ἀγαθὴν πάνυ,
ὡς αὐτόματον τὸν δαλὸν ἐς τὸ κρανίον
στεύχονθ' ὑφάπτειν τὸν μονῶπα παῖδα γῆς.

633. *καυστὸν* Scaliger, *καυτὸν* Hermann, for *καὶ τὸν*. These three verses appear to be spoken by the leader of the chorus. "Coryphaeus, ut suam gregisque sui virtutem jactet, primo quaerit, quos primos aggredi Cyclopem velit Ulixes, sperans alios quam se delectum iri. Jam hemichoriis praetextentibus aliquid, quo sese periculo subtrahant, se quoque dicit claudum factum esse, quo simul sibi quoque excusationem muniat, sed tamen quasi ea non usurus. Quin perseverat in ostentatione fortitudinis suae, quum refutat illos, qui ἐστῶτες ἐσπάσθημεν dicunt. Jam vero quum ut ignavos contemni ab Ulixe Satyros videt, defendit se et gregem suum, atque ut dissimulet formidinem, incantatione se effecturum ait id, quod manibus suis facere non audeat. Itaque his, quae coryphaeus dicit, chori nomen adscripsi." Hermann; who assigns ταῦτ'—ἐμοί (v. 638) and the first half of v. 640 to the chorus. But thus ΗΜ. α'. is wrongly made to account for the pretended malady of ΗΜ. β'.—Kirchhoff edits ἐκκαίειν with MSS. Pal. and Flor. 2.

635. *μακρότερον* Musgrave for *μακρότεροι*. The sense is, *πορρωτέρω ἢ ὥστε ὠθεῖν*. Cobet, Var. Lect. p. 600, thinks

the true reading is *μακροτέρων*, for which he cites Plat. Polit. p. 263 A. Here begins a series of ludicrous excuses for not taking any active part in so dangerous an entertainment. Hermann places a comma after *μακρότερον*.

636. *πρὸς* Hermann with Aldus. ἐς Dind. Matth. Kirch. with the two Florence MSS.

640. *ἐστῶτες* κτλ. 'Sprained while you were standing!' i. e. an accident possible to those only who are in active motion. In the old copies this half verse is rightly given to Ulysses.

641. *μέστ' ἐστὶν ἡμῶν κόνιος* Scaliger for *μέτεστιν ἡμῶν κόνεως*. The transposition in the text is Hermann's. Kirchhoff and Nauck give *μέστ' ἐστὶν ἡμῶν κόνεως*.

642. *ἄνδρες* Matth. Dind. The meaning is, 'wretched fellows, and good for nothing these as helpers.'

647. *αὐτόματον*. In allusion to the trees moving of themselves to hear Orpheus sing and play.

648. *παῖδα γῆς*. So called, as Hermann supposes, either because Hesiod (Theog. v. 139) makes Earth the mother of the Cyclopes, or from his vast form

- ΟΔ. πάλαι μὲν ἦδη σ' ὄντα τοιοῦτον φύσει,
 νῦν δ' οἶδ' ἄμεινον. τοῖσι δ' οἰκείους φίλοις 650
 χρῆσθαι μ' ἀνάγκη. χειρὶ δ' εἰ μηδὲν σθένεις,
 ἀλλ' οὖν ἐπεγκέλευέ γ', ὡς εὐψυχίαν
 φίλων κελυσμοῖς τοῖσι σοῖς κτησώμεθα.
- ΧΟ. δράσω τάδ'. ἐν τῷ Καρὶ κινδυνεύομεν.
 κελυσμάτων δ' ἕκατι τυφέσθω Κύκλωψ. 655
 ἰὼ ἰὼ, γενναῖότατοι,
 ὠθεῖτε, σπεύδετε,
 ἔκκαίετε τὴν ὀφρὺν
 θηρὸς τοῦ ξενοδαίτα.
 τύφετ' ὦ, καίετ' ὦ
 τὸν Αἴτνας μελλονόμον. 660
 τórνευ', ἔλκε, μηδέ σ' ἐξοδυνηθεῖς
 δράσῃ τι μάταιον.
- ΚΤ. ὦμοι, κατηνθρακώμεθ' ὀφθαλμοῦ σέλας.
- ΧΟ. καλὸς γ' ὁ παιάν' μέλπε μοι τόνδ', ὦ Κύκλωψ.
- ΚΤ. ὦμοι μάλ', ὡς ὑβρίσμεθ', ὡς ὀλώλαμεν. 665
 ἀλλ' οὔτι μὴ φύγητε τῆσδ' ἔξω πέτρας

and portentous aspect. According to Homer, Polyphemus was the son of Poseidon and the nymph Thoösa, Od. i. 71—3.

649. ἦδη Heath for ἦδεν. See v. 108.

650. οἰκείους φίλοις, my own comrades; ἔταιροι v. 398.

654. ἐν τῷ Καρὶ. This proverb means, 'we will let others incur the risk in place of ourselves;' literally, 'we will incur the danger in the person of the Carian,' whom we regard as more worthless than ourselves; *fiat experimentum in corpore vilii*. The Carians, according to Aelian, Hist. An. xii. 30, quoted by Musgrave, were the first mercenary troops; and hence they were commonly selected as a 'forlorn hope,' when any service was to be performed which might have cost the lives of better men. The phrase in Il. ix. 378, *τίω δέ μιν ἐν καρὸς αἴσῃ*, is perhaps due to a late rhapsodist who misunderstood the phrase.—Nauck cites *κινδυνεύετον* from the Schol. on Plato, p. 992 a. 1.

656. γενναῖότατοι Hermann for —τα. The neuter might be used adverbially; but he observes with truth, "aliquid faceti habet ejusmodi appellatio, qua generosi vocantur, quos chorus stulta temeritate se periculo objicere putat."—These verses, as the oft-repeated ὦ proves, are the *κελεύσματα* of the Satyrs, and doubtless were shouted at the top of their voices.

658. Hermann omits *τὴν*, which at least he says should be written *τάν*.

659. *τύφετ' ὦ* seqq. for *τυφέτω, καίετω*, Musgrave. Cf. v. 616.

661. ἔλκε, i. e. τὸν δαλὸν, draw it to and fro; the contrary to ὠθεῖν, in expressing the manner of turning the brand round in the socket. This and the next verse, being in the singular, appear to be addressed to Ulysses. Kirchhoff conjectures *μὴ σ' ἐξ ὀδύνης συθείς*.—*μὴ δέ σ'* Hermann for *μὴ σ'*, the two Florence MSS. giving δ' for σ'.—*μάταιον* is interpreted *σκέτλιον, μέλεον*. But it seems to be used *παρ' ὑπόνοιαν*, in the sense of *αἰσχροὺν*, in reference to the Cyclops' treatment of Silenus, v. 582 seqq.

χαίροντες, οὐδὲν ὄντες· ἐν πύλαισι γὰρ
σταθεὶς φάραγος τῆσδ' ἐναρμόσω χέρας.

ΧΟ. τί χρημ' αὐτεῖς, ὦ Κύκλωψ; ΚΤ. ἀπωλόμην.

ΧΟ. αἰσχρὸς γε φαίνει. ΚΤ. καπὶ τοῖσδέ γ' ἄθλιος. 670

ΧΟ. μεθύων κατέπεσες ἐς μέσους τοὺς ἀνθρακας;

ΚΤ. Οὐτίς μ' ἀπώλεσ'. ΧΟ. οὐκ ἄρ' οὐδέεις *σ' ἡδίκηει.

ΚΤ. Οὐτίς με τυφλοῖ βλέφαρον. ΧΟ. οὐκ ἄρ' εἰ τυφλός.

ΚΤ. ὡς δὴ σύ. ΧΟ. καὶ πῶς σ' οὔτις ἂν θεῖη τυφλόν;

ΚΤ. σκώπτεις· ὁ δ' Οὐτίς ποῦ 'στιν; 675

ΧΟ. οὐδαμοῦ, Κύκλωψ.

ΚΤ. ὁ ξένος, ἴν' ὀρθῶς ἐκμάθης, μ' ἀπώλεσεν,
ὁ μιαρὸς, ὅς μοι δοὺς τὸ πῶμα κατέκλυσεν.

ΧΟ. δεινὸς γὰρ οἶνος καὶ παλαίεσθαι βαρὺς.

ΚΤ. πρὸς θεῶν, πεφεύγας ἢ μένουσ' εἴσω δόμων;

ΧΟ. οὔτοι σιωπῇ τὴν πέτραν ἐπήλυγα 680

λαβόντες ἐστήκασιν. ΚΤ. ποτέρας τῆς χερὸς;

667. ἐν πύλαισι. Od. ix. 417, αὐτὸς δ' ἐνὶ θύρῃσι καθέζετο, χεῖρε πετάσσας. —ἐναρμόσω, I will plant my arms firmly against the entrance; literally, I will insert them as a bar placed before the door. So Phoen. 1413, σφονδύλοισι τ' ἐνήρμοσεν. Nauck's reading τῆσδ' is better than τὰσδ', since he would point towards the narrow entrance rather than to his own arms. By φάραγξ the actual entrance or cleft in the rock is meant; cf. Prom. V. 15. Probably at these words the Cyclops comes forth out of the cave, and stands close by it while the following dialogue is being carried on.

670. αἰσχρὸς, 'ugly.'

672. The σε was added by Matthiae.

674. ὡς δὴ σύ. 'As you say' (but not as is really the case). It seems easier to supply λέγεις than to interpret ὡς δὴ σύ, with Hermann, *sic tu sis caecus*. This is not the meaning of the formula, which implies irony and contempt, not imprecation. So Aesch. Ag. 1611, ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει. Androm. 235, ὡς δὴ σύ σάφρων, τὰμὰ δ' οὐχὶ σάφρονα. W. Dindorf thinks the whole verse spurious, and Kirchhoff would read ὁλεῖς σὺ or ὁλῇ σὺ, neither of which is necessary, nor even probable.

677. κατέκλυσε Canter, κατέκλασεν Musgrave, for κατέκασε. The former, which involves no change but Λ for Α, is

preferred by Kirchhoff, Nauck, Hermann, and W. Dindorf. We have in Tro. 995, τὴν Φρυγῶν πόλιν—ἡλπισας κατακλύσειν. On the other hand, Musgrave quotes μέθη κατακεκλασμένος from Plutarch. The reply of the chorus would seem to imply that some verb had here been used which was borrowed from the wrestling-school, e. g. κατέλασεν or κατέβαλεν.

680. ἐπήλυγα λαβόντες, 'having got the rock as a cover to them.' As this scene, where the Cyclops and his torturers were represented as scampering about in all directions,—the one party pursuing, groping, stumbling, the other eluding, lurking, suddenly slipping from his very grasp,—must have been acted in full sight of the spectators, we must conclude that after the Cyclops had come out of his cave, the rest had stolen away also, and were now hiding themselves under a projecting crag. See on v. 195. —As the form of the adjective appears rather doubtful, it seems likely we should read τῆς πέτρας ἐπηλύγην or τὴν ἡλύγην. Hesych. ἐπήλυγας, ἐπίπροσθεν. (Perhaps ἐπήλυγα, from the present passage.) Photius, ἡλύγη, σκιὰ, σκέπη· καὶ ἐπηλυγησάμενος παρὰ Πλάτῳ (p. 207 B) τὸ προβαλόμενος, καὶ ἐπισκiasάμενος.

681. ποτέρας τῆς χερὸς; 'On which hand?' See on Herc. 938. The article

XO. ἐν δεξιᾷ σου. ΚΤ. ποῦ ;

XO. πρὸς αὐτῇ τῇ πέτρα.
ἔχεις ; ΚΤ. κακὸν γε πρὸς κακῷ· τὸ κρανίον
παίσας κατέαγα.

XO. καί σε διαφεύγουσί γε.

ΚΤ. οὐ τῇδ' ; ἐπεὶ τῇδ' εἶπας. XO. οὐ ταύτῃ λέγω. 685

ΚΤ. πῇ γάρ ; XO. περιάγουσίν σε πρὸς τὰριστερά.

ΚΤ. οἶμον· γελῶμαι· κερτομεῖτέ μ' ἐν κακοῖς.

XO. ἀλλ' οὐκέτ', ἀλλὰ πρόσθεν οὗτός ἐστί σου.

ΚΤ. ὦ παγκάκιστε, ποῦ ποτ' εἶ ;

ΟΔ. τηλοῦ σέθεν

φυλακαῖσι φρουρῷ σῶμ' Ὀδυσσέως τόδε. 690

ΚΤ. πῶς εἶπας ; ὄνομα μεταβαλὼν καινὸν λέγεις ;

ΟΔ. ὅπερ γ' ὁ φύσας ὠνόμαζ' Ὀδυσσέα.

δώσειν δ' ἔμελλες ἀνοσίῳ δαιτὸς δίκας·

κακῶς γὰρ ἂν Τροίαν γε διεπυρώσαμεν,

εἰ μή σ' ἐταίρων φόνον ἐτιμωρησάμεν. 695

ΚΤ. αἰαί· παλαιὸς χρῆσμός ἐκπεραίνεται.

is rather singularly used, on the analogy of *ἄλῃν τὴν πόλιν, πᾶσα ἡ γῆ* &c.

684. *κατέαγα* (*κατάγνυμι*), an Aristophanic word, e. g. *Acharn.* 1180.—Hermann and Nauck read *διαφεύγουσί γε*; with a question. But this is neither necessary to the context, nor suited to the *γε*. The sense is, 'yes, and there is another *κακὸν πρὸς κακῷ*, viz. that you have missed your victims after all.' Nauck would read *διαφεύγουσ' ἔτι*. The Cyclops runs forward a few steps, and asks, 'have they not gone *this way*? you said that they had.' There is a very similar stage scene in *Rhes.* 675 seqq. *Madvig, Adv. Crit.* i. p. 267, reads *οὐ τῇδ' ἐπεῖ*; ΚΤ. *τῇδ' εἶπας*; But the vulgate gives a good sense, and one that was easily sustained by the acting.

686. *περιάγου* *κείσε* Nauck (ap. Kirch.).

688. *οὗτις* Hartung (ap. Kirch.), who gives the verse to Ulysses. Nauck also reads *Οὗτις*, but retains XO.

689. *τηλοῦ σέθεν*. Probably Ulysses is suddenly seen at the top of the rock, out of the reach of the Cyclops, who at v. 706 threatens to ascend after him, *ἄνω δ' ἐπ' ὀχθὴν εἶμι*. This confirms the ex-

planation of the stage arrangements given in *Suppl.* 987, where Evadne appears, ready to throw herself from a steep rock, and her father Iphis attempts in a similar manner to regain her by climbing after her, v. 1068. According to Pollux, iv. 129, the upper part of the stage wall (*σκηνῇ*) was called *τείχος* or *πύργος*, or *σκοπή*. The words *φυλακαῖσι φρουρῷ* might seem to indicate that he had got into some place of security, inaccessible to the monster's huge bulk. It would have added to the drollery of the passage, if he suddenly looked out of some narrow aperture. It should be observed too that he jocosely talks of himself keeping guard over *Ὀδυσσεύς*.

692. *ὠνόμαζε*. On the use of the imperfect see on *Iph. A.* 416.

695. On *τιμωρεῖσθαι τινά τι* see *Alcest.* 733.—*διεπυρώσαμεν* is the correction of *ἔπι* for *—άμεν*, which would mean, 'I had it burned throughout.' (For the order to fire Troy, given by Thalthybius, see *Troad.* 1260.) The active however is more probable. Kirchhoff further conjectures *καλῶς* for *κακῶς*, and this better suits the *γε*. Cobet, *Var. Lect.* p. 601, thinks the true reading is *ἔλλως*.

τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχήσειν μ' ἔφη
Τροίας ἀφορμηθέντος. ἀλλὰ καὶ σέ τοι
δίκας ὑφέξειν ἀντὶ τῶνδ' ἐθέσπισε

πολὺν θαλάσση χρόνον ἐναιωρούμενον.

700

ΟΔ. κλαίειν σ' ἄνωγα· καὶ δέδραχ' ὅπερ λέγω.
ἐγὼ δ' ἐπ' ἀκτὰς εἶμι, καὶ νεὼς σκάφος
ἦσω 'πὶ πόντον Σικελὸν ἔς τ' ἐμὴν πάτραν.

ΚΤ. οὐ δῆτ', ἐπεὶ σε τῆσδ' ἀπορρήξας πέτρας
αὐτοῖσι σὺν ναύταισι συντρίψω βαλὼν.

705

ἄνω δ' ἐπ' ὄχθον εἶμι, καίπερ ὦν τυφλὸς,
δὶ ἀμφιτρήτος τῆσδε προσβαίνων †ποδί.

ΧΟ. ἡμεῖς δὲ συνναῦταί γε τοῦδ' Ὀδυσσέως
ὄντες τὸ λοιπὸν Βακχίῳ δουλεύσομεν.

697. ἐκ σέθεν. Od. ix. 508, ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧς τε μέγας τε, Τηλεμος Εὐρυμίδης, δὲ μαντοσύνη ἐκέκαστο. — Ὅς μοι ἔφη τὰδε πάντα τελευτήσεσθαι ὀπίσσω, χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς. There is no definite mention of Telemus here: and Kirchhoff may be right in supposing something to have been lost.

701. δέδραχ' ὅπερ λέγω. These words are obscure. We can only explain them, ταῦτα οὐ μόνον λόγος ἐστίν, ἀλλὰ καὶ ἔργα. Kirchhoff proposes κοῦ δέδοιχ' ὅπερ λέγει, but this is hardly a correct use of ὅπερ. Nevertheless, ἐγὼ δὲ in the next verse indicates some other person as the subject of λέγειν. Otherwise we should expect, καὶ νῦν ἐπ' ἀκτὰς εἶμι. Aldus has καὶ δέδορχ' ὅπως λέγω, which seems to be an alteration by the editor (Musurus). If we read either λέγει, i. e. Telemus, or λέγεις, viz. θεσπίσαι τὸν Τηλεμον, much of the difficulty would be removed. Or a verse may be wanting, which made the full sense to be, 'I have both done what I say (viz. at v. 695) and you shall never again injure strangers,' κοῦ μήποτ' αὖτις ταῦτά γ' ἐργάσει ξένους.

704. ἀπορρήξας, sc. μέρος τι. Od. ix. 481, ἦκε δ' ἀπορρήξας κορυφὴν ὕρεος μεγάλοιο. Theocr. vii. 152, τὸν κρατερὸν Πολύφαιμον, δὲ ὄρεσι νῆας ἔβαλλε. Euripides somewhat modifies the statement in making him threaten to hurl merely

a fragment of rock. Kirchhoff would read τῆνδ'—πέτραν.—ἄνω ἐπ' ὄχθον, see v. 689. He speaks of reaching the summit to command an elevated position for aiming at the ships.

705. συνναῦταίσι Porson, (and so Canter,) as *inf.* 708. The change is quite unnecessary; cf. Ion 32, αὐτῶ σὺν ἄγγει σπαργάνοισι θ' οἷς ἔχει.

707. δὶ ἀμφιτρήτος. Probably we must supply πέτρας, since ἀμφιτρήτος is clearly an adjective in Soph. Phil. 16, where it means a cave with an opening at each end. Kirchhoff also thinks πέτρας should be substituted for ποδί. Rather nearer to the MSS. would be ὁδοῦ. One might fancy that the poet here had in view the subterranean ascent to the top of the acropolis from the grotto of Aglauros at the foot (see on Ion 493). The acropolis, it may be observed, was frequently called ὄχθος. At all events, the way by which the Cyclops proposes to ascend must have been through a rent or crevice opening above, to which he is supposed to point in τῆσδε.

708. συνναῦται ὄντες, i. e. συνναυστολησόμενοι. The γε belongs to ἡμεῖς δέ. Otherwise συνναῦταί γε ὄντες, *utroque Ulyssis socii*, would introduce an illogical clause. They were not about to serve Bacchus *because* they were companions of Ulysses.

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